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Nov. 12, 2014

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Best wishes in this important endeavor.

Sincerely,

Anna Groff

Interim Editor
The Mennonite

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The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

95:01 1 JANUARY 1980

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a review of Protestantis

Donovan E. Smucker

Recovering from the chastening effects of the Jonestown suicide cult in Guyana suggested once again the complex dimensions and trials of contemporary religious life. Many were tempted to conclude that no commitment is better than the Jonesville hypercommitment. Calmer voices suggested that any fellowship without self-criticism is dangerous.

Meanwhile mass-produced Protestant telecasts have become an evermore dominant feature of the religious culture of North America. Evangelicals like Jimmy Swaggart, Jerry Falwell, Oral Roberts, Rex Humbard, Pat Robertson, and Billy Graham dominate religious broadcasting. While the mainline denominations cannot equal this massive tide of broadcasting, they also utilize some of the new electronic communications. When the two largest Presbyterian assemblies met in Kansas City in the spring of 1979 the opening worship service was telecast via satellite Satcom I. WTCG, Atlanta, arranged the telecast rebroadcast by satellite to 758 cable systems throughout the US, sending it into 3.4 million homes or to 10 million people. At the United Presbyterian Assembly in Kansas City additional history was made when physically handicapped Howard L. Rice of San Francisco Theological Seminary was elected moderator. He received the announcement of his election in a wheelchair (which provides mobility for him).

If the Evangelicals dominate the message and mood of religious broadcasting, they do not determine the nature of Robert Schuller's pastoral and psychologically oriented TV ministry from the Garden Grove Community Church in southern California. Broadcasting on a 24-acre site with $5 million invested in church buildings, Schuller celebrated November 11 and 18 premiere openings of the new $16 million Crystal Cathedral featuring 90-feet high doors and "jubilant" fountains. Soaring 12 stories into the sky, this edifice—to be officially opened September 1980—is in the form of a star-shaped shell containing 10,000 reflective glass panes. A combination of sheer mass and dazzling design seem destined to make this cathedral a major landmark in California.

In a recent issue of the influential *Christianity Today* magazine a blunt debate took place on the justification for a multimillion-dollar church building during a time of desperate need. Ronald Sider of Eastern Baptist Seminary near Philadelphia expressed the negative view.

Billy Graham remains the most discussed Protestant in North America. A friendly but critical book by Marshall Frady (*Billy Graham: A Parable of American Righteousness*, Little, Brown and Company, 1979) underscores Graham's honesty, humility, and goodness but suggests that his innocence obscures his grasp of bigger issues like Watergate and Vietnam. More recently Graham has denounced anti-Semitism stemming from the Andrew Young crisis; has spoken more favorably of the pacifist churches; has indicated that he supports a more radical version of SALT II; and hinted that he has asked the Pope to call a peace conference to settle the conflict in the Middle East.

Jesse Jackson is very candid in his new role in international relations after years of concentration on jobs and schools in Chicago. As a follow-up on the Andrew Young resignation he met Yasser Arafat. In this interview he asked the Palestinians to recognize Israel and to reject terrorism in order for the PLO to be accepted by the Western powers. In the US he has pled with his Jewish friends to accept affirmative action for minorities and a vigorous presence for blacks in foreign relations.

In the continuing crisis of the "boat people" from Vietnam, Laos, and Kampuchea hundreds of Protestant churches in North America have found that the local congregation provides a natural base for reception and aid to these homeless families. These local churches have been aided by the larger relief and service committees of their denominations. In spite of long experience with refugees some sponsoring groups are experiencing strong backlash criticism in the local press. This criticism is bas on fear of over-expanded Asiatic imm gration.

Canada continues to have mar interesting developments among Pro estants. All commercial labels ar signs are moving to bilingualism, hen the national offices of the United Chur of Canada in Toronto have added th French name, L'Eglise Unie du Canad

A vigorous debate on the longtim mandatory use of the Lord's Prayer i Ontario public schools was sparked b an attempt of the Toronto school boar to scrap the rule. Jews and mainlir Protestants agreed. Catholics, Angl cans (Episcopalians), Evangelical and—oddly enough—Moslems di agreed. Bette Stephenson, minister (se retary) of education in Ontario, tried t restore use of the prayer. The likel compromise is silent meditation a replacement for the New Testamen prayer of Jesus.

In Montreal the Hasidic Jewish se wears long beards, black suits, an broad-rimmed hats. Observers of rel gious life elsewhere have noted th similarity in appearance between th Hasidim group and the Amish and Ol Order Mennonites.

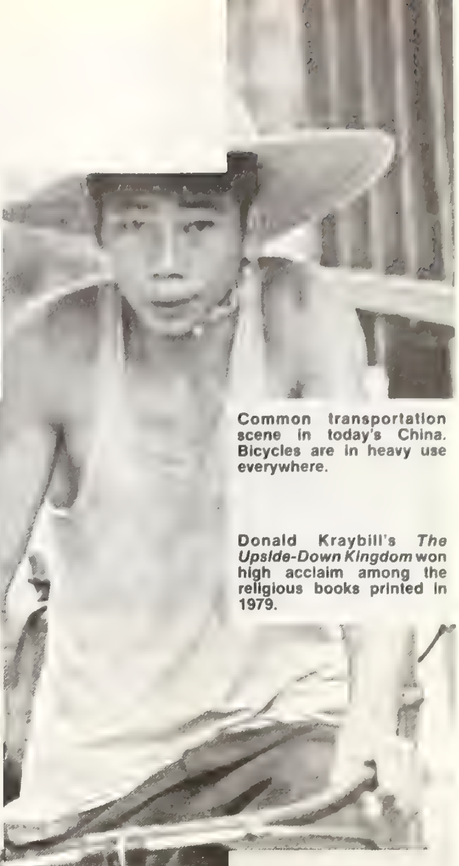
The 102nd archbishop of Canterbury Robert Runcie, spiritual head of th Church of England and of the 65-million member worldwide Anglican communion, was elected in fall to succee present archbishop Donald Coggan Runcie was bishop of St. Albans, one o Britain's oldest ecclesiastical sites. Hi views on divorce are liberal. His views o the ordination of women are conservative. The new archbishop's major task will be to unite the many factions in th Anglican communion.

When 700 Protestant and Catholic college officials met at Notre Dame University, South Bend, Indiana, this past summer, one of the major addresses was given by Dallin H. Oaks, president of the Mormons' Brigham Young University, the largest church-related university in North America. He championed the right to be different, whether that means being a small or sectarian or single-sex school. Attacking federal regulations, Oaks noted, "Any institution that tries to be different from the prevailing practice is put on the anvil of social pressure and hammered out of existence by economic forces and legal requirements." Other speeches dealt with the problems of financial survival outside of tax revenues.

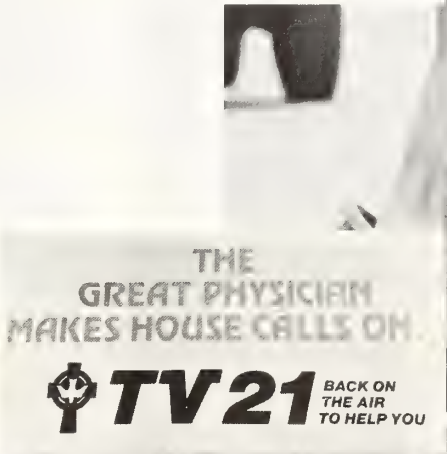
There were many Protestant responses—all critical—to the nuclear mishap at Three Mile Island nuclear facility near Harrisburg, Pennsylvania. William Mielke, pastor of Harrisburg's Olivet Presbyterian Church, indicated that the local people panicked and were overcome by deep fear. "We in the Christian community," Mielke observed, "must address ourselves to the terrifying implications of our nuclear captivity." The National Council of Churches reversed a pronuclear policy of 29 years during its annual meeting in San Antonio, Texas. The antinuclear statement was adopted by a 120-26 vote. The resolution said that the problem of nuclear wastes and the potential for nuclear accidents were too great to justify continued nuclear fission development. The larger affirmation was the necessity of being stewards of the whole earth.

The National Religious Book Awards of 1979 included a book by Donald B. Kraybill, a Mennonite professor at Elizabethtown College (Pennsylvania) of the Church of the Brethren: *The Upside-Down Kingdom* (Herald Press). The Bible remains the perennial best-seller, featuring 12 English translations, the newest of which is the New International Version published by Zondervan in 1978. The King James Version (1611) still outsells any one of the new translations. Scholars do not believe any new version will ever dominate the field like the KJV.

The most inspiring development of 1979 for Protestants is the discovery through visits and letters that Chinese Christians have survived the Communist culture of modern China. Wilson Wu, a Lutheran from Minneapolis, returned to his home in China after 30 years. In Chengchow, Honan Province, he found all five churches were shut down but learned that four fellowship groups were functioning with Bible study, prayer, and singing of hymns. Young couples were a surprising element in the fellowship groups. Wu declared that these Christians were still a "minority of minorities" and that most Chinese regard Christianity as an irrelevant superstition. Jonathan Chao is director of the Hong Kong Chinese Church Research Center, where he uses research skills developed at the University of Pennsylvania to collect data on the church in mainland China. His research confirms with Wu that most Christians meet in a semiclandestine manner 10-60 in number. Genuine survival under communism is a fact. •



Common transportation scene in today's China. Bicycles are in heavy use everywhere.



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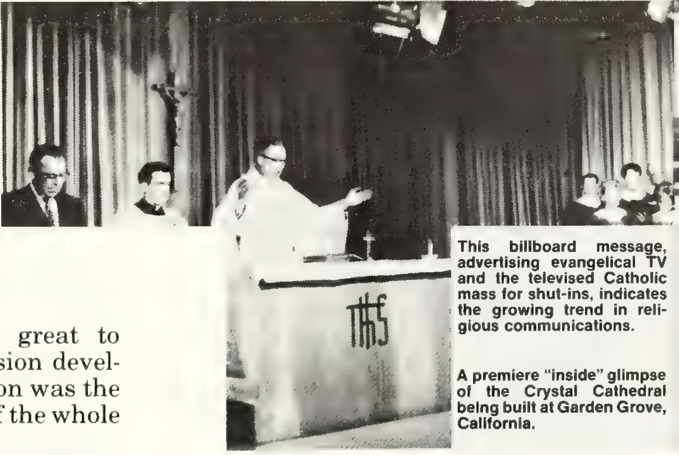
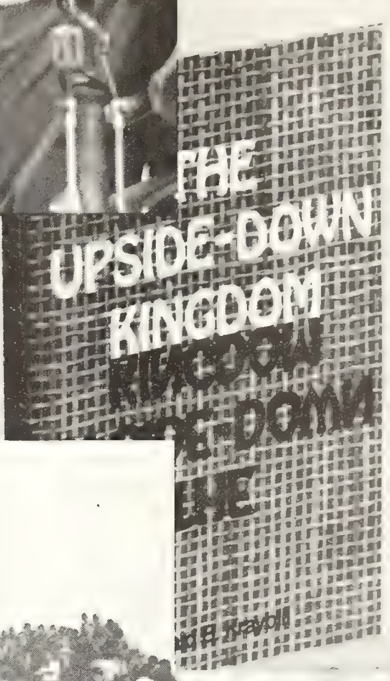


This billboard message, advertising evangelical TV and the televised Catholic mass for shut-ins, indicates the growing trend in religious communications.



Donald Kraybill's *The Upside-Down Kingdom* won high acclaim among the religious books printed in 1979.

A premiere "inside" glimpse of the Crystal Cathedral being built at Garden Grove, California.

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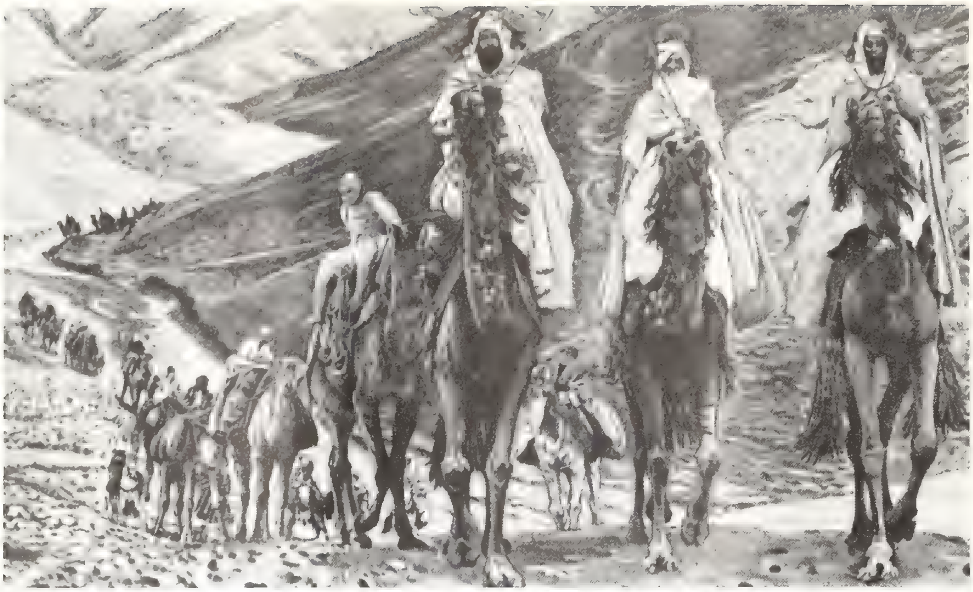

Our heroes, the astrologers, have come from the east, probably from Babylonia. They have undertaken an immense journey on sheer hope. They look for meaning in the stars.

We hav

John Rempel

January 6—Epiphany—is the twelfth day of Christmas. By now Christmas is—for most of us—full stomachs and tired bodies. But Epiphany ("appearing") gives us a more lasting conclusion for Christmas.

The last Christmas story—about the Wise Men—is as important as the first one about the shepherds. In Luke's account of Jesus' birth we discover that all the hopes of Judaism have been filled by the one who comes as Messiah. But Matthew's Gospel tells us the hopes of the whole *world* have been fulfilled in Jesus as Messiah. Outsiders, those to whom God did not show himself in a covenant as he did with Israel, now discover who Jesus is.

We celebrate the coming of the Wise Men because when they find Jesus we know that God has appeared to all and invited all people to know the Savior of the world.

Heroes. Like all good stories, this one has both heroes and a villain. Our heroes, the astrologers, have come from the east, probably from Babylonia. They have undertaken an immense journey on sheer hope. They look for meaning in the stars. According to their calculations, one star will lead them to the birth of a king of the whole world.

Some people think the Jewish expectation of a messiah left its mark on Babylonian culture even after the Jews left that land. Others are convinced simply that God used the anticipations, the wisdom, and the speculation of people looking for truth to point them to the birth of his own son. In any case the persistence of the astrologers is astounding. We meet them after a long, hot journey, probably full of many unexpected detours. Yet their excitement has not dried out in the desert. The question which prompted them to undertake this immense journey of a light to light is still on their lips. "Where is he who has been born king of the Jews?"

Villain. Today we would describe the villain, King Herod, as paranoid. For years he has been trying to maintain his rule over the divisive Jewish provinces. A long line of people who wanted to be the Messiah have come along to crumble the uneasy peace in Judea. The Bible says Herod was "troubled" (a delightful understatement of the case).

Was it simply because Herod wanted to nip the next messianic pretender in the bud or was there something about the conviction and the earnestness of the astrologers that let him know no usual claim to kingship was being explored here? He sets about to assemble all his bureaucrats—itself no mean feat. They advise him God's ruler of Israel as prophesied in Scripture is to be born in Bethlehem in Judea.

Herod is afraid; his suspicions of trouble have been confirmed. Herod is a clever man. Ruling Judah in these days requires such astuteness. To discover this pretender he suggests the Wise Men come back to him as soon as they have found him.

They find him. Our heroes pick up the light of the star and follow it to a place which they proceed to enter. They find *him* at Bethlehem. Their endless journey has ended. Their response astonishes us. When the astrologers have found him who is king they fall down and worship him and give him gifts befitting a monarch. It is all we are told of this fascinating meeting between peasant woman, baby, and strange wise men of another world.

And lest we worry that the villain snuff out the life of this unknowing and innocent king we are told that God warned the astrologers in a dream that they should not return to Herod.

The story of the Wise Men. It's a story well told. The plot opens with the mysterious discovery of an auspicious star. The journey of our heroes is uncertain. Will the star lead them

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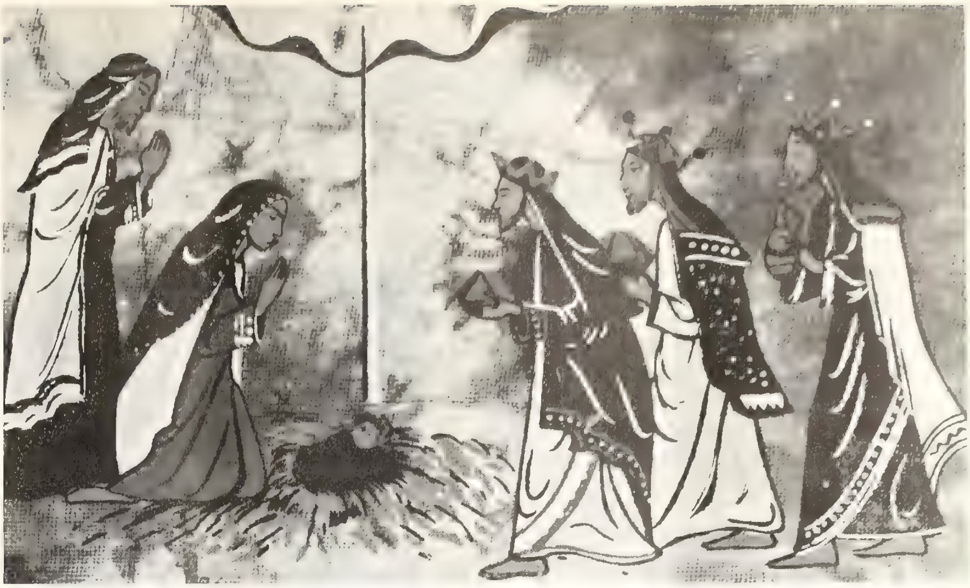
If we let his star pull us beyond our preconceptions, we will find his light and truth.

found him



Their response astonishes us. When the astrologers have found him who is king, they fall down and worship him and give him gifts befitting a monarch.

anywhere? Will their discovery be disappointing? A villain comes on stage to make sure none of our questions is too readily answered.

The Wise Men do not belong to an nner circle. They don't know what to expect and they are even less certain about whether the event they see in the stars has anything to do with them. They are people most of us can identify with.

We often feel far from that inner circle of people who seem to know God and what he will be like when he appears. But more than that we can be at home with the astrologers because they were persons of learning. Their calling was to find truth. They charted the movement of the stars and then correlated them with the whole range of religious claims. We who are in the church are much like hem. Our calling is to make the best of what we know. We notate and analyze what happens in the world around us and go back and analyze past research hat might shed light on the present.

In one striking way we are different from the astrologers. We usually end up shaping our search and our inquiry according to our own preconceptions. Not so these Babylonian scientists. Something makes a search beyond their own world credible and worthwhile to hem. Traveling for years beyond their own country which they—like most other peoples of their time—considered to be the center of the world, did not make sense. But like all wise people, our Wise Men knew we never have a complete grasp of truth, and that important things happen as often *outside* our little worlds as *in* them.

They realized that nature is not a complex mechanical accident. The coming together of the constellation of stars in Babylon was not a matter of chance; it was an act of God showing something of his purpose in history.

From our villain we learn that finding God does not always bring people joy. Herod's power and arrogance and everything which tries to put the world into the control of human hands were threatened by the announcement of another king. All people to whom God is an intrusion on the life they want to live fear his coming. We see immediately from the persistence of the Wise Men that God—far from being an intrusion on the world—is one for whose coming they longed. Might Jesus have had them in mind years later when he talked with people about leaving family and wealth in order to find the kingdom of God?

The Wise Men found that Jesus is the ruler whom God sent to bring in his kingdom. They found out more than the shepherds did. The child born to be king is not here for sentimental reasons to bring back the glory of Israel's Davidic kingdom. King Jesus is the king of all people, the Lord of all lords. All our hopes, all our utopias find themselves in him.

When we have found such a one what shall we do with him? All misunderstandings and embarrassments, all the sweat of the seemingly endless search are now forgotten by the astrologers. So they can be for us. When we find that king there is nothing left but to fall down and worship him.

The last day of Christmas. Does Epiphany mean a tired sigh about a long past story or unspeakable joy that we are in the company of those who knew not God and his promises but were given light to find him and bring all their loyalties to his kingdom alone? We can begin another year knowing that the world we search and at times even curse came into being through this other king. If we let his star pull us beyond our preconceptions we will find his light and truth. And when we turn that search outward to remake a confused and uncertain world, we are keeping company with a king who ended oppression and oppressors by dying for them rather than killing them.

We found him! Because of that all the stars of the morning join the angels and us and astrologers out of the east to praise him. The morning star. The Word of God. The ruler of Israel. Bright Son of God. The Light of all our journeys through life. •

An Open Letter to New Readers of festival quarterly

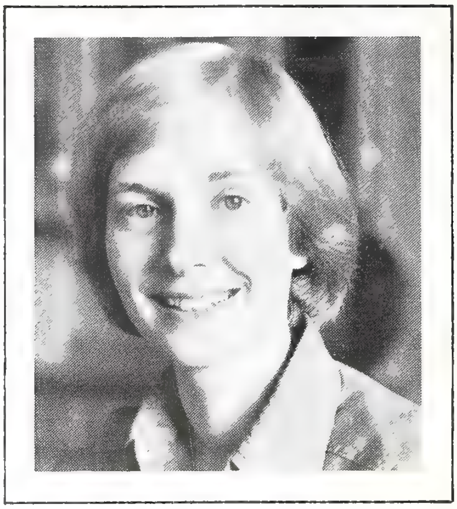
Are you a Christian because of what you believe or because of how you live?

I admit it's a tough question. Many say belief and creed are more important than discipleship and lifestyle. Others say the opposite. In fact many of the debates in the Christian church through the ages have been pitted around these questions.

The faith community of which I am a part is struggling with this question in a new way these days. The modern age has assaulted our various Mennonite and related peoples with unusual fierceness in recent years.

So it is not an idle discussion for us. It's a matter of the life or death of a people of God, a faith-community which has traditionally believed that it's impossible to separate what one believes from how one lives. We have stressed discipleship to Christ, Christian community, humility, service and servanthood, and witness in deed as well as word. But change is upon us and we're not sure which direction to go.

I am editor of a small magazine called Festival Quarterly. *During the past five years we have been attempting to probe some of the issues behind the scenes in this identity crisis of our faith-peoples. I'm writing to ask you to join the conversation.*



Our approach is to examine how our faith, values, ethics, and ideals have actually resulted in life. This means we explore the nitty-gritty, everything from our humor to our music, our symbols, and our farming. We feature new recipes from Doris Longacre, suggesting ways to consume less of the world's resources and enjoy it more; Dave Augsburger on communication and anger; Robert Regier on visual arts, from quilts to painting; book reviews on all the books written by and/or about our various peoples, ranging from theology and history to fiction and children's literature.

We try to raise serious questions about what's happening to us and hear what our wisest leaders are saying about our future faith and life. We believe that by examining what our sociologists, theologians, and artists are saying and doing might be one of the best ways to face the truth of our beliefs and lives.

I sincerely hope you join us as a reader. I'm not trying to make our magazine sound important or better than anything else. I'm merely inviting you to join a conversation that is very important to us and many of our communities and related people of God.

I'll wait to hear from you.

Sincerely yours,

Phyllis Pellman Good

Phyllis Pellman Good, Editor

Typical features in *Festival Quarterly*

- "Can the Church Afford to be Honest?"
- "This I Learned from My Child"
- "Grief in Community"
- "Why Mennonites Keep Forming House Churches"
- "The 10 Best Books About World Hunger"
- "An International Recipe Sampler"
- "Where to Grow Old—Two Views"
- "What the Chinese Have in Common with the Old Order Mennonites and Amish"
- "What Did Jesus Say About Symbols?"

Regular features such as:

- "People Stories" featuring writers of nonwhite background
- Visual arts commentary by Robert Regier, an accomplished artist and excellent writer to boot
- Jewel Showalter's stories and comments about creativity at home
- Reviews of secular best-sellers and movies from an FQ point of view
- International news about artists, musicians, painters, quilters, composers, writers, photographers, dramatists, wood-carvers, potters, novelists, choirs, filmmakers, television writers and producers, actors, and cooks—not to mention festivals, relief sales, community cultural events, and creative worship experiences

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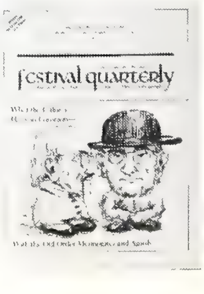
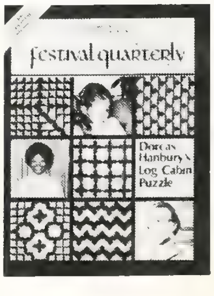
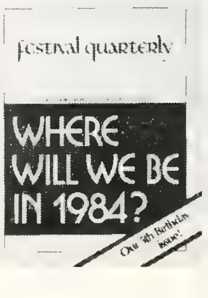






News

Executive committee makes recommendations

GB leadership and Canada-US structures dominate meeting

Newton, Kan. — The executive committee of the General Board wants that body to take stronger and more defined leadership in the General Conference.

At meetings here December 7-8 the committee decided to recommend bylaw changes in how the General Board functions and in the makeup of the committee. These recommendations will come to a vote in February during the annual Council of Commissions.

The recommendations would (1) increase the executive committee from five to seven members: four at-large members and the three General Conference officers—president, vice-president, secretary; and (2) add one more person to the General Board, bringing the total to 17. These would include the conference officers, two representatives from each of the commissions (Education, Home Ministries, Overseas Mission), one representative from each of the Division of Administration (DA) and Mennonite Biblical Seminary, and six members-at-large elected at triennial sessions of the General Conference.

Functionally these recommendations mean that the General Board would no longer put its own representatives on the commissions, DA, and seminary board. In this system a political problem evolved. The GB representatives became so integrated into the other groups that they became advocates for them rather than for the GB. Hence the ability of the GB to objectively assess and prioritize the various program areas of the General Conference was weakened.

The Canada-US structure issue was moved along a bit further. Essentially, however, the executive said rapid decisive action is not the way to go in achieving mutuality between US and Canadian structures, nor in evolving a national structure for US Mennonites.

Putting off action on national and binational structures is a response to US district leadership. Their complaint is that they have not been involved in the structural discussions. Yet, if a US conference is formed the districts would be much involved politically and financially.

Stan Bohn, executive secretary of the Commission on Home Ministries, said, "We need to work with the districts. Any constitutional change needs to be left until the triennium in 1983."

GB member Marvin Zehr, Fort Wayne, Indiana, said, "There is no organic relationship between regional structures and GC structures. Instead we have a competitive relationship rather than a cooperative one."

Ted Stuckey, executive secretary of the Division of Administration, said, "The grass roots are not concerned with the structures problem. It is a concern for General Conference, Conference of Mennonites in Canada, district, and provincial leadership."

Although CHM has carried the brunt of the Canadian discomfort with current structures, the GB executive recognized the implications for the other commissions.

Don Steelberg, CHM chairperson, fresh from a meeting of the CHM executive committee the day before, said his committee could not endorse an earlier proposal to not hold elections for CHM at the July triennium in Colorado. The GB executive committee concurred. The consensus was that the General Conference is not ready for a constitutional change. There are still too many variables to be thought out.

Nevertheless, the GB committee is recommending the following principles to the February meeting: (1) true mutuality and partnership in Canada-US relations; (2) commitment to joint overseas missions and seminary training, and certain projects in education, publication, and service; (3) that General Conference triennial sessions and other structures should not indefinitely be used for agenda and programs which serve essentially only one national group; and (4) that US churches need some arrangement for handling domestic agenda and program.

In other actions the executive committee told the commissions to plan 1980 budgets at 10 percent over 1979 receipts; approved the structural changes which are bringing an MCC-US into being; said no to a request from the Mennonite World Conference office to do direct fund raising in GC churches; agreed to write a job description for the vice-president; instructed COE staff to bring a draft statement on human sexuality to the February meeting; agreed to recommend a restructuring of GC print communications. *Vic Reimer*

Inter-Mennonite coordinating committee on China formed

Chicago—With China's new opening to the West (the Ping-Pong shot heard round the world) and North America's reawakened interest in the People's Republic of China, it was only a question of time before Christian groups would begin openly to inquire about the state of the church in that country.

A number of Council of International Ministries (CIM) members have a special interest in what is happening to the church in China, because of what the agencies they represent have done there in the past. CIM is comprised of Mennonite and Brethren in Christ mission agency secretaries.

The first Mennonite missionaries to China generated independent support. The General Conference also developed missions and was the only Mennonite group to apply for reparations.

Meeting November 26, CIM members made history of a sort when they agreed to set up an ongoing committee with a China focus. Up to the present CIM has not carried out program projects except on an ad hoc basis, with beginning and ending points. The China committee once started would have to operate on a continuing basis.

Thought was given to employing a person about one-fifth time to coordinate and supervise the committee's work. Consensus formed on a name, but the person involved requested time to think it over.

The committee and staff appointments will run for two years, 1980-1981, during which time CIM participants hope to see a useful work started. The purposes are to provide better understanding of modern China, educate the churches regarding China, and coordinate program initiatives.

Among the tasks included in the mandate will be a center of orientation for those desiring to visit China. Also under study are ways and means of facilitating exchange visits, especially between institutions of higher education. CIM also wants to keep in touch with other Christian groups interested in the People's Republic of China. *David E. Hostetler*

Chrisman loses in war tax case. Bruce Chrisman, 30-year-old Mennonite truck farmer, was convicted December 3 by US District Court in Springfield, Illinois, of federal income tax evasion. He was charged with failing to file a tax return in 1975. Actually Chrisman did file a return in 1975 and other years for which the government said he failed to file. But the returns did not contain the financial data the Internal Revenue Service contends constitutes a legal tax return. During the pretrial hearings Judge J. Waldo Ackerman allowed Robert Hull, secretary for peace and social concerns of the General Conference, and Peter Ediger, director of Mennonite Voluntary Service, to testify about Mennonite witness against war and conscription of persons and money for war purposes. But the testimony was disallowed at the the trial. Chrisman's attorney, Jeffrey Weiss, in addressing the 12-member jury, argued that Chrisman's religious beliefs and his conscientious objector status during the Vietnam War should exempt him from paying that portion of his federal income tax that supports the military. "He did not try to hide behind the shield of religion to rip off the goverment but honestly believes he is exercising his constitutional rights to religion," he said. Chrisman faces up to one year in prison and a $10,000 fine. Sentencing is January 2. The verdict will be appealed.

Christian Writers Workshop

"Jargon, gobbledygook, churchspeak . . . I hate them all"

Winnipeg, Manitoba—"When I began writing I felt like the lame man who couldn't get into the pool of Bethesda," professional author Katie Funk Wiebe told an audience of beginning writers on November 23. "We're here to help you get into the pool and to get wet when inspiration troubles the waters!"

Wiebe was keynote speaker for the Christian Writers Workshop at Canadian Mennonite Bible College, Winnipeg, November 23-25. Over 90 persons from five provinces and several states attended the workshop, and their enthusiasm surprised the editors in attendance.

"I originally expected perhaps 35 or 40," said *Mennonite Reporter* editor Ron Rempel. Other sponsors of the weekend were the Commission on Education of the General Conference, *The Mennonite*, and CMBC.

Although the main goal of the weekend was to give beginning Mennonite writers some basic skills and an introduction to Mennonite editors, the focus often shifted to the vision or sense of calling that nurtures the impulse to put pen to paper.

"You need a vision of what God wants you to say and a desire to express it in words," Katie Funk Wiebe said at the opening session.

Wiebe is a columnist, the author of several books, and assistant professor of English at Tabor College, Hillsboro, Kansas. She shared freely about her own development as a writer who had to buck traditional views of what a woman can write about in a church context. "My own goal is to put theological ideas into words people can understand," she said.

"Jargon, gobbledygook, churchspeak . . . I hate them all. I have a personal vendetta against jargon that obscures the truth."

She concluded that "writing is a daily self-assessment of your vision, your creativity, and your skills."

Workshops on many areas of a writer's or journalist's craft allowed participants to follow up special interests in curriculum writing, poetry, news, or even photography.

Winnipeg is something of a Mennonite media center, and a "meet the editors" session early on Sunday morning brought together the editors of five Mennonite periodicals ("Why are all our editors men?" Katie Funk Wiebe asked at one point), several curriculum editors, and the editor of the *Winnipeg Tribune*, Dona Harvey.

Harvey warned beginning writers against "undisciplined writing that can wander all over the map." Harold Jantz of the *Mennonite Brethren Herald* suggested that "the most interesting subject is people. Start by talking with people; see if there is a story there."

Al Reimer, editor of the *Mennonite Mirror*, a "cultural magazine," stated that "frustrated poets or novelists" should figure out what they would really like to accomplish before writing.

Inevitably the editors let off a little steam over frustrations with writers who neglect to polish their craft or appear completely ignorant of the audience of the magazines they hope will publish their manuscripts.

One writer in the audience turned the tables on the Mennonite editors and criticized them for not providing church correspondents with better guidelines.

It was also remarked that "if the editor is considered the nicest guy in the church, there's something wrong." *Allan Siebert*

MCC-Manitoba combats "compassion fatigue"

Winnipeg—Despite slippery roads over 400 delegates and 250 guests attended the annual MCC-Manitoba meeting November 24 at the Winnipeg Portage Avenue Mennonite Brethren Church.

In the keynote address John Wieler, overseas director for MCC-Canada, said the church needs to be sensitive to refugees. "Refugees," he said, "are those who flee. Some flee for political and economic reasons, and we see them in the camps of Africa, Asia, Jordan, and the core areas of our cities. Others flee for psychological and spiritual reasons, and we are aware of them in our prisons and in our churches." The church's task, Wieler said, is to minister to the total spectrum of needs represented by these refugees, avoiding what host pastor H. H. Voth in his welcome called "compassion fatigue," the fatigue of seeing too many needs and becoming frustrated.

Among the reports and actions are the following:

- Over 6,000 person-days of labor were donated to flood fighting and cleanup in the Red River Valley.
- Currently 117 Manitobans are in voluntary service in 20 countries.
- A $1.3 million budget for the 1979-80 fiscal year was adopted. About 75 percent of this goes for MCC-Canada and overseas programs.
- Delegates approved initiating a model for assistance to native Manitobans in urban centers; the preparation of a study on the Christian faith for the use of refugees and their sponsors; and the development of a study guide on Mennonite relations to the police force in view of concern about the levels of force used by the police. •

illy Brandt heads a group of emient private citizens trying to breathe ew life into the sputtering North-South ialogue. The 17 members hope their eport to UN Secretary-General Kurt aldheim will inspire world political nd public opinion and head off potenial crises between rich and poor counries in the 1980s. The panel is expected o propose an international tax on ndustrialized countries to finance aid or the Third World. Noting that a revious document produced by former anadian Prime Minister Lester Pearon 10 years ago has been ignored, one of wo American members said these eports "are notorious dust collectors."

Hedonism and self-fulfillment, which have marked the seventies, will be stepped up in the eighties, according to the predictions of Florence Skelly, executive vice-president of Yankelovich, Skelly, and White, New York marketing research agency, who recently addressed a Bermuda convention of the Magazine Publishers Association. The decade ahead will see more Americans pursuing the notion that "more than one wife, one career, or domicile" is needed in a lifetime, says Skelly. This, she continues, will be expressed through "the continued romance with the body, the health and exercise kick."

Business administration

Hesston College needs a full-time business administration instructor to teach management, economics, and business communications courses. A master's degree in business administration, teaching and business experience preferred. Job available in August 1980. Send letter of application and resume to: Dean's Office, Hesston College, Hesston, Kansas 67062. Call toll free (800) 835-2026.

Refugees in Pescadores "deeply moved" by Mennonite visit

aiwan (GCNS) — Carrying a cash gift f 60,000 Taiwan dollars ($1,500 US), epresentatives of Mennonite churches n Taiwan visited a Vietnamese refugee amp in the Pescadores October 8-9.

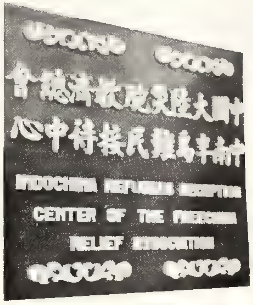
The refugees were particularly happy to speak with Kim Friesen, one of the four representatives. Peter Lin, chairperson of the Fellowship of Mennonite Churches in Taiwan (FOMCIT), said the refugees accepted Friesen with "open arms." Kim, a native of Vietnam, serves as a missionary in Taiwan with the Commission on Overseas Mission of the General Conference. The other members of the group were Jan Cheh-beng, chairperson of the social concerns committee of FOMCIT, and Otto Dirks, COM missionary. The delegation flew to the Pescadores from Taipei.

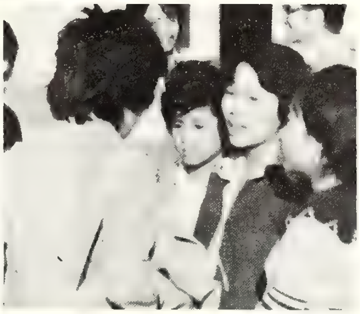
They met personally with many of the 500 refugees in the camp. One group told how they were rescued off a coral island by Taiwanese fishermen. Their vessel, *Chneng-hong han*, foundered on the island. For 42 days 146 persons lived and died on the island. There was no food or water. Only 34 survived.

In meeting with the 34 persons the FOMCIT delegation asked, "How did you survive?" Peter Lin writes, "The young people told us honestly what happened. The older people did not want to talk about it." The young people said they ate the flesh of 15 corpses and drank each other's urine to stay alive. The survivors include the captain and his wife, but their four children died.

They made two requests of the delegation. They asked for prayer for the souls of the deceased family members (most are Catholics). They asked for more nations to provide sponsorship so they could again live normal lives.

Lin reports, "They did not want Kim Friesen to leave. Because of her they asked all of us to come to their quarters. We spent nearly three hours with them. It was a good encounter and deep fellowship. We were able to share the purpose of our coming. They were deeply moved and grateful. We handed over the gift and all of us took pictures together. The money will be distributed to them fairly by the center administration."





The FOMCIT social concerns committee intends to keep the challenge of helping the refugees before church members.

Since 1975 about 11,500 refugees have landed at the Pescadores or in Taiwan. Currently there are about 500 in the Pescadores' camp. Their food, lodging, clothing, and medical care are free. But most are lonely, have no work and little to occupy their time.

Lin concludes, "We feel all Mennonites around the world must pray and work together to help these pitiable refugees, that we share our money, our love, our abilities, and our faith.

India Mennonite church to support missions in Nepal

Jagdeeshpur, M.P., India (GCNS) — During the 59th annual session of the Bharatiya General Conference Mennonite Church 35 delegates volunteered support for the United Mission of Nepal. They promised monthly donations ranging from 5-25 rupees each. (A laborer's daily wage is 3-5 rupees.)

Banchha Nag, secretary of the BGCMC, said the October 3-7 conference was one of "the best conferences, especially from the spiritual viewpoint."

About 600 persons, including church members, children, non-Christians, observers, and 127 delegates, packed the Jagdeeshpur church in the evenings to hear P. J. Malagar, bishop of the Mennonite Church in India. Hundreds of others had to sit outside.

Malagar spoke on Mennonite history, theology, and mission.

B. J. Kumar, chairperson of the BGCMC, said the messages inspired church members to contribute to the Nepal work. "It is the first step the BGCMC has taken towards the commandment of our Lord Jesus Christ," he said.

The conference said farewell to Anne Penner, who is completing 34 years in India under the Commission on Overseas Mission. Kumar said, "It is very hard to count how many have been helped physically, spiritually, mentally, and financially by her. Whatever she preached she lived accordingly."

J. S. Paul of the Champa congregation has agreed to serve as coordinator for REACH (Rural Economic and Community Health). He gave up his government position as block development officer to become coordinator.

Fighting abortion by adoption

Rome, Italy—En route to Oslo, Norway, to receive her Nobel Peace Prize, Mother Teresa holds a sleeping Indian child on December 6 in Rome following her arrival from Calcutta. Mother Teresa brought with her five Indian youngsters to be adopted by Italian families and said she was "fighting abortion by adoption." In her speech upon receiving the Nobel Peace Prize in Oslo on December 10 she spoke on behalf of the poor and said, "To me the nations with legalized abortions are the poorest nations. The greatest destroyer of peace today is the crime against the innocent unborn child."

Pastor required

The Tofield Mennonite Church requires a pastor beginning 1 August 1980. Interested persons may write to: Ken Rempel, Chairperson, Tofield Mennonite Church, Box 61, Tofield, Alberta T0B 4J0; telephone 403-662-4003.

India evangelicals commit church to social action

Madras, India (GCNS)—Citing critical social, economic, and political instability, evanglical Christians in India have committed the church to social action.

Meeting in Madras October 2-5, the 150 delegates hammered out the "Madras Declaration." The conference is part of a series of meetings worldwide leading up to an international gathering on lifestyles in London, England, next summer. The Madras conference was financed by World Vision, EFICOR (the relief agency of the Evangelical Fellowship of India), Christofel Blinden Mission, and other parachurch organizations. Ed Burkhalter, Commission on Overseas Mission missionary attended the meeting, and sent the declaration to the COM office in Newton, Kansas.

The declaration states that "central to God's nature is his love and justice. . . . (We) are called to model his love and justice in (our) economic, social, and political relationships, and to be instruments of his action in society."

Delegates admitted the church in India had "failed in its responsibility to define and defend human dignity and rights."

Also discussed was the role of Christian institutions. The declaration says, "We will assess critically the role of Christian institutions for education, health, agriculture, and relief according to the principles of people's participation, justice, and service to the poorest."

Continuing, the document notes evangelicals have identified the Bible's view of sin only with "personal, spiritual, and moral rebellion and wrongdoing." Delegates committed the church to challenging unjust and evil structures, and specifically named the dowry system, bribery, and corruption as also being problematic for the church.

The declaration encourages evangelicals who have the potential for political leadership to be active in student unions, trade unions, and local councils.

Local church communities are challenged to become socially active, not only critiquing unjust structures, but also modeling "new economic, social, and political relationships in the life of the community of the King."

Noting that the Indian church is often isolated from its community and that Jesus identified with social outcasts, the declaration calls for the church to "counteract the communalistic spirit in our land by crossing barriers of wealth, color, caste, and religion." It also says families should model "biblical relationships of equality between men and women, employers and servants, rich and poor."

In concluding their proposals the 150 delegates said that social action in itself will not liberate persons and systems from sin, that it cannot use violent means to achieve social justice, and that while the church can cooperate (without compromise) with other organizations working for social change, there is no other basis for membership in the church than personal commitment to Jesus as Savior and Lord.

Five specific actions were taken by the delegates. They committed the church to representing the needs of suffering people to authorities, sponsoring seminars on social action, making people aware of the development resources available, evaluating programs, receiving and investigating human rights violations, and working towards solutions of such.

Readership survey planned for *The Mennonite*; associate editor resigns

Winnipeg, Manitoba (GCNS)—An extensive survey of readers of *The Mennonite* is scheduled for early 1980.

Funded by grants from Schowalter Foundation ($3,000) and Mennonite Mutual Aid ($2,500) the survey will include about one-third of the weekly magazine's readers. The questionnaire will seek response on more than 100 items related to content and graphics of the magazine and the demographics of its readers.

The committee on *The Mennonite* reviewed a first draft of the questionnaire during a meeting in Winnipeg, Manitoba, November 25-27. A final draft will go out to readers in February or March. Analysis of the results is to follow by May and implementation is scheduled by January 1981.

Vic Reimer, associate editor of the magazine, has resigned effective August 31, at the end of a three-year term. He has also resigned as editor of the General Conference News Service. He intends to earn degrees in industrial arts.

In cooperation with the Commission on Overseas Mission the committee approved plans for editor Bernie Wiebe to visit Japan, Taiwan, Hong Kong, Thailand, and India during May and June.

Under the leadership of committee chairperson Myron Schrag, Minneapolis, a first draft of philosophy and objectives for *The Mennonite* was reviewed.

The committee approved a reorganizational scheme in which all General Conference print communications—*The Mennonite, Der Bote,* News Service, and general print communications—would receive oversight from the same committee.

early 60 members and visitors athered November 18 at the Edgewood hildren's Center, meeting place of the t. Louis Mennonite Fellowship, to itness the covenant signing of three ew members. The fellowship began olding Sunday worship services in ugust 1977 with less than 20 in regular ttendance. A highlight of the service vas the welcome of the Vietnamese Chinese) Chu family which the fellowhip is sponsoring. Members are also nvolved in other areas of service. Four nembers of the St. Louis MVS unit are vorking at the children's center with motionally disabled children.

Going to Phoenix for the winter? The General Conference churches of the Phoenix area would like to encourage the number of people planning to spend all or a portion of the winter months in the Phoenix area to participate with a General Conference congregation. Visit First Mennonite Church, 1612 West Northern Avenue, Phoenix, Arizona 85021, phone 602-944-0875; or Koinonia Fellowship, 41 East 13th Street, Tempe, Arizona 85283, phone 602-838-9150.

Chicago-area Mennonites celebrated Thanksgiving together November 18. Lawndale, the largest Mennonite church in Chicago, was filled to overflowing with people from 14 Chicago congregations and two Mennonite Voluntary Service units. The chief characteristic of the gathering was its cultural diversity including blacks, whites, and Spanish. John Burke, pastor of First Mennonite Church, led the bilingual service.

Record

Deaths

Marvin J. Dirks died November 30 in Bangalore, South India. Dirks was born 21 December 1916 in Halstead, Kansas. He graduated from Bethel College, North Newton, Kansas, in 1936. He began his career as a missionary in China in 1939. He later taught at Mennonite Seminary in Chicago and Elkhart, Indiana. He served pastorates in many churches, including Boston Mennonite Church, Boston, Massachusetts, and Bethel Mennonite Church, Mountain Lake, Minnesota.

John P. Suderman, retired missionary and pastor, died of a heart attack at Winona Lake, Indiana, December 8. He was 77. He was born 24 December 1901 in Hillsboro, Kansas, where he later served as pastor of the Bruderthal Church following graduation from Bethel College, North Newton, Kansas. He and his wife Mabel served as missionaries to the Hopi Indians at Oraibi, Arizona, for 17 years, then served in pastorates at First Church, Berne, Indiana, Gospel Church, Mountain Lake, Minnesota, St. John Church, Pandora, Ohio, and Glendale Church, Lynden, Washington. He is survived by his wife, Mabel; a son, John Mark of Mountain Lake; and a daughter, Edith Doughterty of Buffalo, New York. Funeral services were held December 12 at Trinity Church, Hillsboro, Kansas.

Workers

E. Loewen

G. Loewen

Jacob and Anne Friesen, Gladstone (Manitoba) Church, began a six-month term with the Commission on Overseas Mission December 1. Jacob is serving as interim pastor of the Mennonite Church in Steinreich, Mexico. He was granted a leave of absence by the Gladstone Church to make this ministry possible. The Friesens are parents of 10 children, none of whom are living at home.

Gary and Ellie Loewen, Winnipeg, Manitoba, left December 17 for Brazil under the Commission on Overseas Mission. Assigned for four years, they will work in the Brasilia area in church formation and nurture. They were commissioned November 25 at Sterling Mennonite Fellowship in Winnipeg. Both Gary and Ellie are graduates of Canadian Mennonite Bible College. Gary has served as pastor at United Mennonite Church in Mission, British Columbia, and at Sterling Fellowship. The Loewens have a one-year-old daughter, Charlotte Ann.

Judith Rempel, Steinbach Church, Sainte Anne, Manitoba, has begun a two-year term of service as graphic artist in Information Services at Mennonite Central Committee headquarters, Akron, Pennsylvania. She received a bachelor's degree in fine arts with a drawing major from the University of Manitoba in Winnipeg and also attended Bethel College in North Newton, Kansas. She is a daughter of George J. and Katherine Rempel of Sainte Anne.

Rempel

Missionaries serve 25 years

Vernelle Yoder, missionary to Colombia (left), and Hugh and Janet Sprunger, missionaries to Taiwan (right), receive plaques from Howard Habegger, executive secretary of the Commission on Overseas Mission, for 25 years of service. The ceremony was held November 25 at First Church, Berne, Indiana. Ken Bauman, pastor of the Berne church, is seated in the photo at the left.

Experienced printer needed

Hesston College has openings for an experienced printer with an interest in management and/or print and publications manager. The beginning date is flexible. Interested persons may contact Jo Bontrager, Hesston College, Hesston, Kansas 67062. Call collect at 316-327-4221, extension 229.

Pastor required

by
Lethbridge (Alberta)
Mennonite Church

Lethbridge Mennonite is a young and growing city church. Pastoral duties would commence on a mutually agreed upon date.

Inquire or apply with complete resume to: Pastoral Committee, c/o 2410 14th Street North, Lethbridge, Alberta, Canada T1H 4P3.

Blessed are those who mour

John W. Miller

Blessed are those who mourn, for they shall be comforted (Matthew 5:4).

This second Matthean beatitude, like the first one (18 December 1979 issue, page 765), also has a slightly differing parallel version in the list of beatitudes that Luke has recorded (Luke 6:20-23). To compare the two versions, even though the differences are slight, might again help us lay hold of this beatitude's meaning as initially spoken by Jesus.

Luke's version reads, "Blessed are (you) that weep now, for you shall laugh" (Luke 6:21b). We notice that where Matthew has "mourn," Luke has "weep," and where Matthew has "be comforted," Luke has "laugh." Luke's version, we might say, is more concrete and colorful, a feature typical of Jesus' authentic sayings. Also the contrast drawn between the first part of the beatitude and the second, in Luke, is sharper. "Those who weep now will soon be laughing!" And that is why Jesus exclaims, "How blessed, how fortunate you are!"

Also in Luke's version of this beatitude, as in the case of the first beatitude, it is again implied that Jesus spoke *to* those who weep. He was not simply speaking *about* them, as in Matthew. If in this respect as well (as most commentators think) Luke has preserved the more original version of this beatitude, then here too, behind Matthew's more generalized, didactic saying, there lies a prophetic word of Jesus spoken directly to "weepers."

But who then are these weepers, why are they weeping, and why was Jesus so sure that soon they would be laughing again?

I suggest they are part of the same group to whom he was speaking in the first beatitude: the "poor in spirit" as Matthew refers to them, or the "brokenhearted" as they are described in his quote from Isaiah 61:1-3 (Matthew 11:5). They are weeping not primarily because they are "poor" or destitute financially but because of their alienation, guilt, and sin. This in any case is the interpretation that suggests itself when we read this beatitude in the wider context of the gospel story of Jesus' mission.

There we read many times of just such sorrow and weeping. Jesus himself speaks of it in his parable of two men at prayer, one a Pharisee and the other a tax collector (Luke 18:9-14). The Pharisee, of course, was far from weeping. He was quite happy with himself, for his prayer is one of thanks to God for having enabled him to live such an upright life, and for having spared him the fate of being "like other men, extortioners, unjust, adulterers, or even like this tax collector." The tax collector, on the other hand, stood afar off beating his chest, overwhelmed by his sense of sin, guilt, and need for forgiveness. "God, be merciful to me a sinner." But this man, Jesus said, went down to his house justified rather than the other.

It is impossible to understand Jesus if we do not recognize the value he placed on this kind of wholehearted, deeply emotional repentance. The Gospels tell us that his entire mission could be summarized as a call for just such repentance (Matthew 4:17; Mark 1:15). Unlike John the Baptist, however, he does not seem to have "preached" repentance. Rather he evoked it by the warm, positive way he related to those who had strayed from God, and by the hope he instilled in even the worst of "sinners."

A story in Luke 7:36-50 illustrates this in a particularly graphic way. There a "woman of the city who was a sinner" is said to have come into a house where Jesus was reclining at a meal. She was weeping profusely as she knelt at his feet, and her tears dampened them. Impulsively she wiped his feet (with her hair), kissed them, and anointed them. The atmosphere was tense with misunderstanding, but Jesus, we are told, quietly explained to his astonished host that the reason this woman was weeping was because of her sins. To the woman herself Jesus said, "Your sins are forgiven . . . your faith has saved you; go in peace."

This is what Jesus must have meant when he said, "Blessed are you who weep, you shall (soon) be laughing" (Luke 6:21b). "Blessed are those who mourn, for they shall be comforted" (Matthew 5:4). "For every one who exalts himself will be humbled, but he who humbles himself (in confession and repentance) will be exalted" (Luke 18:14b). *John W. Miller is associate professor, religious studies, Conrad Grebel College, University of Waterloo, Waterloo, Ontario.*

Open your Bible

Speaking out

Nuclear energy myths

David E. Ortman

The General Conference Mennonite Church in 1977 at Bluffton passed a resolution on "Christian Stewardship of Energy Resources." It specifically called for our churches to encourage leaders in government and industry ". . . to abandon all fast breeder reactor and fuel reprocessing facilities and end the development and sale of such facilities . . . to reduce reliance on fossil fuels and nuclear sources of energy as rapidly as possible because of their particularly harmful social consequences."

Since 1977 periodic letters to the editor have appeared in both *The Mennonite* and the *Mennonite Weekly Review* supporting the continued use and expansion of nuclear power. I would like to list and discuss some of the more persistent myths of the peaceful atom.

MYTH 1: *There is no connection between nuclear power and nuclear weapons.* There is *every* connection between nuclear power and nuclear weapons. The development of atomic energy for peaceful purposes and the development of atomic energy for bombs are in much of their course interchangeable and interdependent. Or as political scientist Albert Wohlstetter of the University of Chicago wrote, "There are not two atoms, one peaceful and one military. They are the same atom."

The countries that are most eager for "peaceful" atomic power are also some of the most repressive countries on earth, like the Philippines, Brazil, Argentina, Pakistan, Libya, and South Africa. Too soon we forget the example of India which, despite its teeming masses of destitute people, took its peaceful atoms and exploded an atomic device.

Continued development of nuclear power insures nuclear proliferation both to other countries and in more advanced nuclear weapons systems in our own country.

MYTH 2: *Most of the nuclear waste comes from bomb development.* Contrary to widespread belief the accumulated inventory of radioactive waste generated by the US civilian nuclear power industry is beginning to exceed that generated by the US military nuclear program. Although the volumes of the military wastes are very large, they are on the average almost 100 times more dilute than commercial high-level waste. Nuclear weapons wastes may be greater in volume, but nuclear power wastes make up more than half of the total radioactivity to somehow be disposed.

MYTH 3: *Coal plants release more radioactivity than nuclear power plants.* This is not a new myth. In 1965 Malcolm L. Peterson wrote in *Scientist and Citizen*, "This in no way lessens the problem of radiation control as it relates to public health. Indeed, such data might be considered as the basis for advocating closer control of fly ash from the fossil fuel plants. Also it is obvious from what has been said about the differences in biological behavior of some of the radionuclides in wastes from reactors that it is the biological effect of the specific radionuclide that is of concern rather than the total radioactivity released. The radioactive elements in reactor wastes have different biological fates than the radium and thorium contained in ash from fossil fuel combustion, so the comparison is not a valid one in terms of public health."

The radioactive releases from fossil fuel plants can and should be monitored and controlled. But those levels can be identified and cannot increase. Uranium mining and mine tailings provide additional radiation exposure not encountered in the use of coal. Nuclear power plants are subject to all kinds of accidents that can rapidly and dramatically increase the amount of radiation in an area.

MYTH 4: *More people choke to death or are killed by car accidents or (fill in the blank) than have been harmed by nuclear power.* To justify the stupidity of assuming no health effects of radiation releases from nuclear power plants, waste, and accidents—by stating that after all, our ordinary life is so filled with dangers—simply won't stand up. Why promote a technology in which a major disaster—to which Three Mile Island brought us perilously close—would contaminate an area the size of Pennsylvania?

MYTH 5: *Nuclear power should be judged by the same standards as other sources of energy.* This would be true if other sources of energy produced wastes that must be safeguarded for thousands of years, had such a potential for contamination of vast areas, and generated a direct threat to future generations from genetic damage and mutation. Nuclear power poses threats that are *unique* in their combination of catastrophic potential, duration, and scientific uncertainty.

MYTH 6: *Nuclear power is the cheapest form of electricity.* This myth has been sold to the public by the nuclear power industry. Such a blanket statement cannot cover all conditions and all situations. *Actually, we know now that conservation is the cheapest form of electricity.* That is, if we use less, or use what we have more efficiently, the electricity remaining to do other things is far cheaper than producing new electricity.

Nuclear power is the cheapest form of electricity only if you ignore the government and taxpayer subsidies in the form of nuclear insurance (the Price-Anderson Act), research, the costs of decommissioning, and other elements of the fuel cycle and assume that the reactors will run at full capacity most of the time. You have to ignore their record of periodic shutdowns and breakdowns.

MYTH 7: *We need nuclear power.* We do not need nuclear power. Nuclear power is just an expensive, complicated, and dangerous way of producing electricity. There is little prospect for a substantial increase in the small share of energy consumed in the form of electricity. As Amory Lovins, author of *Soft Energy Paths, Toward a Durable Peace* (Harper and Row) has written, ". . . we are using premium fuels and electricity for many tasks for which their high energy quality is superfluous, wasteful, and expensive—like cutting butter with a chainsaw."

It is very revealing when one asks a nuclear technologist about the solution of the astronomically difficult problems nuclear fission power faces. The answer is invariably that we can solve them very soon. But ask when solar energy can be fixed in useful forms for humanity's use. The same person will look at all the green plants which have done this for eons and say, "Maybe in 100 years or never."

Letters

Divine stepping-stones

Dear Editor: Dan Liechty (November 6 issue) touches on a crucial issue for our Mennonite churches. "What about war in the Old Testament?" is not only the first question a nonpacifist raises, it constantly troubles Mennonites also, whose discomfort with pacifism increases as they find no satisfactory answer forthcoming. Two especially inadequate responses are (1) "Whatever we do with the OT the New Testament teaches pacifism." In view of passages like Matthew 5:17ff, Acts 26:22, and Romans 15:4 this response inevitably begets a suspicion that perhaps even the NT does not teach pacifism. (2) "The people of Israel (including the Bible writers) misunderstood God to be commanding warfare." While this answer may be at home in our institutions of higher education, those of us who believe that "every word of God is flawless" (Proverbs 30:5) and who can read Deuteronomy 7 and 20, Joshua, Judges, 1 Samuel 15, etc., find this solution more appalling than the denial of pacifism. It weakens the pacifist commitment.

The continuity between the OT and the NT must be maintained, as Liechty suggests. Yet that comprehensive argument for pacifism must not exclude the NT texts which also speak of God's vengeance and the punishment of the wicked (Matthew 7:15-23; 2 Thessalonians 1; Revelation 20:11ff).

May I suggest that our inability to come to terms with war in the OT reflects an impatience with the *history* of salvation? God is eternal and unchangeable and has told us in the NT to love our enemies. Therefore we tend to argue he cannot have commanded Israel in the OT to destroy their enemies. However, the God of the Bible acts in real history, that is, he does one thing now and another thing later, not everything at once. God's ultimate purpose to bless all nations (Genesis 12:3) included, as steps to that end, the choice of one people and the exclusion of others (Deuteronomy 7), the clearing out of a land for Israel (Psalm 80:8, 9), and the extermination of the nations whose continued existence would hopelessly corrupt Israel's holy distinction as the bearer of God's promise (Leviticus 18:24-28; Deuteronomy 20:16-18). When once the promised seed has come and the kingdom is opened to all nations there is no *redemptive* purpose in warfare, as there was under the Old Covenant. The church's *refusal* to fight enemies is an expression of the present worldwide offer of grace, even as Israel's *duty* to exterminate the Canaanites was an expression of God's particular choice of *one* nation to further his plan for *all* nations.

"Then God has changed?" No. His ancient purpose has been to bless all nations and is ever the same. The different stages are the divine stepping-stones to that end. Those who find fault with God's commands in the Old Covenant are objecting to God's own saving revelation of himself. Those who argue *against* pacifism on the basis of the OT are severing the organic connectio between God's own express purpose i this age of grace and how his kingdo people are to incarnate that graciou offer (the "now" of Ephesians 3:1 *Monty Ledford, Route 2, Kempto Pennsylvania 19529* November 1

The poor and the rich

Dear Editor: John H. Ruth's meditatio (November 6 issue) was interesting an thought provoking. Our beliefs an discipleship need constant challenge.

That God loves the rich is true (Joh 3:16). Yet several questions come to m mind. I believe that proper biblica interpretation involves use of the con text of a verse or clause (as well as th broad biblical teaching) so that w cannot separate, "then Jesus beholdin him loved him" from "and said to him 'You lack one thing; go, sell what yo have, and give to the poor, and you shal have treasure in heaven; and come follow me.'"

This thought may be good news fo some of us, but the indication is that al of us in North America are rich. Unfortunately more than we care to admit ar poor.

The terminology of being "fashionable" to say that God loves the poor als goes against the grain for me. If there ar more today who come out on the side o the poor, it is because in the Bible Go comes out on their side. *Arthur A. Voth 16 South 12th Street, Akron, Pennsylvania 175501* November 2

Review

A people of mission

A People of Mission, *by James Juhnke (Faith and Life Press, 1979, 280 pages, $7.50) is reviewed by Lois Franz Bartel, 910 Belleview, LaJunta, Colorado 81050.*

This history of the General Conference overseas missions is the latest of the Mennonite Historical Series. James C. Juhnke has directed Mennonite Central Committee work in Botswana, is a board member of African Inter-Mennonite Missions, and has a PhD in history. He worked closely during a sabbatical leave from Bethel College with an advisory committee of three—Howard Habegger, Robert Kreider, and Muriel Thiessen Stackley. This already speaks well for the book.

I am happily surprised at how well the book reads and how well organized it is. Details are given when needed to document trends, but the book doesn't claim to be a complete history; thus it doesn't bog down. The complete list of missionaries is found at the end. Juhnke doesn't gloss over errors, nor does he condemn those who seem today to have been misguided. Rather he tells their story. I'm gratified by the trend he sees from patriarchal approaches toward recognizing and appreciating other cultures and seeing how Christianity fits into them. He also discusses the move away from the "souls versus soup" dichotomy.

Juhnke writes of four major expansion thrusts into new fields: (1) native Americans in 1880; (2) planting missions in India (1900), China (1910), Zaire (1912); (3) beginning mission work in Japan, Taiwan, and Colombia; and (4) in the 1970s expansion and new approaches into new areas of Africa and Latin America.

In the sixties and seventies I sat through Commission on Overseas Mission deliberations as a member of the Women in Mission literature committee. This book puts the many pieces from those years together and into perspective. Juhnke testifies that the mission mindedness of the General Conference, which kept it from merging with other Mennonite groups in the early years, is still alive.

Meditation

The interrupted sermon

Sitting in the study surrounded by books
The pastor prepares his sermon for Sunday.
The desk is untidy—
A disordered mind by the looks
of things—
The tools of his trade are on display:
Moulton and Geden, Burton, Thayer,
Ridderbos, Bruce, Daner,
Bultmann, Kelly and Green;
Concordance, grammar, lexicon there,
Here, commentaries piled carelessly it would seem.

The groundwork complete, he now meditates
on the theme, the background, context of the text,
its place in Redemption.
From all this and more he creates
the sermon.
Confusion, understanding, order, next
the outline, the exposition,
And the illustrations,
and the application:
His mind sees all, anticipation
"That nothing would disturb my cogitation!"

Silence is broken by a creak on the stair;
The patter of two tiny feet make that sound.
"The wee boy is coming;
A broken spirit to repair
perhaps?"
"Why must he disturb while thoughts abound?"
The pastor's annoyed till he sees him
patter into the room;
Paternal joy rises.
Smiling, the child reaches out a limb,
"Daddy, give me the key to the back door so I can go out to play."

William Steele

When you can't sleep

If you can't sleep, don't count sheep.
Talk to the Shepherd.

Hilda Harms

Life-giving water

In Hong Kong a tiny Vietnamese girl with a bucket almost as large as she was waited with the other Indochinese refugees to board a plane to Canada. An immigration officer gently asked the child what she was carrying. She solemnly removed the lid of her bucket to show it was full of water. Through an interpreter she replied, "When we left Vietnam we were all very thirsty on our boat. Now I'm going to Canada. I don't know how far it is but I never want to be thirsty again."

Just as water is necessary for physical life, the living water—the Spirit of God—is essential for spiritual life. And as Christians we are given not merely a *bucket* of living water, but "a well of water springing up to eternal life" (John 4:14).

May we cherish both the water that quenches our physical thirst and the living water that satisfies our spiritual thirst as gifts from the same great God.

April Yamasaki

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Facing the 1980s

Heinz Janzen

As we take off from the 1970s into the 1980s we look back at the panorama of the decade, described in the 19 November 1979 *Newsweek* (pages 83-131). Movements and realities that face us include the growing oil shortage, Khomeini shaking his fist at diminishing American power, 13 percent inflation and a 15 percent prime rate, growing women's rights and presence in the labor force, the impossibility of prediction, and the fact that the old solutions no longer work.

Our General Conference also faces problems. Television, public education, and social pressure exert a powerful pressure against Christian discipleship. Television preachers reach daily into our homes to mold us in their image. The growing number of good, Mennonite causes to support overwhelms, burdens, and confuses our people. We are still struggling for some central focus and identity to bind together our diverse membership. Our most committed and talented members choose other vocations than the pastoral ministry, forcing us to call more and more leaders from other groups.

Fortunately our strengths also are great. I am thrilled again and again at the quality of Christian life in so many congregations. They readily adapt to local needs, situations, and gifts. Living, active institutions—Overseas Mission, Home Ministries, Education, Seminary, and many others—serve these congregations. Last February's midtriennium conference was a new high in our ability to work at tough issues together. We enjoy—among our membership—a vast reservoir of goodwill towards the General Conference. We have a growing balance of personal faith, congregational nurture, evangelism, service, and social concern.

How shall we then face the 1980s? Each of us must take *Newsweek* in one hand and the Bible in the other and ask God to guide us to his way for our lives in the next 10 years.

I want to share how God has led me, not as a pattern but as a challenge for you in your pilgrimage.

Over the last year I struggled with my future as I neared the 10-year mark of service at central offices. Books, prayer, family, friends, and the General Board have shared the search with me. I enjoyed the luxury of more than a year for the decision to gestate and be born. Options considered and rejected included taking another post in church administration, going into secular business, or becoming a consultant.

Dotty and I talked to several search committees from congregations and finally were drawn to a rural, Kansas congregation to become their pastoral leadership team.

Why move from administration to a congregation in a small town?

We believe that Jesus Christ is alive and active in hundreds of our congregations. Despite surface differences and real problems, our churches show clear evidence that the Spirit of Jesus is at work.

We believe that pastoral ministry is a valid Christian calling. Jesus served the 12, a wider circle of disciples, and his Palestinian world. Paul and the Anabaptists chose elders in every congregation. In the 1980s he is calling many of us to an undershepherd service in Kansas, Oklahoma, Alberta, and Pennsylvania.

We believe the Bible is inspired of God and can be preached and taught as a life-giving sacrament to men and women, boys and girls. In the confusing babble of newspapers and television people are hungry for a sure word from the Lord.

We are excited about the overt and latent gifts in every Christian. Seeing the gifts of people exercised warms our hearts: teaching, leadership, service, healing, and encouragement.

Though we were born and raised in cities we enjoy farmers and others in small towns. We enjoy the good humor and camaraderie of those who live close to the soil. God created Adam to be a farmer. Christ has lifted Adam's curse so that humankind may again enjoy planting and harvesting.

Rural and small town churches provide the bulk of personnel and support for our conference missions, relief, and educational work. City churches struggle heroically with local ministries and survival. Paradoxically, our rural churches have the world vision that provides missionaries, teachers abroad, evangelists, and agriculturalists for a hungry developing world.

Dotty and I believe in the Holy Spirit who still leads through the counsel of Christian friends, family obligations, personal gifts, and an inner voice.

Where is God calling you for the eighties?

A copy of the 1979 index is available to any reader requesting it from *The Mennonite*, Box 347, Newton, Kansas 67114.

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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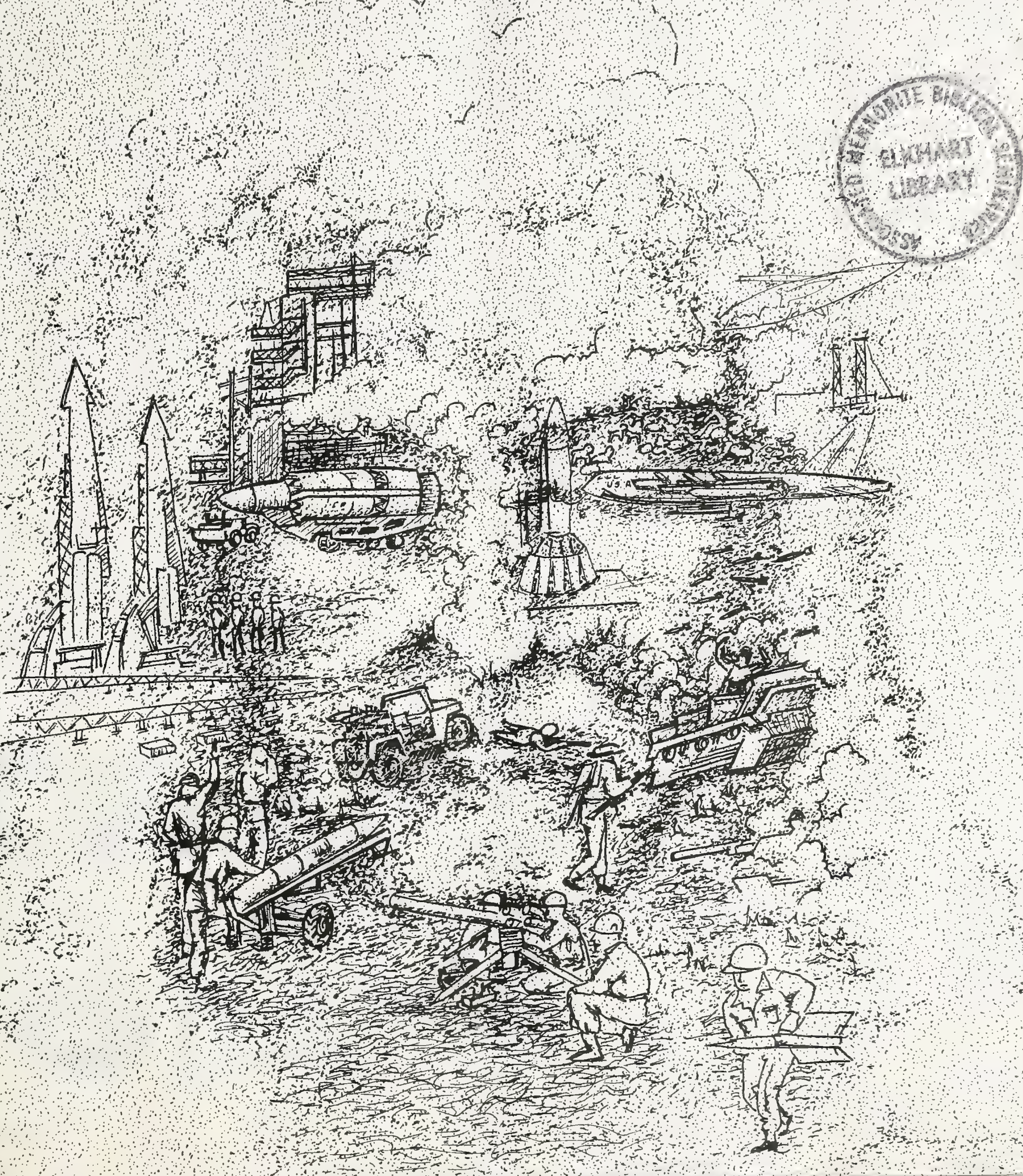
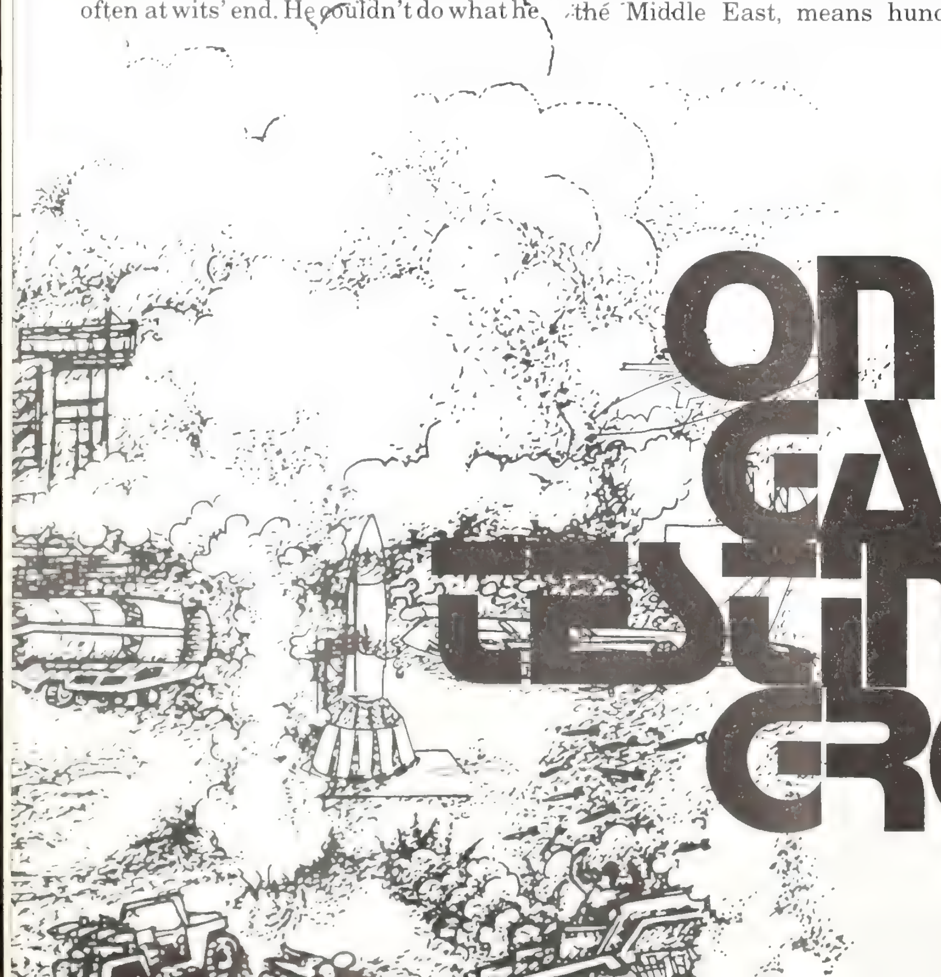




ON GALILEE'S TESTING GROUND

Harold Nigh

“. . . Christians . . . have to understand it is not by commitment to action they can make any important changes . . . but by the insertion of a completely new and unexpected dimension, the incognito. It is that which is presence to the world, through the shock of refusal, through the gap left vacant, through the resulting chasm, through the unlooked-for break in conversation.” Jacques Ellul

Marshall McLuhan said recently our times are so troubled one rarely sees anyone asleep in church. A preacher has been defined as one who shakes the hands of one-third of the congregation and the confidence of the other two-thirds.

One of my favorite stories is about the Quaker who woke up one night and heard a burglar downstairs. The Quaker did have a gun and after a moment of thought grabbed his blunderbuss and went to the head of the stairs. In his most pious voice he said, “Friend, I would do thee no harm for the world and all that is therein, but thou standest where I am about to shoot!”

If we reduce our world to the size of the Quaker's house, we've got the roles reversed from that of the illustration. In our world it's the burglar who is standing at the top of the stairs with the blunderbuss, and all people are the Quakers. At least we would quake if we knew what the burglar's intentions are and what's in the blunderbuss.

Who is the burglar? It's not easy to say, because burglars often wear masks. But it's safe to say the burglar is the person behind the gun. Who is behind the arms race that threatens us with enough explosive power and radioactive fallout to kill every man, woman, and child in the world 12 times over? Is it our politicians? Some of them claim privately that their hands are tied.

In Crete we met the pastor of the church where the chancellor of Germany attended. He would tell his pastor he was often at wits' end. He couldn't do what he wanted to do because of the pressure of international economic power.

Are the industrialists behind the big gun in our society? They claim it is only for the economic good of their companies that they're in the arms industry, and they have the perennial argument, “What's good for GM is good for the US and Canada.”

They all say, “Friend, I would do thee no harm for the world and all that is therein,” but we know without their telling us that we stand where they are about to shoot.

The image of the burglar fits the military-industrial complex, whoever the persons are. Since 1973 especially the West is selling a big share of its arms to the Third World, which can least afford to buy. For example, the Middle East in 1974 had a per capita GNP of $845 and per capita military expenditure was about $135, or 16 percent. Now it's much higher. In Israel I believe over half of taxes go for military expenditures. There is little for the poor. In oil-rich Iran huge amounts were spent on missiles and fighter planes but little money filtered down to the poor people. Current unrest in Iran shows in part the results.

I was angry and frustrated in Turkey three years ago to see how the army seized and appropriated even such things as blankets sent by Canada and the US for earthquake victims. One blanket stolen is a loss of say $20 equivalent to a poor family. An F-16 fighter plane, such as Canada is considering buying and which is also sold to the Middle East, means hundreds of millions of dollars potentially lost to the poor people. And somehow that money finds its way to the wealthy industria countries which produce these planes.

We're all in danger—rich and poor alike. We've heard over and over how one atomic bomb can destroy a city the size of Toronto (over 2 million population). used to think this weaponry was so mutually destructive nobody would dare to use it. That's the argument called Mutually Assured Destruction—MAD But after reading *The Counterforce Syndrome* I am very uneasy. Counterforce is the policy of making US missiles so accurate they can destroy the hardened silos where the Russians are hiding their missiles.

Now the frightening fact is: you don't shoot a missile at an empty Russian silo. You shoot first. Whoever shoots first wins; that destroys the enemy and the enemy's missiles. Right now the US has a big lead over the Russians in accuracy of missiles, but that's no comfort even from a selfish point of view. It means the threshold of atomic war is greatly lowered or, in simple words, atomic war is much more likely when there is no real balance of power. The one with the accurate gun is likely to pull the trigger first. Robert Aldridge in *The Counterforce Syndrome* argues that this is current Pentagon thinking in the event of a showdown between the major powers.

In the face of this militarism there is a mounting number of people around the world who are concerned that the world disarm and stop its race for the most sophisticated weapons. Summer 1978 there was a special UN session on disarmament where nongovernment organizations representing millions of people spoke for disarmament.

Isaiah the prophet told of a "great light" coming to "Zebulun and Naphtali" (9:1-7). Matthew's Gospel (4:13-16) says, "The people who sat in darkness have seen a great light." The metaphor "a great light" speaks of Jesus Christ. Naphtali was the area of Galilee where Jesus lived. Here is no bright flash on the testing grounds of the New Mexico desert, where the first atom bomb was exploded. In fact there is something massively demonic about the blinding flash of an atom bomb. It is the Antichrist of light.

In Jesus we see a bright light that is the diametric opposite of the illumination which precedes the atomic mushroom cloud. He proved himself on the testing grounds of Galilee, and later at Jerusalem, that he was not King David's successor in bloody war. He had no flag with a Star of David on it. But he is a prince, the Prince of Peace, and he bases his power on right and justice. Those are lofty church words. What would *he* do if he were here today faced with the brute power of our industrial-military complex?

The answer to that question could only be conjecture, but he is here in the fulness of his Spirit and he is deeply concerned with the question of militarism and its accompanying social injustice. I believe Christ's Spirit is at work in and out of the church to save the world from atomic holocaust. I believe that he is working through the moves to disarmament.

Let us look at two or three calls to disarmament.

One is from a brief "Venus has no arms" submitted by Joy Kennedy of Port Colborne, Ontario, to the UN special session on disarmament. It shows the armless statue of the famous Venus de Milo from the Louvre in Paris. The brief is submitted "out of our conviction that the point in our history is imminent when either world peace must be and can be achieved through *general and complete disarmament*, or the alternative of a third world war and oblivion by the end of the century is a reality." Later the brief continues, "We strongly urge the special session on disarmament to identify vested interests, whether political, professional, or financial, which oppose *general and complete disarmament*, and to determine means to overcome or negate their power and influence."

Next is a quotation from a representative of 20 million war veterans. "The World Veterans' Association is convinced that it is possible to put an end to the arms race and to make progress toward *general and complete disarmament* under effective international control while at every stage ensuring the security of all."

I believe the Spirit of Jesus Christ is in these statements and even in a statement from the Organization of Traditional Religions of Africa, people we formerly knew as heathen. It says, "As long as 1 percent of the stockpile of destructive weapons is lying carelessly somewhere in a world in which human minds are poles apart and mutually antagonistic, all humanity is in danger."

Thank God for these statements made in June 1978 at the United Nations by voices representing so many people throughout the world. The UN session on disarmament has not fulfilled Isaiah's prophecy about the government of the Prince of Peace, but it's a big step in the right direction.

Christian people outside of our Mennonite tradition are talking about conflict and peace. French theologian Jacques Ellul writes: "If Christians take seriously the evolution of this society they have to understand that it is not by commitment to action that they can make any important changes in it but by the insertion of a completely new and unexpected dimension, the incognito. It is that which is presence to the world, through the shock of refusal, through the gap left vacant, through the resulting chasm, through the unlooked-for break in conversation."

One such example might be Ralph Smelzer, a Church of the Brethren minister who worked in almost complete anonymity in Selma as a reconciler between whites and blacks.

During the first and second world wars the Mennonite "presence" to the world was the shock of refusal to bear arms. That's not an issue now; most military service is voluntary. What are we refusing now?

Not many are doing it, but some Mennonites in the US are refusing to pay the portion of their income tax which will be used for military expenditures. For instance, Cornelia Lehn, director of children's education for the General Conference, has shared this witness: "Finally I decided to give half of my income to relief and other church work and thus force the Internal Revenue Service to return that portion of my tax which they had already slated for military purposes. . . .

"I realize that this is not the perfect answer. . . . It is, however, the best answer I know at this time. Finally I could no longer acquiesce and be part of something so diabolical as war. I had to take a stand against it. . . .

"I wish that my church, which believes in the way of peace, would as a body no longer gather money to help the government make war. I wish all the members of our church would stand up in horror and refuse to allow it to happen. Then the conference officers would be in a position to say to the government: 'We will not give you our sons and daughters and we will not give you our money to kill others. Allow us to serve our country in the way of peace.'"

Is Cornelia Lehn speaking as a prophet? Does she have a word from the Lord to help us respond in a meaningful way to demonic forces?

Peter Ediger writes with prophetic urgency about what people like Cornelia Lehn are doing: "Do we know that there are hundreds and thousands of people out there waiting for a word from the church, waiting for some action from the church? Have we some sense of the explosive evangelistic potential of this kind of action? Do you know that the day of the police state is not only coming but that it is here in its roots, and the issue will not go away?"

Whether we follow Cornelia Lehn's example or not, we would do well to have her sense of urgency about our own allegiance to the Prince of Peace and ask God for help in making our own faith relevant to our times.

We have reason to be happy that Jesus Christ is really in charge of history, and will always be with us, militarism or no militarism.

There is a story from World War II of a German pastor who had been imprisoned in Russia and was making his way home, mostly on foot, at the war's end. Passing a peasant home where a boy and girl were playing he asked the question most normal in those uprooted times, "Are you evacuated?" "No!" replied the lad, with a child's ambiguous understanding, "We're Evangelicals." The pastor says, "With their words 'we're Evangelicals' ringing in my ears, I went on my way less lonely in the realization that the whole world is my Father's house."

That realization is the bedrock of our confidence, and it is closely related to the confidence of the prophet Isaiah, who said the Prince of Peace "will rule as King David's successor, basing his power on right and justice from now until the end of time. The Lord Almighty is determined to do this." As always the Lord is working through his people. •

PRESIDENT OF THE GENERAL CONFERENCE

Elmer Neufeld

Diane L. Moffat

Elmer Neufeld is a Mennonite in northwestern Ohio living a simple life with his family on a 13-acre farm, where he plants and cultivates his fields and raises a few sheep.

Not unusual for a Mennonite, you might say. But this man could live in the president's home of a Mennonite-related college nearby. That he chooses not to says a lot about the president of Bluffton College (BC), Bluffton, Ohio, and president of the General Conference Mennonite Church (GCMC).

"My roots are on the farm," Elmer Neufeld explains. "I wanted to go back to a rural community."

Raised on a farm in Kansas, Elmer missed the rural life as he moved from city to city before joining Bluffton College in 1965 as assistant professor of philosophy. So with his wife, LaVera, and their five children he decided to live on a small farm *and* teach.

"We do a lot of the work ourselves and the children helped," he says. "We tried to teach them that manual labor is dignified. It is honorable to work with your hands."

When Elmer moved from teaching to dean of academic affairs in 1974 and then became president in 1978, he decided to stay on his farm and maintain his lifestyle.

"I had no interest in moving out of my home situation."

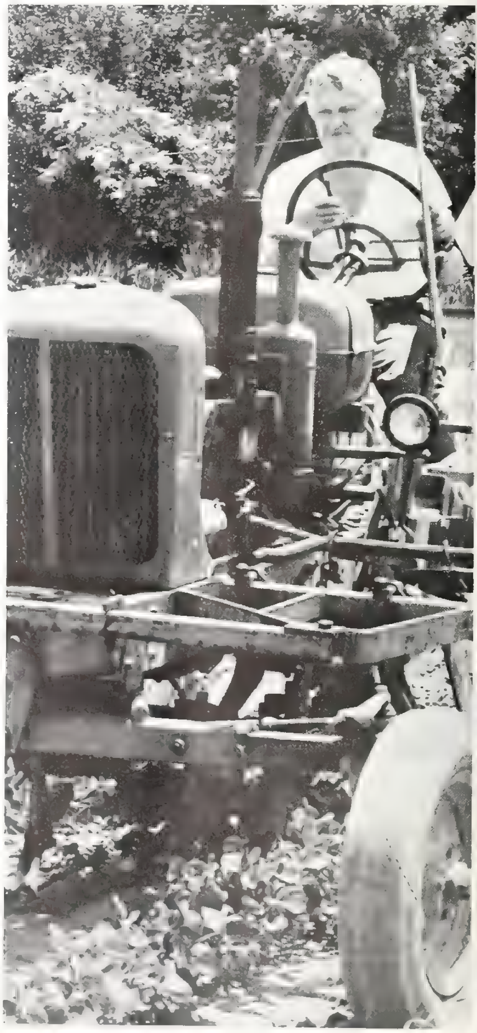
Raised in the home of a lay minister in a Mennonite community, Elmer learned to value simple Christian faith and practice. He was given a background of teaching that "our calling is to engage in human service and to work toward peace."

At age 18, with World War II in full swing, he chose to be a conscientious objector and enter Civilian Public Service from 1944 to 1946. In Colorado he worked in a soil conservation camp and on public works and farm projects. Then he was sent to Glacier National Park, Montana, to work on the trails and fight forest fires. Later he served on the ward of a mental hospital in Wisconsin until he came down with rheumatic fever, resulting in a medical discharge.

As a CO in highly patriotic times, Elmer experienced some antagonism from his community. "There were negative feelings and tension in my community with a high sense of nationalism and anti-German sentiment." But the conscientious objectors were finally recognized as "having made their contribution in humanitarian services."

This experience influenced Elmer's total life. "The whole conflict of the

GCMC and BC president Elmer Neufeld enjoys the task of cultivating his little farm.



The conference leader is also a shepherd of actual sheep raised on his farm.

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Christian in terms of violence and war has played a strong part in my life," he explains.

Elmer believes that "the significance of the incarnation and crucifixion is how God dealt with sin and evil in the world. God's method is not one of retaliation and killing but that of the suffering servant." This is an integral part of Christian teaching. "We must walk by faith," he said.

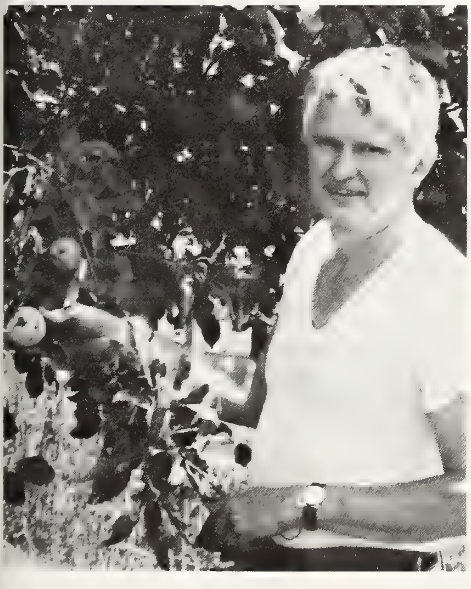
During the Korean conflict Mennonite Central Committee (MCC) called Elmer to help develop the 1-W program of alternative service for conscientious objectors. Thus after graduation from Bethel College in 1951 he served as associate secretary of the National Service Board for Religious Objectors in Washington, DC, until 1954. He then began doctoral studies in philosophy at the University of Chicago.

Elmer chose to study in a secular department, where he frequently became involved in debates about the Christian faith, because he "wanted to cope with the basic questions of life."

During four years in Chicago Elmer's life was also profoundly affected by his involvement with the Woodlawn Mennonite Church, centered in a racially transitional community near Mennonite Biblical Seminary. As chairperson of the congregation and working with the youth of the community he found it "a difficult but challenging experience."

Once he and four friends, two white and two black, traveled through the South, sometimes unable to find places to sleep or eat together. Through such experiences he "became aware of the enormous tragedy of segregation and discrimination."

Enjoying some of the "fruits" of his labor.



Elmer preached integration until the advent of the black consciousness movement when "some of the people I had worked with went a different way and felt they had to separate themselves from white leaders." He experienced some disillusionment when he "saw how deep the feelings of segregation ran."

Elmer left the Chicago experience and the Woodlawn Church (which eventually closed), "realizing in a new way how difficult it is to really build an integrated society." But his convictions were strengthened.

"I know as a Christian what my relationship to the races must be," he says. "In the last analysis we as Christians must act out of faith. We don't have all the answers."

His convictions led him to become executive secretary of the Peace Section for MCC with the intention to serve in an overseas assignment. In 1962 he became MCC program director in Zaire, where he arrived during the aftermath of the independence movement in Africa. Many whites had left the country, and MCC was providing relief for those who had been displaced after the fighting.

"We tried to replace teachers and doctors and generally pick up the pieces after the independence fighting."

In 1964 a rebellion broke out and many hostages were killed in Stanleyville. The Sunday after the massacre Elmer participated in an inter-Protestant church service attended by many who had lost friends and relatives, an experience he vividly recalls to this day.

While directing the Zaire program he was asked to help strengthen the peace mission in the African churches. "Converts needed to be taught the peace emphasis of the Mennonite church and the lifestyle of service and sharing resources," Elmer explains.

My international experience has left a strong impact on my convictions about lifestyle," he says. "It was a chastening experience."

Lifestyle has remained one of Elmer's strong concerns. While in Chicago and Washington his family lived in fellowship centers and group housing, where guests were constant.

"The Mennonite tradition of a simple way of life has profound significance for modern times," he explains. "How do we handle our bountiful material blessings while people are starving in the world? In Africa I saw persons literally starving."

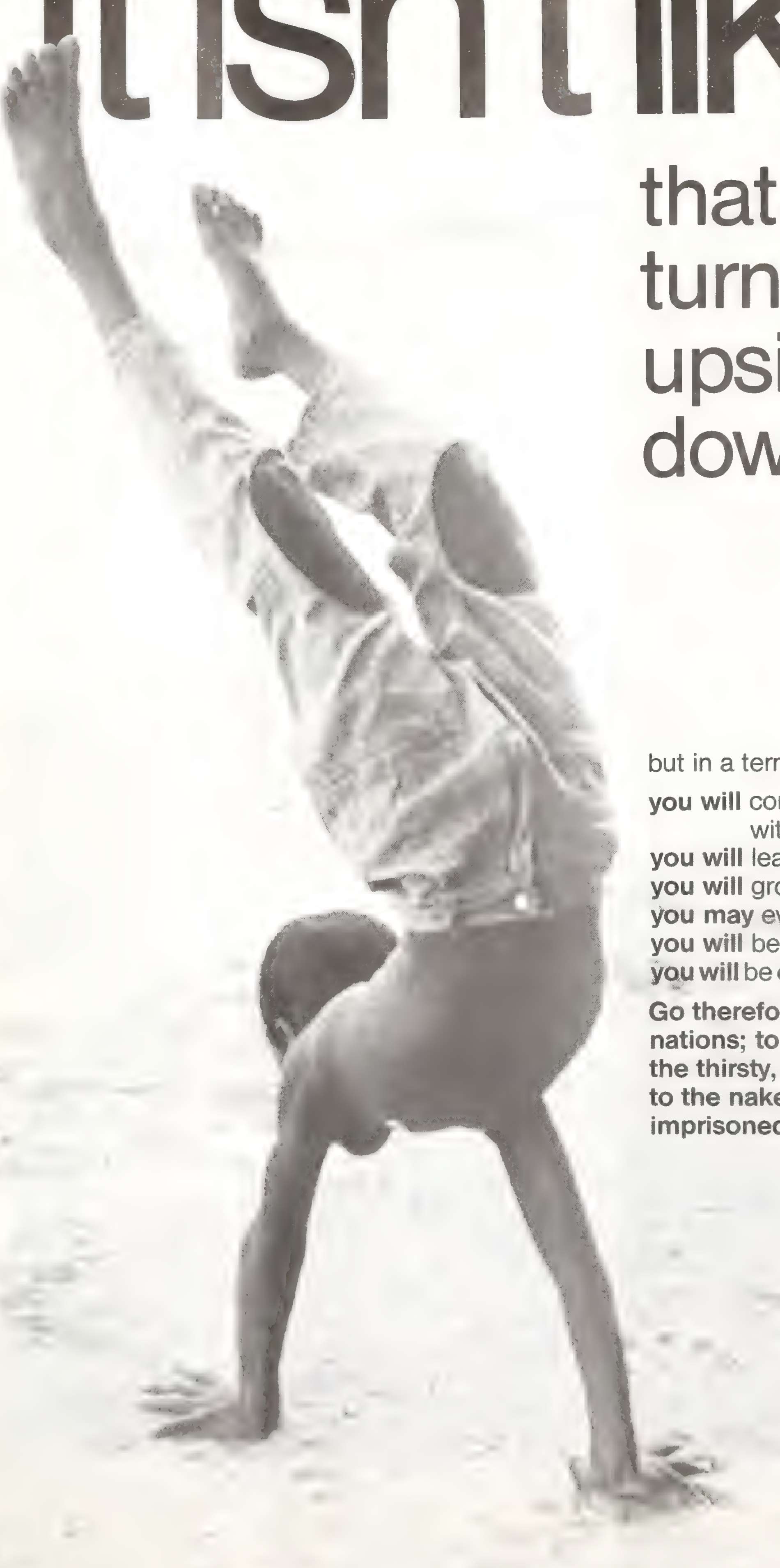
Elmer has returned to Africa several times since coming to Bluffton. He was part of the Africa Inter-Mennonite Mission delegation in 1967; taught an African history course for the Service Education Abroad program in Zaire in 1969; helped negotiate the Mission-Church Fusion Convention in 1971; and led an African study tour in 1972. He has also visited India for the GC Commission on Overseas Mission; Puerto Rico, Colombia, and Indonesia for the Mennonite World Conference; and the Middle East for MCC. Last fall he was in Europe on a brief MCC assignment.

While traveling and serving both BC and GCMC, Elmer Neufeld has maintained a close church involvement with the First Mennonite Church, Lima, Ohio. He teaches an adult Sunday school class, most of whose members are not from Mennonite background.

Elmer believes the church should be a witness to a non-Christian society and refers to his involvement with this small struggling congregation witnessing in the city as "a meaningful church experience with a strong fellowship."

It is clear that no matter where Elmer Neufeld is involved—whether in the church, on the farm, or in his office—his concern for the Mennonite values of service, peace, and a simple lifestyle is evident. **But he feels he can only share that concern "in a spirit of confession, knowing that our human efforts are a far cry from the calling of our Lord Jesus, and that our ultimate hope is in the grace of the heavenly Father."** •

Elmer Neufeld after another busy day walks away from his office with Diane Moffat, writer who is interviewing him "on the run."



It isn't likely

that you'll turn the world upside down

but in a term of service

you will contribute to individuals
with whom you work and live
you will learn from others as well as give
you will grow in understanding of the world
you may even change a town or village
you will be a witness for Jesus Christ
you will be obedient to the command of Jesus to

Go therefore and make disciples of all nations; to give food to the hungry, drink to the thirsty, shelter to the homeless, clothes to the naked and help to the ill and imprisoned. *(Matt. 28:19, 25:35, 36)*

Teachers, agriculturists and health, technical and community workers are needed to serve in 42 countries in Africa, Asia, Europe, Latin America, Middle East and North America.

Write to:

Personnel Services
Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
Personnel Services
MCC (Canada)
1483 Pembina Highway
Winnipeg, Manitoba
Canada R3T 2C8

News

Cyprus consultation calls churches to promote Palestinian welfare

Toronto, Ont. (CCC) — Ways in which the world's churches can work better with Palestinian refugees after 30 years of engagement in the area was the subject of a consultation held in Nicosia, Cyprus, in November.

The conference brought together more than 70 churches and community leaders from the Middle East and representatives of voluntary and interchurch aid agencies who financially support projects among the refugees.

It was called by the Middle East Council of Churches (MECC) in cooperation with the World Council of Churches.

The political problems of the area loomed large in the discussions and were reflected in the consultation's message to the churches: there can be no solution to the Middle East situation without a solution of the core problem—the right of self-determination and statehood of the Palestinian people.

In addressing themselves specifically to the program with refugees, the consultation declared that all programs should encourage Palestinians living in the occupied territories (West Bank and Gaza) to remain on their land, thus helping to preserve Palestinian identity and dignity.

Priority in the future for the church-related programs will be given to three main areas. Health care is one of these, with particular attention to the training of staff in social work, community organization, and project planning and formulation.

The second area of priority will be self-help and community development projects such as cottage industries, land reclamation, dairy farms, and fisheries.

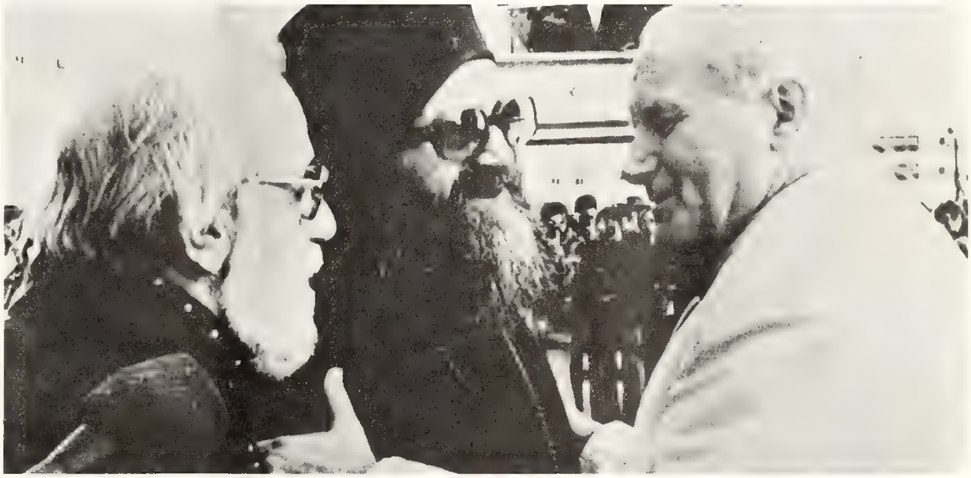
Education, particularly vocational training, is the third priority area defined by the consultation. Vocational training for women was emphasized "in order not to lock them in traditional female jobs."

The consultation also took far-reaching decisions on the organization and financing of the programs, and asked MECC to consider urgently how a substantial contribution to the budget may be secured from MECC member churches, thus reducing the degree of dependence on funds from agencies outside the area.

Middle East vignettes

Jerusalem—*Two Hassidic boys watch tourists at the Wailing Wall, the only extant piece of the Temple of Solomon, and a holy place for all Jews.*

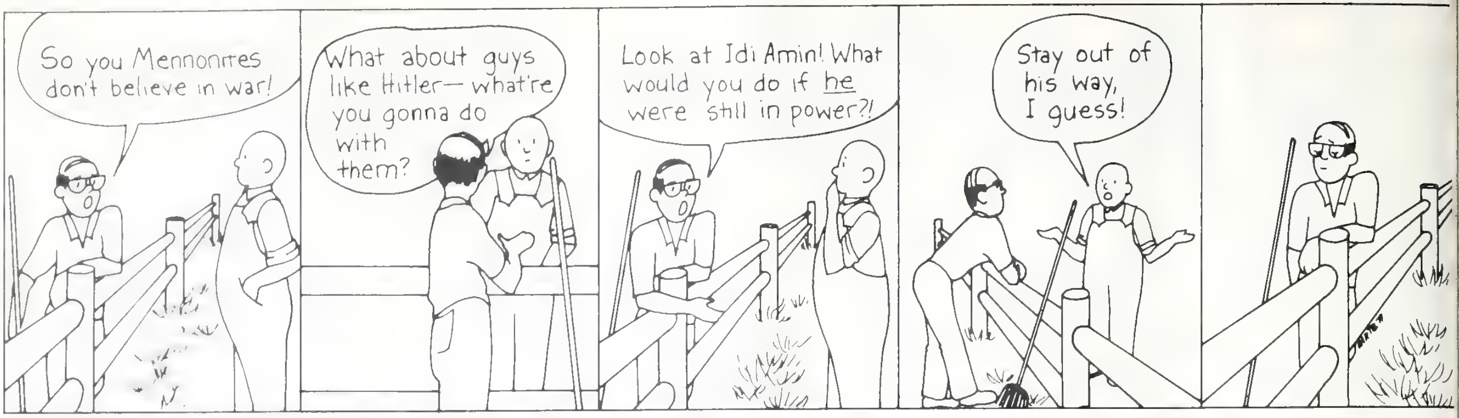
Tehran—*Members of the Muslim Shiite sect beat themselves with chains on November 29 in a religious rite marking the martyrdom of Imam Hussein, revered as the founder of the legitimate line of descent of Muslim religious authority.*



Istanbul—*Pope John Paul II holds the arms of Eastern Orthodox Patriarch Demetrius I, following his arrival in Turkey, November 28. At the end of the three-day visit the leaders announced the creation of a joint Roman Catholic-Orthodox commission designed to resolve seven centuries of division between Christianity's largest branches. The Eastern Orthodox Churches and the Church of Rome have been in schism since 1203-04, when Latin crusaders sacked the city of Constantinople, the capital of Eastern (Byzantine) Christianity.*

Menno and Anna Baptist

Kathy Barte


So you Mennonites don't believe in war!
What about guys like Hitler— what're you gonna do with them?
Look at Idi Amin! What would you do if he were still in power?!
Stay out of his way, I guess!

Peace Section okays conference on Marxism

Winnipeg, Man. (MCC)—The December 6-7 annual meeting of Mennonite Central Committee Peace Section here was the first meeting of an 11-member section whose chief focus is on international peace and justice efforts of Mennonites in Canada and the US.

The new structure replaces Peace Section International, which had simply combined existing US and Canada peace committees.

Section members approved a recommendation for continuing peace education efforts in India, where the section had sponsored Norman Kraus for a three-month peace education assignment in 1978.

No action was taken on a recommendation for MCC Overseas Department and MCC Peace Section to jointly plan and sponsor an extension course in Anabaptist peace studies in Swaziland in Southern Africa. Members were concerned that Southern Africa blacks would not be enthusiastic about a peace course planned for and taught solely by white North Americans.

Peace Section approved plans to schedule a fall 1980 conference to focus on the Anabaptist witness and Marxism in Eastern Europe.

It was noted that involvement of Mennonites in Eastern Europe and other parts of the world "bring us face-to-face with Marxist-Leninist ideology and society."

In 1980 Bruno Schottstadt, lay preacher from Eastern Europe, will travel in the US and Canada. Peace Section will ask Schottstadt and Eastern Europe MCC personnel to participate in a program on the "Radical Reformation and the Marxist Critique of Christendom."

The section also recommended the sponsorship of a delegation of five to seven persons to visit the Soviet Union in 1980 "for the purpose of becoming acquainted at a deeper level than is possible in conventional tours." The program will include dialogue with Russian Orthodox Seminary leaders, Catholic leadership in some of the Slavic states, contacts with university faculties, government and community leaders, as well as with Baptist and Mennonite church leadership.

Frank H. Epp of Waterloo, Ontario, was elected new chairperson of Peace Section, replacing A. J. Klassen, now chairperson of Peace Section - US. Also elected were Kathy Royer of Elkhart, Indiana, as vice-chairperson, and Hershey Leaman, Landisville, Pennsylvania, as secretary.

Peace Section-US speaks on SALT II, WPTF, Iran

Akron, Penn. (MCC) — Resolutions concerning the Iranian-United States crisis, SALT II, and the World Peace Tax Fund Bill were passed at the fall meeting of Mennonite Central Committee Peace Section - US.

Meeting here November 30-December 1, members agreed to postpone a decision on a resolution to support a war tax resistance campaign until they could have further dialogue with constituent members.

Mennonite congregations and individuals are encouraged to be a voice for understanding and reconciliation, members asserted in a statement on Iran-US relations.

The section recognized the seizure of hostages as illegal and deplorable and emphasized the importance "for Christians to provide voices of moderation and conciliation in the present crisis."

The resolution urged "the US government to support the use of an international agency which would supervise the release of the hostages and set up a forum/tribunal where the Iranians can press their charges against the shah and where the shah can defend his record;" and urged "the US government to cease the harassment of and selective prosecution of Iranians in the United States."

Peace Section-US members acknowledged "the deep hurt of Iranian people and their legitimate grievances against the shah, whom Amnesty International described as one of the most brutal rulers of modern time. . . ."

Peace Section-US decided against sponsoring a vigorous campaign to promote Mennonite participation in a war tax resistance campaign. Section members felt such a resolution would not reflect the will of their constituent bodies.

But section members did cite the need to "look down the nuclear tube and see the scenarios for what will happen if the nuclear race is not stopped." Robert Hull, representative from General Conference, noted that "there is too much urgency in this issue to let it go on and on. No matter what else we say we are paying each day for these weapons."

The section then passed a resolution that the section "is prepared to consider at its spring 1980 meeting a decision to promote participation in a war tax resistance campaign."

Members passed a resolution in support of an amendment to the SALT II treaty between the US and the USSR. The amendment calls for a mutual moratorium on all further testing, production, and deployment of any new nuclear strategic weapons and prohibits the deployment of additional nuclear arms beyond the present levels.

Section members formally supported the passage of the World Peace Tax Fund bill.

The section said in resolution "that it is conscious that the WPTF legislation might not in itself force a significant reduction in military spending, but it recognizes that it would provide funds for peacemaking efforts and would be a witness against military spending."

The Air Force is developing a new mobile intercontinental ballistic missile. Present plans call for 200 missiles to be shuttled among 4,600 missile houses spread across Nevada and Utah. Each new missile will carry 10 nuclear weapons, and each nuclear weapon will be 38 times as powerful as the Hiroshima bomb. The main purpose of these new missiles will be to attack Soviet missile silos. There will be severe arms limitation verification problems if the Soviets deploy their own mobile ICBMs. The system is likely to expand beyond the size now planned—$33 billion for the system, or $165 million per missile. *The Defense Monitor*

Golden Meadow, La. — "It's not for me, but for my children's children," Roger Billiot says of his hope for the future of the Houma Indian tribe of southern Louisiana. His vision of history and destiny is one of a patient but disappointed man who has seen his people suffer losses and injustices in his nearly 90 years. Mennonite Central Committee workers assigned to two units in Houma communities are working on long-range goals and immediate needs in a time of growth and invigoration for the Houma people.

More than 200 scientific and religious leaders in the United States and Europe are publicly opposed to the US plan to deploy a new generation of nuclear weapons in NATO nations, says the American Friends Service Committee. The plan to modernize and increase NATO nuclear arsenals in Europe is being pushed by President Carter and is designed to introduce ground-launched cruise missiles and new Pershing II ballistic missiles into the NATO nuclear framework.

Journalism position open this summer with General Conference central offices

Duties: half-time assistant editor of *The Mennonite* and half-time editor and writer for General Conference News Service

Qualifications: A warm, open commitment to Christ, a familiarity and appreciation for the General Conference Mennonite Church, competent skills in editing and writing, a creative and aggressive attitude toward news, and preferably some skills in photography

Salary: Commensurate with education and experience

Apply in writing, enclosing resume, samples of work, and references, to:

Heinz Janzen, General Secretary
General Conference Mennonite Church
722 Main St., Newton, Kansas 67114
Telephone: (316) 283-5100

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Reasons cited for relocating India seminary

Yavatmal, India (GCNS) — India's Union Biblical Seminary is now planning a new 23-acre campus in Pune, near Bombay.

Five years of search covering 30 possible sites ended September 26. The undeveloped land was bought from the Medical Mission Sisters for $87,500.

Why is the seminary, 26 years after its founding, being moved from Yavatmal, Maharashtra, to Pune, a city in the same state?

The foremost reason, said I. Ben Wati, UBS board chairperson, is the growth of the seminary. During its 26 years of service the school has become the largest English-language theological institution at its level in Asia.

Other imperatives also figure in the move, writes Helen Kornelson, faculty member and missionary serving under the Commission on Overseas Mission. One of these is the superior educational facilities in Pune for children of faculty and students.

Another advantage is vastly improved communication and transportation. Yavatmal is isolated and difficult to reach. Pune is only 3½ hours from Bombay.

Expanded service opportunities for both students and faculty in Pune include superior settings for interaction between city and village ministries. Opportunities for evangelism are better.

Impetus to move the seminary began 15 years ago. But at that juncture the governing board said, "It is too late for relocation." Then in 1971 insistent voices again raised the issue. Feasibility studies were authorized, including the study of cities—Yavatmal, Hyderabad, Madras, Ahmedabad, Delhi, Pune, and Nagpur. All were eliminated except Nagpur and Pune. A location in Nagpur seemed assured but fizzled. Then in 1975 Pune became a live possibility. Thirty sites were checked out before UBS began negotiations with the Medical Mission Sisters. Negotiations were frustrated by government regulations but after two years UBS received its deed.

The cost of the new campus is estimated at $1.8 million. In 1975 the Commission on Overseas Mission pledged $100,000 for the relocation. COM has raised about $65,000 of this.

Pastors' seminary workshop to emphasize peacemaking

Elkhart, Ind. (AMBS) — This year's pastors' workshop at Associated Mennonite Biblical Seminaries is titled, "The Pastor as Change Agent in the Congregation: Working at Peacemaking."

Scheduled for January 28 to February 1, the workshop will feature lectures by Bruce Birch, professor of Old Testament at Wesley Theological Seminary in Washington, DC.

Other participants are William Janzen, Mennonite Central Committee (Canada) Ottawa office director, speaking on oppression; AMBS professor of New Testament, Willard Swartley, speaking on New Testament peacemaking; Don Blosser, director of the Center for Discipleship at Goshen (Indiana) College, will deal with Jesus and the Jubilee; Lloyd Rediger, director of pastoral services for Wisconsin Presbyterians, will talk about the pastor as change agent and how congregations look at change; Marian Claassen Franz, Washington, DC, involved with Dunamis, will speak on the nuclear arms race. Bible studies will be coordinated by Galen Johns, executive secretary of the Indiana-Michigan Conference.

Persons interested in attending the workshop should write to: Director of Continuing Education, AMBS, 3003 Benham Avenue, Elkhart, Indiana 46514; or telephone 219-295-3726.

Goshen (Indiana) College president J. Lawrence Burkholder traveled to the People's Republic of China December 20-January 6 to give lectures on American higher education and to negotiate a possible student exchange program between Goshen College and a Chinese university. The invitation for Burkholder's trip came from the Chinese government through the commissioner of science and technology for Szechwan Province in Western China. He gave his lectures in the city of Chengtu.

The Atago Christian Church, Nobeoka, Japan, celebrated its 20th anniversary October 21. The church began with a Bible study in the apartment of Ray and Phyllis Reimer. Other missionaries who have served the Atago Church are George and Martha Janzen, Robert and Alice Ruth Ramseyer, and Virginia Claassen. Speaker for the Sunday morning service was George Janzen. Other anniversary activities included a bazaar to raise money for remodeling the church building and special three-day evangelistic services. Construction on the new building was scheduled to begin in January. Plans are also being made to begin a Bible school in April.

Third World nations benefit from work of church broadcasters

Los Angeles (NABS) — Considering the theme "Power Play: The Christian Dilemma," 215 religious broadcasters from mainline Christian denominations gathered here, one of the power centers of the broadcasting industry, for their annual meeting 25-29 November 1979. Twenty-six different religious bodies were represented at this 10th meeting of the North American Broadcast Section of the World Association for Christian Communication (NABS/WACC).

They had taken on the commercial broadcasting industry "lion" during the past year. William Fore, assistant secretary for communication of the National Council of Churches, told of his travels to 20 African nations, to the far east, and to the Philippines to raise the perception of political leaders of developing nations about the far-reaching significance of the World Administrative Radio Conference (WARC) last fall in Geneva. That, coupled with consciousness-raising work of others enabled church groups to bring about a "dramatic shift in attitude" among Third World countries according to John Bachman, head of communications for the American Lutheran Church.

According to his report, there is no question that this education and preparation for the WARC conference brought countries with no experience of the issues, and no expertise, to understand that the matter of dividing up the broadcast spectrum and satellite frequencies was not purely technical, but had implications on the economic, political, cultural, and social well-being of Third World countries.

Everett Parker, director of the Office of Communication for the United Church of Christ, explained further that because of the strategizing and the coalitions that resulted from the church efforts, several unexpected and important policies were wrested from WARC by Third World nations—including postponement of significant decisions until a political conference to be held in Jakarta in 1985.

In this country Parker pointed to recent efforts to rewrite the Communication Act of 1934. Acknowledging the eventual withdrawal of legislation by representative Van Deerlin as a kind of victory for the Telecommunications Consumer Coalition, which counts numerous church denominations as members, Parker hastened to add that the current debate at the Federal Communications Commission over deregulation of radio is the new arena for the concern of religious broadcasters.

"If we are to preserve any significant public interest broadcasting in radio we will have to oppose the FCC's attempt to deregulate radio. The FCC, while saying that there will still be licensing, is proposing to eliminate ascertainment or any oversight of programming."

Firm interest in Thailand evangelization consultation

Wheaton, Ill. (LCWE) — Christian leaders around the world are responding "positively and enthusiastically" to the upcoming Consultation on World Evangelization (COWE), according to David Howard, consultation director.

To be held June 16-27 in Pattaya, Thailand, the international gathering is expected to bring together about 650 participants. (Bernie Wiebe, editor of *The Mennonite*, expects to attend the consultation.)

Howard indicated that the Lausanne Committee for World Evangelization (LCWE), sponsor of the consultation, had sent out invitations to a broad cross section of Christian leaders of many denominations in all parts of the world.

The gathering is to be preceded by a web of local study groups whose findings will be incorporated in congress study materials.

"The formation of the urban study groups, for instance, has attracted an encouraging response," said Howard. "It is evident that churches are feeling the need for evangelization strategy and direction in the face of accelerating urbanization."

The majority of participants in the 1980 consultation will be from the Third World, he indicated. LCWE has instituted travel scholarships to assist Christian leaders in Africa, Asia, and Latin America.

"The committee feels that those scholarships will pay rich spiritual dividends in coming years," said Howard.

Thai medical students help Kampuchean refugees

Bangkok, Thailand (MCC) — On November 3, 12 volunteer Thai medical students went to Sa Kaeo refugee camp on the Thai-Kampuchea border to work for a day. Mennonite Central Committee workers in Thailand had encouraged the Thais to get involved. After their one-day experience they felt motivated to continue to help.

The volunteers are now setting up a revolving work schedule to assist in the Kampuchean border camps on weekends. Thus far they have recruited 50 medical students. However, the Thai government discourages organized student groups and has limited all volunteers to border camps to 25. "In spite of this limitation," writes MCC worker Virginia Taylor, "we are happy that they have responded so well to the cry of their fellow people in need."

SALT I (Single Adult Leadership Training) is the first national, interdenominational conference to assist the church in more effectively ministering with single adults (never married and formerly married). The conference is being held February 5-7 at the DuPont Plaza Hotel, Dallas, Texas. Registration is $70 per person before January 10, $90 thereafter; it is $15 less for full-time students and those in groups of four or more from the same church or organization. To register write: SALT I, c/o SOLO Magazine, 2401 Nowata Place, Bartlesville, Oklahoma 74003.

Studies in communicating the faith and a workshop on evangelism will highlight the annual Special Courses at Canadian Mennonite Bible College, Winnipeg, Manitoba, February 4-15. The workshop on evangelism will be conducted by Dennis Oliver, former director of the Canadian Church Growth Center, Regina, Saskatchewan, and now director of evangelism in the Presbyterian Church. The workshop will begin Thursday, February 7, and end Saturday noon, February 9.

Conscientious objection for taxpayers too is the cry of the National Council for a World Peace Tax Fund. Many citizens are not required to bear arms because their consciences forbid them participation in war, and it's legal. When these same citizens, bound in conscience, choose not to pay for others to bear arms or for the widening arms race it's not legal. For information on the World Peace Tax Fund write: 2111 Florida Avenue, Northwest, Washington, DC 20008.

Record

Calendar

January 24-26—MCC annual meeting, Kidron (Ohio) Church

January 28-February 1—"The Pastor As Agent of Change in the Congregation," Associated Mennonite Biblical Seminaries, Elkhart, Indiana

February 8-9—Mennonite Disaster Service all-unit meeting, First Church, Saskatoon, Saskatchewan

February 8-12—Council of Commissions, First Church, Newton, Kansas

Canadian

February 7-9—Evangelism workshop, Canadian Mennonite Bible College, Winnipeg, Manitoba

February 22-23—Conference of Mennonites in Manitoba, First Church, Winnipeg, Manitoba

February 22-23—Conference of Mennonites in Saskatchewan, Neuanlage Grace Church, Hague, Saskatchewan

February 22-23—Conference of the United Mennonite Churches of Ontario, Bethany Church, Virgil, Ontario

March 7-8—Conference of Mennonites in Alberta, Tofield (Alberta) Church

March 29-April 3—Project Teach, Mennonite Collegiate Institute, Gretna, Manitoba

Central

March 22-23—Central District Conference, First Church, Berne, Indiana

Workers

Sharon Detweiler, Souderton (Pennsylvania) Church, became director of Student-Young Adult Services in Philadelphia in September. She is a graduate of Rutgers University in political science and has worked as a court clerk.

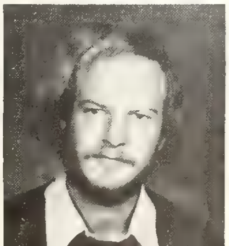
Jeffrey Foulkes, Columbus Grove (Ohio) United Methodist Church, became director of youth and education at West Swamp Church, Quakertown, Pennsylvania, in October. He has a BA in music education and church work from Bluffton (Ohio) College and served one summer as assistant pastor at Wayland (Iowa) Church.

Robert Harnish has been appointed urban director for the newly-organized Chicago Student-Young Adult Services (SYAS). He will work on a half-time basis. An eight-member Chicago SYAS committee was organized November 30 to guide Bob's ministry. The group, which is both inter-Mennonite and multicultural, includes Norene Chesebro, Dan Gerber, Rick Martin, Dale Suderman, Duane Hilty, Pat Young, Jenny Bixler, and David Whitermore. The committee hopes to work closely with Illinois Conference of the Mennonite Church and Central District of the General Conference.

Robert and Mary Kauffman, Normal, Illinois, began service January 3 in Taipei, Taiwan, as mission associates under the Commission on Overseas Mission of the General Conference. Robert serves as mission business manager, and together the Kauffmans manage the guesthouse in Taipei. Their term of service is 3½ years. They were commissioned at the Mennonite Church of Normal on December 16. Robert served for 20 years as vice-president in charge of finance at Mennonite Hospital in Bloomington, Illinois. Mary instructed nursing at the same hospital for 16 years. Mary is a graduate of Taylor University and Methodist School of Nursing; Robert is a graduate of Bluffton College.

James Klassen, Goessel, Kansas, has accepted a short-term assignment with MCC working as a communicator and translator with newly arrived Vietnamese refugees. Klassen, who served with MCC in Vietnam, will also assist sponsors in arranging for English language classes for the refugees.

Harnish



Ruth Linscheid, Goessel, Kansas, became clothing center assistant of Central States MCC January 2. She will supervise volunteers and be responsible for the collection, sorting, and packing of clothing and bedding for relief.

Elaine Sommers Rich, Bluffton, Ohio, is serving as advisor to international students at Bluffton College. Rich is responsible for helping Bluffton's 20 international students with their adjustment to life in the United States, their completion of governmental forms, and their placement in homes. She also teaches English to four Cambodian refugees.

Tim E. Schrag, Moundridge, Kansas, became regional assistant to the director of Central States MCC October 15. Tim will give priority to recruitment of voluntary service workers, visitation among pastors and congregations, and work with the alumni and hunger concerns committee. He served three years with MCC in Brazil working in community development.

Pastor required
by
Lethbridge (Alberta)
Mennonite Church

Lethbridge Mennonite is a young and growing city church. Pastoral duties would commence on a mutually agreed upon date.

Inquire or apply with complete resume to:
Pastoral Committee, c/o 2410 14th Street
North, Lethbridge, Alberta, Canada T1H 4P3.

Reviews

Jesus

Jesus, a film by the Genesis Project, is reviewed by Gordon Houser, editorial assistant for The Mennonite.

I had looked forward to seeing *Jesus* for some time. The pre-release promotion was quite extensive (and expensive). It was billed as the most authentic cinematic portrait of the life of Jesus ever made. The text was straight from the Gospel of Luke (although I noted two additions from Matthew—oh well). So I entered the theater with some expectations. That can be a problem.

I found myself comparing the film with *Jesus of Nazareth*, an eight-hour TV film by Franco Zepherelli, which I enjoyed, but which I felt left out some important scenes and scrambled some others. I was looking for a film with the power and beauty of *Jesus of Nazareth*, but one that adheres more closely to the biblical text. *Jesus* has what *Jesus of Nazareth* lacks, but it lacks what the latter has. There is little drama; even the passion comes across too blase. The characterization is shallow; the disciples, though cast well visually, are portrayed like wooden pegs dumbly following Jesus across the countryside. Now Jesus is acted well (but why does he have to speak Elizabethan English?), and his humanness is particularly pleasing, but of all the actors and actresses, he alone appears to be wearing VO5 hair spray. I can't believe he looked that different from his contemporaries.

I must be fair though. *Jesus* does claim to be a documentary. And it's only one-fourth as long as *Jesus of Nazareth*.

There were certainly parts I enjoyed. Several scenes show Jesus and others laughing. Wonderful! I hope that impression sticks with people. Our Lord laughs. He is joy. However, I was puzzled that they didn't show him weeping. The scene from Luke 19:41f., in which Jesus weeps over Jerusalem, is included, except he doesn't weep. The countryside—it was all shot on location in Palestine—is beautiful. I was transfixed by the background.

There were other mixed blessings. One actor forgot his lines. The portrayal of Jesus freeing the man from Gerasa of a legion of demons is powerful. The Good Samaritan story, though placed out of context, shows a delightful exchange between Jesus and a young girl. Miracles, admittedly difficult to portray, seem too contrived. The trial before the Council is handled poorly. The trial before Pilate and the subsequent march to Golgotha, though undramatic, is refreshingly realistic. It happened so fast that he was at the cross before I realized it; and I think that's how it must have appeared to those who were even there to notice it, as I'm sure most of the population of Jerusalem at that time weren't aware of what was going on.

Such a display of authenticity tickled my mind, but it failed to grab my guts. I wasn't moved to tears as I was on several occasions during *Jesus of Nazareth*. Still, it's a good film. I'm now convinced (thank God) that a perfect Jesus film cannot be made. Nothing can replace the interaction that occurs in the imagination as a person encounters Jesus while reading the Gospels. I hope the film serves to turn viewers' attention back to the text to see Jesus there.

Jesus travels in Galilee with his disciples in the film Jesus.

Church growth

A New Look at Church Growth, *by Floyd G. Bartel, (Faith and Life Press, Newton, and Mennonite Publishing House, Scottdale, 1979, 143 pages) is reviewed by Frank Dyck, city missioner, 400 Linden Avenue, Winnipeg, Manitoba R2K 0N6.*

This study on church growth tries to combine the insights that have sprouted in the churches during the past decade in their struggles for growth. The study limits itself in time (most resource references outside of the biblical ones are dated 1970 or later) and space (examples used in each chapter are from the US and Canadian Mennonite scene).

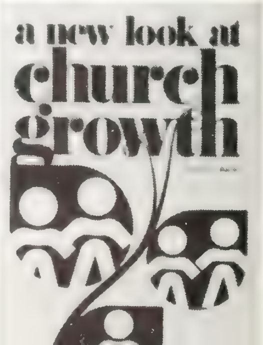
Some reference is made to our Anabaptist heritage and the phenomenal church growth of the 16th century. But I fail to see the connection in that study for our day, since the historical setting of over four centuries ago was totally different from our present setting. This also applies to the early New Testament church of the first century.

At the beginning of each chapter the author cites examples taken from Mennonite churches of the present day. These examples help to give credence to the author's main point of the chapter. At least we know some things are actually happening in some churches, and it isn't all theory.

Each one of the 12 chapters has a growth principle. The reader will have no difficulty in looking at any one of these principles with reference to one's own church. It makes for easy reading and study. A leader's guide of 54 pages accompanies the "new look." It includes charts, questionnaires, and reference material, which makes it useful for study groups. The book itself also has discussion questions at the end of each chapter.

The "new look" focuses on three main topics: (1) The Kind of Church that Grows; (2) The Growing Church Reaches Out; and (3) Encouraging Growth.

I feel the author is not pushing any "pet pebble" of church growth. Instead he has a wholesome approach to a holistic view of growth, which also includes death. I recommend this book to the co-members of my church.



Blessed are the meek

Jacob W. Elias

Beatitudes in the Old Testament occur primarily in the wisdom literature. Blessings are pronounced on those who conduct their lives according to the ways of wisdom (Proverbs 3:13). Virtuous behavior is declared the way to happiness in this life.

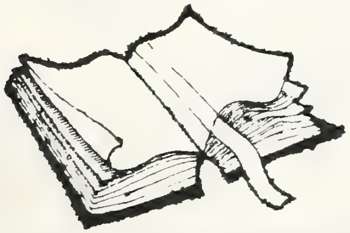
During the turbulent intertestamental era a new form of beatitude moved into prominence. Blessings were announced on those anticipating deliverance in the age to come. An example is Ethiopic Enoch 58:2, "Blessed are you, you elect and righteous, for glorious shall be your lot!"

How is Jesus' blessing on the meek to be understood? Is meekness a virtue to be achieved, with prosperity and earthly well-being the consequence? Or is meekness the quality of those who wait for God's climactic introduction of the new age?

Jesus' beatitudes combine the present reality of the kingdom and the future promise. It becomes apparent when Jesus announces the kingdom (Matthew 4:17) and when he utters his blessings on his disciples that the future has already entered the present. Meekness is one of the attributes of those who have experienced the kingdom. A future blessing is already present.

But who are the "meek"? In modern usage "meek" is equated with "weak." A meek person lacks backbone. The meek husband is henpecked by his wife. The battered wife submits meekly to her husband's tyranny.

An examination of Old Testament passages reveals that our modern understanding of meekness is only partially true to its biblical meaning. The meek are the humble, the lowly, the poor, the downtrodden (Psalm 25:9; 147:6; 149:4; Zephaniah 3:12; Isaiah 26:6; Job 24:4). A variety of English words is used to translate the underlying Greek word and several Hebrew words. Psalm 37:8-11 reveals that the meek are those who wait for the Lord instead of taking matters into their own hands when confronted with wickedness. To the meek—those who wait for the Lord—the promise is given; they shall possess the land.



Open your Bible

In his oracle about the coming king the prophet Zechariah declared, "Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey" (Zechariah 9:9). Jesus fulfilled this prophetic vision when he entered Jerusalem. He deliberately followed a strategy of meekness by setting aside weapons of war and coming as a messenger of peace (Matthew 21:5).

It is said of Moses that he was meek, "more meek than anyone on the earth" (Numbers 12:3). Yet Moses led the Israelites out of slavery in Egypt and functioned as God's agent during the troubled years Israel spent in the wilderness.

Jesus described himself as meek, "Take my yoke upon you and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls" (Matthew 11:29). Yet in the immediately preceding section Jesus utters a scathing rebuke over the citizens of two cities of his day.

It is clear that "meek" is not "weak." Meekness is rather the strength which comes from surrender to God's will. It is the quality of yieldedness of those who acknowledge the rule of God in their lives.

In this respect the third beatitude closely parallels the first. The poor in spirit are citizens of the kingdom. Aware of their dependence on God the followers of Christ experience a foretaste of the heavenly kingdom. This means that disciples of Jesus do not assume an aggressive stance in pursuit of their own selfish ends. Nor do they seek revenge on their opponents. With Paul they quote with confidence the words from Deuteronomy 32:35, "'Vengeance is mine, I will repay,' says the Lord" (Romans 12:19).

In each of the beatitudes there is a promise for the disciples of Jesus. Employing the language of Psalm 37:11 Jesus says concerning the meek, "They shall inherit the earth."

The promise of the inheritance of the earth is reminiscent of God's covenant with Abraham, "I will give to you, and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God" (Genesis 17:8; cf. 12:1).

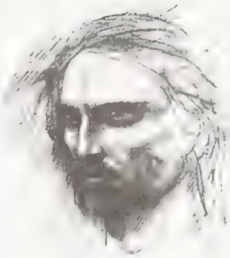
This promise of the land gave way in later Israelite prophetic expectation to the hope of a restored earth as the site of God's victorious rule (Isaiah 65:17, 66:22). Jesus' announcement that the meek shall inherit the earth is in line with this prophetic hope. But what does this promise mean? There may be a clue in Jesus' later word to his disciples, "Every one who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold, and inherit eternal life. But many that are first will be last, and the last first" (Matthew 20:29-30). For those who surrender to God's gracious will there is the hope of glorious inheritance both in the Christian community of this present age and in the age to come. *Third in a series of ten.*

Jacob W. Elias is director of field education at Mennonite Biblical Seminary, 3003 Benham Avenue, Elkhart, Indiana 46514.

Mountains

Mollie H. Speirs

Mountains are blue in the heat of the sun,
But they turn to grey when day is done.
Majestic and proud or lovely and green,
They can be the most beautiful sight you've seen.
Mountains in life so often mean trials,
And the road of despair seems to go on for miles.
Weary, we long for a helping hand
To guide us over the rocky land.
But there is an outstretched hand to take,
For God's Son died just for our sake.
If we trust in him and do our best
We'll conquer the mountains and find perfect rest.



Portrait of Jesus

Joan Kearney

The artist had tried to paint Jesus,
But it wasn't the Jesus I know.
The mood of the portrait was gentle,
Just gentle and nothing besides.
The hands were delicate,
        slender,
        politely folded,
Not the hands to shape a world
        or grip a mallet.
The hair was smooth and glossy,
        carefully brushed into place.
The eyes were pale and sad and lifeless,
The cheeks smooth and pink.
The shoulders drooped a little.
The clothing hung limp.
"My Lord, what have they done to you?
They've made you a milksop,
        a prude, a square,
Effeminate, spineless, weak."
He listened and smiled: "What would you do?" he said
"How would you portray your Master?"
"I'd take a chunk of granite,
        a huge grey rock.
I'd begin to chip away the granite at your feet,
Big feet,
Big strong feet in well-used sandals.
Square, capable hands.
Broad powerful shoulders.
Your head held high,
        facing the wind.
Your hair disordered by living.
A jaw that means business. . . ."
He interrupted with a chuckle:
"Cauliflower ears, broken nose?
Heavyweight wrestler?"
I struggled to hold back the tears of frustration.
"How in the world then can people reveal you?
How can I possibly show what you're like?
Tender but tough.
Uninhibited although controlled.
Peaceful but shattering complacence.
Paradoxical,
Wonderful,
Divine
Man."
"You can't," he said.
"Why not stop trying?
And just let me live in the Spirit
Through you."

No use

Elmer Suderman

"A nation that can blow half the world apart
ought to be able to save 60 people,"
the angry demonstrator blurted out on TV
to a watching, weary world.
"How?" we helplessly ask,
and he and we know all that power,
the 9,900 strategic nuclear warheads
and 20,000 tactical nuclear weapons—
enough to destroy not half but the whole
world 12 times over—
is of no use, no use at all
to save our hostages in Iran
or anywhere else.

Meditation

Choose among faiths

"*Unbelief is an accident; faith is the only permanent state of mankind.*" The words fairly jumped off the page as I reread Alexis de Tocqueville's classic observations on *Democracy in America*. In one sense the claim seems hopelessly outdated. Few of the people I know here in the university (Harvard) see themselves as having "faith." To them this must look like one point at which the brilliant 19th-century Frenchman must have mistaken a truth of his time for a truth of all time. Most 20th-century intellectuals, so it appears, do not accept the inevitability or necessity of "faith," but rather the impossibility—if not the undesirability—of it.

Yet on a deeper level de Tocqueville is right. Genuine unbelief is rare, an accident, or a result of accidents. Fortunately so, for such unbelief leads directly to depression or cynical aloofness which few can sustain for long.

My intellectual friends do not live without faith, no matter how different from traditional religious faith. Whether it is faith in science, in the ability of politicians to avoid nuclear disaster, in their own brilliance, or in friends, some faith is there. We do not choose between faith and unbelief, for unbelief in the broad sense is never chosen, but rather is forced upon us by "accidents" which shake our normal attitude of faith. But we do choose among faiths. The problem is not that modern man lacks faith, but that many place faith in ideas and people which seem all too likely to be revealed as false gods when jolted by life's accidents. Christians are different not because we have faith but because we have a different faith, one which we hope and believe is better able to give meaning and purpose sufficient to sustain us when accidents threaten to throw us over the brink into the misery and futility of unbelief.

Ted Koontz

Keswick in South Africa

I had a half day off between assignments and wandered into the Central Methodist Church in Johannesburg, South Africa. I was pleased I had for I learned that a Keswick (pronounced Kes-sick) conference was in session. My friend C. C. DeFehr and I made plans immediately to visit that evening.

We came early. As the people gathered I said to Corny, "Isn't this something. We can go anywhere in the world and feel immediately at home because of our oneness in Christ.

I had never been to a Keswick Convention before. When it was over I wondered why Mennonites had not been sponsoring them through the years.

Keswick conventions began in England in June 1875. The founders described its purpose as the promotion of scriptural, personal, and practical holiness. The conventions have continued with interruptions by the world wars. They have spread to many parts of the world.

All Keswick conventions are built on a series of Bible expositions. They begin with human sinfulness and the need for salvation. From there the lordship of Christ is preached. After this the ministry of the Holy Spirit is emphasized which leads to laying ourselves open to be Christ's servants.

People came early. Fifteen minutes before the service we began to sing. Community singing it was called, and we sang 15 minutes into the service.

I had often heard of the Keswick spirit and I was not disappointed. There was a warm gentle forthrightness that needs to be in all of our services. There was an emphasis on the atoning blood of Jesus and its manifestation in discipleship and service. It felt good to sit among black, brown, and white in a country of apartheid. It was good to sit among young and old. I saw nurses' caps, a stocking cap on a black mother, and a felt hat on a white matron. There were beards and there were clean-shaven chins. Half of the audience was under 30. There were about 400 people present.

At the end of the service there was a warm gentle call to dedicate the rearing of children to God's service—whatever that would be—and to commit one's life to God's service wherever that would be. Many people stood in response.

It was a warming experience, one that I will not soon forget, and one that should find room in our churches. Scriptural, personal, and practical holiness is the stuff out of which disciples and servants are made.

Vernon R. Wiebe

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Looking toward Estes Park

Preparing this issue, I caught myself sitting back several times in deep thought. Estes Park, July 12-18, looms as a vital triennial session. The General Conference (GC) president, Elmer Neufeld, cannot be reelected. A new leader will be chosen.

It will be a crucial choice. The 1980s may become our decade of destiny. We will have to choose—in my opinion—whether we want to respect and encourage strong leadership in an anti-leadership climate. Our time seems to distrust anything that appears to be imposed or given out from a central office. Candidates to become president of our conference will be hard pressed to demonstrate new approaches that will be biblical, Anabaptist, and contemporary. We need already to pray God's wisdom upon this person.

The leadership choice also carries into the office of general secretary. Heinz Janzen has been God's person for the GC in the 1970s. Anyone associated with our Newton offices has appreciated the gently firm ways Heinz coordinated a large and diverse conference membership, programs, and staff. Our conference is deeply indebted to Heinz *and* to Elmer Neufeld. They worked well together and they provided what we needed in the 1970s.

But time goes on. The central office team has recently seen Palmer Becker return to pastoral work. Stan Bohn has been chosen to lead CHM into a new decade.

The shape of the GC in the 1980s will depend much on the kind of leadership we choose. It is a choice each member should weigh carefully. And congregations need to discuss it freely.

Now is the time to inform your elected officers about your concerns for staff leadership (general secretary). I expect that choice to be made at the February council of commissions.

Now is the time to discern the Lord's leading for the vote at Estes Park. Nominations for GC president are still open. You and I have responsibility in this choice. This is also our privilege; let's not pass it by.

I like Harold Nigh's image of Galilee as a testing ground. And the greatest light ever flashed on our planet was the occasion of Jesus' being among men, women, and children on earth.

Human history's biggest flashes in God's creation are—sadly—those of Hiroshima and Nagasaki. And we keep on testing bigger bombs. When will we learn?

Estes Park will be another testing ground for the GC. Issues like abortion, Bible interpretation, lifestyle on a polluted planet with shrinking resources, evangelism, justice for the poor, and new, solid personal spiritual longings cannot be avoided. We must choose courses of action that will be in step with membership needs and God's Spirit.

I believe our GC membership wants some decisive decisions. No, we don't expect infallible answers for all times. But we do want decisions with a clear purpose for this time. It must also be a purpose that fits our heritage past and the coming glory we want to share at Christ's coming again.

How do you believe? What do you feel is the GC mandate for the 1980s?

Perhaps one of the first challenges is to replace the present editor of *The Mennonite*. I am open to that. Our paper must be at the leadership edge. If the constituency seeks somebody who will do this better, please say so.

In the next issues I will write a series of personal position statements. I am praying—and request your prayers also—these will be helpful toward Estes. You must judge.

Each GC person has a special privilege in 1980. We begin a new year and we can share in choosing God's direction for the conference.

"Beloved, we are God's children now; it does not yet appear what we shall be . . . we shall be like him . . . every one who thus hopes in him purifies *himself* as he is pure" (1 John 3:23). *Bernie Wiebe*

A printed index for the 1979 issues of *The Mennonite* is available to anyone who writes for it. Address: *The Mennonite*, Box 347, Newton, Kansas 67114.

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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On 28 March 1979 small amounts of nuclear radiation were released into the atmosphere at Three Mile Island, south of Harrisburg, Pennsylvania. For some days the world focused its attention upon this potential nuclear disaster. The much feared catastrophe did not happen.

But TMI put nuclear energy onto everyone's agenda. We cannot avoid or ignore it.

We all know more about the massive problems which toxic and nuclear wastes pose for future generations. We all know today that our carefully designed and computer-activated controls are fallible.

*William C. Mielke (*Christian Century, *18 April 1979, page 428) writes that he has seen no manual about the faithful response of God-fearing people to mass urban terror. But there are value questions and faith issues involved here.*

Meetinghouse (the inter-Mennonite editors' group) asked three persons to help us deal with both the value and faith questions related to nuclear energy. Inside this issue are their responses.

NUCLEAR POWER

H. David Brandt

Nuclear power is good

On 25 May 1979 an American Airlines DC-10 jet crashed at O'Hare Field, Chicago, killing all 274 persons on board. Within hours jetliners were again arriving and departing from O'Hare and the next day flight 191 left for Los Angeles as scheduled.

On March 28 small amounts of nuclear radiation were released into the atmosphere at Three Mile Island, south of Harrisburg, Pennsylvania. The nation's media people were mobilized and descended on Harrisburg. Tens of thousands of people fled the area and massive demonstrations were held at various places around the country.

In the latter of the two incidents, no one died and no one was injured. After the jet airplane crash, no one picketed to stop air travel, fled from the area surrounding O'Hare field, or suggested that real estate values would drop precipitously in that area.

Why is nuclear power considered to be a menace by so many people? Numerous reasons could be cited, but two are predominant in my mind. Nuclear hazards are not "knowable" directly by any of our five senses, and nuclear energy is often associated (for historical reasons) with bombs. It is my opinion that the real problems facing nuclear power are political, sociological, and psychological rather than scientific and technical. Nobel Prize-winning physicist Andrei Sakharov, a Soviet dissident, said recently on West German television that the mishap at Three Mile Island was more of "a technical discomfort" than an accident and has been "greatly exaggerated."

Apparently the public has decided that the risk involved in air travel is acceptable while the risks associated with nuclear power are not. Production of useful energy from nuclear fission involves some dangers and risks (as does production of energy by any means). I wish to state here why nuclear fission is necessary as a "short-term" energy source. Development of other energy sources must be vigorously pursued to alleviate the problem of storing large quantities of long-lived radioactive waste material. Hence I

Howard H. Claassen

The bad outweighs the good

Nuclear power plants produce electrical energy with very little environmental pollution *if they are operating as designed.* Three Mile Island has demonstrated, however, that unexpected conditions can suddenly turn a plant into an extremely hazardous boiling cauldron of radioactivity. The amount of radiation actually released at TMI was not large, but had the operators of the plant done what they seriously discussed doing on the first day the result would possibly have been a disaster in Pennsylvania. A disastrous accident in a nuclear power plant, according to an official government study, WASH 1250, could cause 45,000 deaths and make many thousands of square miles uninhabitable for decades.

There are further hazards associated with nuclear power plants; mainly the radioactive wastes produced in the plants and the radioactive tailings left in large amounts at uranium mines. The US now has 75 million gallons of highly radioactive liquids in "temporary" storage in tanks. Most of this is from the weapons program, but power plants are beginning to add rapidly to this waste problem. The tailings at mines in Colorado have resulted in uranium in the drinking water of some communities. This uranium has produced dosages of radiation to human bone cells as much as 60 times the dosage the average US citizen gets from natural sources, and the problem may exist in hundreds of communities in 15 western states.

The existence of hazards does not automatically rule out nuclear energy. People will accept hazards if the alternatives are equally hazardous or sufficiently undesirable. So I must discuss the other choices.

Proponents of nuclear energy often say the choice is between coal plants and nuclear plants. Both of those alternatives include hazards to health and the environment, and the decision is not easy. There are other options.

I think that we should phase out our nuclear plants and that we could avoid a great expansion of coal-burning. To do this we would have to stress conservation of energy and

"I suggest nuclear fission is the safest, healthiest, most economically feasible energy source for the next 25 years."

am addressing here one of the energy problems facing us during the next 25 years, not proposing an ultimate solution.

The alternatives I will propose for this short-term period do not include any of the so-called "clean" energy sources like solar, nuclear fusion, wind, and geothermal energy. These sources of energy will require a lot more development and are definitely not "just around the corner" for large scale use. The 21st century will be very close at hand before any of the above mentioned sources of energy will contribute significantly to our energy needs, even with an immediate, vigorous development program.

The alternatives available to us in the next quarter century include the following: (1) conserve energy so that domestic supplies of oil will be sufficient for energy needs; (2) turn to coal as fuel for power plants; (3) develop nuclear fission plants on a much larger scale.

Conservation of energy use dependent on crude oil is essential. Christians are obligated to use natural resources of all kinds carefully and efficiently. But even if all of us were to be convinced of this principle it would take a long time to effect changes which would lead to significant energy savings without harming and destroying people's ability to earn a living. To eliminate leisure and recreational businesses would be devastating to the large segment of our population that depends on those businesses for a livelihood. Cities have grown on the unspoken premise that private cars are the way to commute to work. It has taken a long time to develop our energy-inefficient, urban-suburban society and at best it will take time to be modified toward energy efficiency. Conservation is not a viable short-term solution to our energy problem.

Opposition to nuclear power is particularly interesting when compared with the relative lack of resistance to conventional, coal-fired plants. The United States is rich in coal deposits and could supply electric energy at the rate it is used now for approximately 400 years using known

"Sweden and West Germany, with standards of living as high as ours, are much more energy efficient."

push rapid development of various forms of solar energy.

True, the power companies cannot order solar-electric plants today. Conservation, however, can buy time. Sweden and West Germany, with standards of living as high as ours, are much more energy efficient. They use something like 60 percent as much as we do per capita. Instead of building more power plants in the next 10 years we could reduce waste of electric energy. As an example one large US chemical company undertook a 10-year effort to conserve energy in all their operations. Their goal was a 10 percent reduction. They actually accomplished a 40 percent reduction in energy use. It has been estimated that if all new houses built in the next 12 years were well insulated

NUCLEAR POWER

"It has taken a long time to develop our energy-inefficient, urban-suburban society and at best it will take time to be modified toward energy efficiency. Conservation is not a viable short-term solution to our energy problem."

reserves only. We need to realize, however, that 200 people die each year in mining accidents, 4,000 people die annually of black lung disease, and 50,000 people live with black lung disease. Emissions from coal plants often contain more radioactive elements imbedded in coal. In addition such plants emit nitrogen oxides and fine particles that are harmful to human health. The waste problem associated with coal plants is also significant. A large volume of ash must be disposed of and done in such a way that it will not pollute ground water. Ironically the recent conversions from coal to oil-fired power are not yet paid for and already we talk of conversions from oil to coal. The costs associated with such a re-conversion would be significant and borne by the consumer. Other problems that could be mentioned are sulphur content of much of the coal available and the environmental hazards of strip-mining. I do not suggest coal as the remedy for our energy problems.

Nuclear fission can provide the short-term answer to at least a part of our energy problem. The safety record of the nuclear power industry is enviable. There have been six serious accidents in nuclear power industry history and no one has yet died as a result. (Military research has resulted in three deaths.) Background radiation in the immediate area is equivalent to approximately two X rays per year. Cities like Denver, Colorado, have naturally occurring radioactivity many times higher due to radioactive elements naturally in the area. People in airplanes flying at high altitudes receive more exposure due to increased cosmic radiation. Next to coal, uranium is our most abundant energy resource.

I suggest that nuclear fission is the safest, healthiest, most economically feasible energy source for the next 25 years. The arguments presented here are brief and, as a result, incomplete. I wish we would look less emotionally at the relative merits and problems associated with various energy sources. I think the result would be favorable to energy generated by nuclear fission. •

". . . the nuclear-energy industry is highly capital intensive whereas other schemes of energy production are labor intensive and would, if pushed, produce many more jobs. This reason is especially important to Third World countries. . . ."

and used passive solar heat we would save as much energy as we expect to get from the oil in Alaska.

Further, if the federal government were to subsidize development of solar energy to the extent it has subsidized nuclear development for 30 years we could immediately begin to add energy produced by windmills to the electric grid, and we could very likely develop—in the near future and at a competitive cost—solar cells that would generate electric currents directly from sunlight.

I have heard several proponents of nuclear energy say that if we fail to produce electricity by nuclear plants, the poor people will suffer; hence Christians should favor nuclear energy. I agree that the Christian must have major concern for the poor, but I think—for two basic reasons—the poor will be better off if we steer away from nuclear energy.

First, judging by the rates at which the price of uranium and the price of construction of nuclear power plants have been rising, one can see that nuclear energy is a costly way to go. Even now nuclear energy can compete economically because the plants in use were constructed years ago. Orders for new nuclear plants are practically nonexistent today because the price is so high. Instead of continuing government subsidies of nuclear energy, we could develop less expensive schemes.

Second, the nuclear-energy industry is highly capital-intensive, whereas other schemes of energy production are labor-intensive and would, if pushed, produce many more jobs. This reason is especially important to Third World countries, or at least to the poor people in those countries. Third World countries generally have much sunshine. If labor-intensive solar-energy devices are developed and tested in the US and Canada the export of the knowledge to poor countries can be of great value in providing jobs. By contrast the export of capital-intensive nuclear power plants to poor countries probably helps mostly the elite rich in those countries. •

NUCLEAR POWER

NUCLEAR POWER
Think it over

Ray Hamm

It is time for us—as individuals and as a church—to start developing new patterns of thinking as we look at ourselves and our world.

Our calling. Paul speaks of being transformed; Jesus Christ was no less dramatic. We are to love God not only with heart and soul but with mind and body. When Jesus calls for repentance (Mark 1) he is calling for complete renewal. Imagine a caterpillar becoming a butterfly; a metamorphosis! That idea is a better translation of the original than what the word *repent* means to many today.

Near the beginning of Ezekiel we are told how the prophet was called to be a watchman, to warn the people with the word of the Lord lest they die in their sin or as a result of their sin.

We are citizens of another kingdom; we are only pilgrims and sojourners here. It is always easier to see what is happening—to see more of the total picture—if one is not directly or totally tied to what's going on. Such a position should give us added and valuable perspective on the affairs of this world.

We need to speak and live for the Lord and Creator of all life, for the poor, and for the children of tomorrow that they also may live and laugh as we do. We need to be clear about our personal and corporate values and priorities and be ready to share them when appropriate or necessary occasions arise.

We are called to serve; we are to be caretakers in the garden which the Lord God, our Father, gives to us.

We need to reflect again on our traditional values of peace, service, and simplicity and how to apply them in our world.

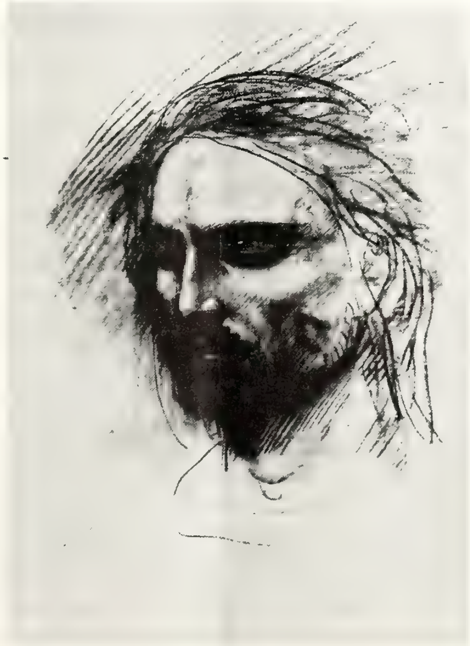
Suppose we all agree with all that—now what?

Nuclear energy. We live in a complex world with many concerns and needs. There are very few easy answers to be found these days.

When the question of nuclear power is raised most of us feel we do not have enough education or understanding to say anything; some say we should not get involved in such matters; a few enter the debate, often simply joining one side or the other, too easily losing perspective.

We have become dependent on cheap and plentiful energy supplies. We cannot create energy; we can only harness it. We waste much, we misuse a lot. (It is as if we were cultivating our gardens with large farm tractors. The jobs get done but surely there are wiser ways of using such energy and machines.)

Our energy appetite has a tremendous price tag—political, economic, social, and environmental. Military thinking and violence grow stronger in our society and in our lives. Decision-making power, whether in government or in the corporate sector, is becoming more and more centralized.



Italian artist Pietro Annigoni's "Contemporary Christ" has been hailed by art critics as a totally new concept. Set in the story of the raising of Lazarus and the pool at Bethesda, they call this painting "strikingly different from the traditional portrayal." Christ is seen as a "modern contemporary personality of tremendous force." Christians are the "body of Christ."

So the question of nuclear power is only one of many in our world. Even if it were the only one it would be practically impossible and probably unwise for all of us to try to speak to the matter.

We are the church. Remember then that we are the church and consider that the New Testament speaks of the church as a body, a unified body with necessary and accepted different parts. We could hardly ask for a better model as we consider how to live our lives.

We are beginning to recognize many of the different gifts the Spirit gives to us. Let us also recognize as valid the watchman with the ability to perceive and understand current affairs, trends, and their implications for our future.

Each of us is called to be a believer, a follower, and a disciple of Christ; to grow in maturity, individually and in the (local) body. In this context then let us encourage and support the sharing of special concerns among us—be that prayer, missions, the hungry, energy concerns, or others.

Then ask those people to share their pilgrimage—their search for what is right—with us in order that we all may ever move onward.

The world needs such voices, particularly the world of science and technology. Someone needs to remind people that the Lord is God, that he made us, and we are his people.

As a church we need to encourage—not only to permit—such voices if we are to become a more healthy and healing body in our world. Perhaps then the light on the hill may flicker a little more brightly. •

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News

MCC issues update on situation in Kampuchea

Akron, Pennsylvania (MCC)—What is the situation in Kampuchea? Already thousands of men, women, and children have died. In late summer of 1979 the world community became aware that half of Kampuchea's four to five million people were starving.

Relief aid since then has brought present food supplies to a minimally adequate standard in the area controlled by the Vietnamese-backed Heng Samrin regime according to Malcolm Harper, team leader for the Nongovernmental Consortium team based in Phnom Penh.

After a recent tour Harper reported, "In general terms the nutritional status of people is bad but not disastrous in the part of the country we saw." But there are many medical needs due to malnutrition, he said.

What is MCC doing? MCC is working with Oxfam and its consortium. To date MCC has given $50,000 for seeds and tools, and MCC-Canada has requested matching funds from the Canadian International Development Agency.

Central States MCC has also coordinated the sending of 11 tons of canned beef valued at $54,600 and $5,000 of cabbage seeds through an American Friends Service Committee airlift.

Isn't that a small amount in view of the need? Yes, it is. But MCC is part of a wider effort. By November 30 Oxfam had delivered over 5,000 metric tons of relief supplies including food, flour, oil, seeds, medical equipment, and irrigation pumps, at a cost of $2,134,000. Oxfam has spent another $6,486,480 on purchase of food and supplies yet to be delivered and on trucks and equipment.

Why did MCC choose to work with Oxfam? MCC and Oxfam have a long history of cooperating on international projects. Most recently Oxfam has contributed to MCC programs in Bangladesh, Colombia, and Lebanon. Oxfam was the first private agency to place staff in Kampuchea. They have a sizable effort and dependable staff in the capital city Phnom Penh.

Couldn't MCC do more if it operated its own program in Kampuchea? MCC has not created its own program because it would not increase the amount of food or other aid entering Kampuchea. It would only complicate an already frustrating situation. Aid now available exceeds the dock and distribution capacity. But transportation capacity is beginning to improve as more trucks become available and as the government gains experience in administration.

Oxfam officials feel the government is cooperating and assists as much as logistics permit.

All private agency staff are assigned to the same Phnom Penh hotel, and their movement is restricted by the fact that they can go virtually nowhere outside the hotel without the accompaniment of an interpreter. A larger team would only add to frustrations.

Finally MCC staff believe that since there are other agencies working to full capacity in Kampuchea, MCC should channel its strongest efforts toward areas of the world where there is also great need, but where there is little worldwide notice.

What is MCC doing on the Thai/Kampuchean border? MCCers Bruce and Virginia Taylor constantly monitor the border situation and are in close contac with the many private agencies distributing aid there. The two work in matching refugees with Canadian sponsors. An estimated 700,000 Kampucheans are at the border in overcrowded camps.

What caused the present suffering? The vast food shortage is one outcome of years of violence and social upheaval in Kampuchea. Eleven years ago Kampuchea was self-sufficient in food production. But in 1969 Kampuchea was drawn into the war in Vietnam. American bombing and internal war drove peasants to cities and devastated farmland. In 1975 the Chinese-backed Pol Pot forces took over. Under that vicious reign several million Kampucheans were murdered or died of starvation and disease.

When Vietnamese-backed Heng Samrin forces drove Pol Pot forces into small areas of northern Kampuchea in 1978 people were again displaced and fields were left untended.

Are Vietnamese-backed forces deliberately withholding food and international aid? Most analysts are "extremely skeptical" of assertions that Vietnamese are deliberately starving the people of Kampuchea, according to a report of *Christian Science Monitor,* December 10.

MCC program in Transkei affected by ban

Umtata, Transkei (MCC)—The future of the Transkei Council of Churches (TCC), Mennonite Central Committee's partner for its work in the South African homeland of Transkei, is in doubt following the banning of the South African Council of Churches (SACC) by the Transkei government on November 2.

While TCC is autonomous, it has functioned since 1964 as a regional council of SACC and receives nearly all its support for program and administration from SACC. The Transkei Public Security Act makes it unlawful to associate with a banned organization, so this support is no longer available to TCC.

SACC assistance to TCC amounts to over $200,000 annually. This supports families of former political prisoners and the families of persons detained by the South African and the Transkei governments. Funding for the community development work of the TCC also comes through SACC.

MCC first became involved with TCC in 1978 when MCC provided development consultants Tim and Suzanne Lind. MCC also supports the work of SACC itself.

The effect of the banning of SACC upon TCC, as well as the real intent of the Transkei government is not clear. Discussions between TCC and the Transkei government since the banning indicate that the government objects to TCC functioning as a regional rather than as a national council.

The government would apparently like to use churches and church agencies in its campaign to obtain international recognition for the independence of Transkei. Though Transkei has been independent from South Africa since 1976, no country has yet recognized it.

In its efforts to promote de facto recognition by encouraging private bodies to become involved in Transkei the government has asked TCC to establish direct links with international donor bodies rather than to work through SACC.

In addition TCC fears that the real purpose of the bannings is to terminate TCC programs of assistance to the families of political prisoners.

The executive committee of TCC has closed the offices of the council while negotiating with the government toward the lifting of the SACC ban.

Carter names national peace academy commission

Washington, DC (NPAC)—By appointing three persons to a commission empowered to assess the merits of a national peace academy President Jimmy Carter has put into action legislation passed in November 1978.

The three presidential appointees complete the nine-member commission. The commission is directed to study whether a National Academy of Peace and Conflict Resolution should be established; its size, cost, and location; the relationship which would exist between such an institution and the federal government; the feasibility of making grants to existing institutions in lieu of or in addition to establishing an academy; and alternative proposals which may or may not include the academy but which would assist the government in promoting peace. The commission is to review the theory and techniques of peaceful resolution of conflict between nations and study existing institutions which assist in resolving conflict in international relations.

A report is due to the president by next October. An appropriation of $500,000 is provided for the study.

The president named the following persons: Arthur Barnes, vice-president of the Institute for Mediation and Conflict Resolution, New York; Elise Boulding, lecturer and writer in international peace research, Dartmouth College, Hanover, New Hampshire; and James Laue, expert in the field of conflict resolution, and director of the Center for Metropolitan Studies at the University of Missouri, St. Louis.

Previously the House of Representatives appointed John Ashbrook, (R-Ohio); Dan Glickman, (D-Kansas); and William Lincoln, mediator and trainer in conflict resolution. The Senate had appointed John Dellenback, president of the Christian College Consortium and director of the Peace Corps, 1975-77; John Dunfey, president of the Dunfey Hotel Corporation, New Hampshire; and Spark Matsunaga (D-Hawaii).

Senator Matsunaga is chairperson.

New service aims at peacemaking in community and congregational settings

Akron, Pennsylvania (MCC)—How can the church respond to conflicts? The most recent inter-Mennonite project, Mennonite Conciliation Service (MCS) is an attempt at active congregational and community peacemaking.

Two examples: (1) Mennonites were concerned about a dispute involving organization of migrant laborers and better wages and housing for them. Yet the farmers, including some Mennonites, felt that the union's demands were unreasonable. Some concluded they had no choice but to mechanize. Tension divided the community, including the local Mennonite churches.

(2) In upstate New York a group of Mohawk Indians moved into an abandoned Girl Scout camp. They claimed the camp was theirs by treaty rights and announced their intentions to become an independent and self-sufficient community. The surrounding community was not sympathetic. State troopers were sent in. Many local whites were hostile. The Mohawks needed food and supplies. Local Mennonites responded, and Mennonite Central Committee secured farm implements. Local Mennonite bishop Richard Zehr and his family visited the camp and developed friendship with the Mohawks. Negotiations began with New York State officials and steady progress was made. In the end a peaceful settlement was reached. The state and the Mohawks agreed to a new site three years after the original takeover of land.

The role of the local Mennonite congregations was a significant peacemaking effort. It sustained the Indians, enabling them to make their complaints heard without being immediately silenced by their opposition. Equally important, the congregations communicated both to the Indians and to the white community that the way of Christ is one of goodwill and generosity, not hatred and selfishness.

Behind the establishment of MCS in fall of 1979 stand several factors. Increasing numbers of Mennonites are involved in a broad range of social conflicts inside and outside church circles. More Mennonites work in urban professions and are in touch with the perennial conflicts of urban life. New awareness of the social relevance of Scripture and the growing presence of Mennonite minorities have also begun to resensitize the church to God's intentions for salvation in all of life.

The goal of MCS is to encourage congregations to become involved, like the New York congregations, in local conflicts. Eventually, it is hoped, a network of regional MCS units will develop, similar to regional Mennonite Disaster Service structures.

The MCS office in Akron, under director Ron Kraybill, serves as a coordinating center, providing training, literature, and consultation resources. A network of some 200 regional contact people already exists.

ANNOUNCING
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"God is at work in spite of this missionary team. Shiaka came to us nearly three weeks ago. His home town is Mousoudougou, 18 kilometers from here. He had tried to contact us all the previous month but we were in Bobo taking a Dioula language seminar. We are really impressed with him. He is young; he listened to what we were doing; he affirmed us and conversed with us in Dioula, not French. Oh how hungry for the Word he seemed on that first occasion. Less than a week later he was again at our door—a real conscientious person. We found out that he's working for his father who is a Muslim businessman surrounded by a strong Muslim group. Shiaka has not been baptized but listens to Christian radio programs, something for which he feels persecution. He has not found any other Christian fellowship in his town of 8,000 people. We understand Shiaka to say that his decision now is to decide whether to follow Christ or to keep his family ties. Today Shiaka was in church and had the best ideas of all in the inductive study of the parable of the seed (Mark 4). He shared the decision that he has to make and that he would appreciate prayer concerning it." *Loren Entz, COM missionary serving under AIMM in Orodara, Upper Volta*

Latin American Protestants plan church growth

Lima, Peru (CLADE)—Latin Americans met here October 31-November 8 to work out church growth strategy for the next decade.

Held on the 10th anniversary of CLADE I (Bogota, Colombia, 1969), CLADE II, as it is known by its Spanish initials, took a fresh look at the Latin American situation region by region.

Among the more than 250 leaders the largest denominational contingents were Baptists (54), Presbyterians (35), and Pentecostals (31).

Although firm figures are impossible to establish, it is estimated that Protestants constitute about 6 percent of the population of this culturally Roman Catholic continent, or about 20 million out of 333 million. Of this number it is thought the Pentecostals account for 14 million or two out of three Protestants.

Regional analysis of Latin America brought out the immense impact "renewed" Catholics are having in many areas south of the Rio Grande. The Central American delegation of CLADE called for a new appreciation of Roman Catholic charismatics as an evangelizing force.

On the third evening of the congress a panel consisting of Luis Palau, Samuel Libert, Alberto Mottesi, and Orlando Costas answered questions and reviewed the content and method of evangelism from their perspective of personal experience as evangelists. Palau spoke of his vision of a whole continent radically changed by the power of the gospel working at every level of society, from the grass roots up. Libert and Mottessi stressed the primary role of the local church and the family, while Costas frankly maintained that the non-Pentecostal evangelical community lacked the numbers and resources to effectively evangelize Latin America's masses, which will double to 600 million in the next 20 years. He suggested that the "real protagonists" in evangelization are the Pentecostals and the Roman Catholic renewal movements. "Our most strategic evangelical contribution," he continued, "will be in offering our support as these groups seek to deepen their biblical base."

Major theological themes—in addition to "Word and Spirit"—were "Christ and Antichrist" by Rene Padilla of Argentina and Valdir Steuernagel of Brazil; "Sin and Salvation" by Orlando Costas of Costa Rica and Russell Shedd of Brazil; and "Hope and Despair" by Mortimer Arias of Bolivia and Samuel Escobar of Peru.

Both Padilla and Steuernagel stressed the pervasive reality of the spirit of Antichrist in contemporary destructive social forces, which eat at the churches' effectiveness, attacking those groups which emphasize Christ's second coming as well as those which discard or play down this biblical hope. These Antichrist forces include totalitarianism of both the right and left, the rampant consumer mentality, family breakdown, marginalization of minorities, domination and exploitation of women and children, and preoccupation with occult and spiritualist movements.

Costas and Shedd underlined the comprehensive effect of sin and of salvation: that is, the full range of both personal and community life are radically impacted. As a consequence a gospel that does not judge the full spectrum of sin and offer hope and radical change for all areas of private and social life is less than authentically biblical.

Arias and Escabar pointedly detailed the false hopes ("euphoria") to which Latin America has been subjected, from the ideals of democracy and education brought by the first Protestant missionaries to the more recent US-sponsored Alliance for Progress and Marxist-inspired liberation theology.

Two unplanned gatherings, held toward the close of CLADE II, commanded intense interest and interactions: first-hand reports from Cuba and Nicaragua. The five delegates from Cuba said though evangelistic meetings cannot be held in public places and though there is no access for the church to radio and other mass media, Christians in Cuba experience freedom to worship, instruct their youth, and even evangelize, both in their homes and their churches. Furthermore the churches are managing to support their pastors, seminaries and Bible institutes, substantial camp facilities and programs, and their retired clergy. The point was also made that the government does not require pastors to hold secular jobs.

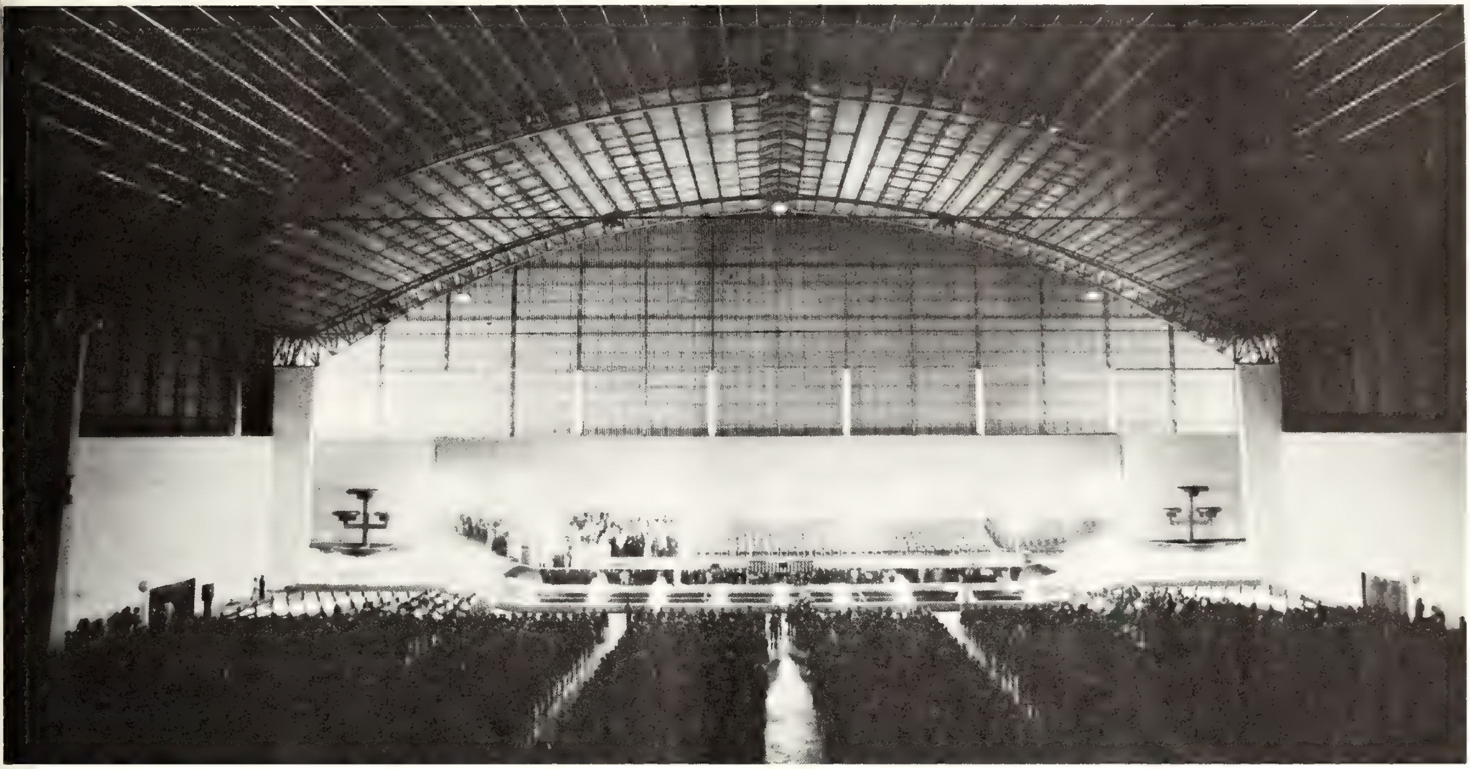
The Nicaraguan report, which chronicled the "national agony" that ended July 17 with the fall of Somoza, was delivered to a hushed audience. Many listeners acknowledged with sorrow that they had been naive about their fellow believers' sufferings and the extent of the dictatorship's brutality. Prayers were offered for the healing of the church in that land—where 47,000 lives were lost in the final 15 days of fighting—and for the challenge the Christians are facing of being instruments of healing to the nation.

The final two days of the congress were dedicated largely to small work groups which produced guidelines and projections for evangelization in Latin America in the decade of the eighties. Participants decided to rely more consistently on local church outreach and family-oriented evangelism (Bible study and prayer groups, etc.) and less on the "big temple" approach, and less on the mass crusades which CLADE I advocated 10 years ago.

Bible translators in Mexico are acing expulsion by government, reports *Evangelical Newsletter*. Workers for Wycliffe Bible Translators in Mexico are accused of teaching a "conservative, capitalistic American work ethic" to a people "whose values are communitaran." The Summer Institute of Linguistics, as Wycliffe is known in foreign countries, is also charged with doing undercover work for the CIA. Cameron Townsend, Wycliffe founder, categorically denied the spying charge in a letter to Mexican President Jose Lopez Portillo. The charges against Wycliffe conform to a similar pattern in Peru, Brazil, and Colombia.

The frequency and purpose of administrators' overseas travel was discussed during the November 5-6 meeting in Wayland, Iowa, of the Overseas Missions Committee of Mennonite Board of Missions (Elkhart, Indiana). The eight-member committee strongly affirmed the need for regular administrative trips. The committee noted that missionaries are calling for more visits and that administrative contact and pastoral support for overseas workers are more important than ever in these days of increased mobility, rapid change, and political instability.

Anti-Semitism has permeated virtually all of Soviet society, writes Boris M. Segal in the fall issue of *Judaism*. "Revolutionary and social enthusiasm have been replaced, in the past 50 years, by disillusionment with official Marxist ideology and, due to the reaction, with a propensity for conservatism and, specifically, for anti-Semitism." Segal, a psychiatrist in Massachusetts, recognizes a future of limited choice. "The Jews have no future in Russia. They will either assimilate or emigrate or, at worst, they will perish."



World's largest evangelical church opened

Sao Paulo, Brazil (EPS)—In July last year the "world's largest evangelical church" was opened here as the headquarters temple of the Brazil for Christ Evangelical Pentecostal Church. It can seat 8,000 persons and has an uncolumned area totalling 51,000 square feet.

The Brazil for Christ Evangelical Pentecostal Church was founded in 1955 by Manoel de Mello, now 49 years old, a migrant from Brazil's impoverished northeast, and the 24th of 25 children. Built solely from Brazilian contributions, especially the church's own membership, the cornerstone was laid in May 1962 at the height of opposition and persecution from traditional Protestant denominations.

The church is a member of the World Council of Churches. At the inauguration Philip Potter, general secretary of the WCC, spoke on the theme "No Other Foundation than Christ."

The phrase "Eu Amo Meu Irmao Catolico" (I love my Catholic brother) was repeated three times in a loud chorus by the 8,000 attending the inaugural. A similar ecumenical openness was demonstrated by Sao Paulo's archbishop Paulo Evaristo Arns. To thunderous applause the archbishop and Manoel de Mello stood arm in arm before people on behalf of whom both leaders had often denounced violations of human rights.

1980 March of Dimes Child is a choir girl

Six-year-old Betsy Burch, center, of Stone Mountain, Georgia, sits with other members of the children's choir of the local Indian Baptist Church, awaiting the start of a recent Sunday service. Betsy is the 1980 National Poster Child for the March of Dimes Birth Defects Foundation—representing more than a quarter of a million infants born yearly with birth defects.

MCC-Alberta emphasizes outward ministries

Didsbury, Alberta (MCC)—"A Ministering Faith Through Mennonite Central Committee" was the theme for the 15th annual MCC-Alberta meeting held here November 30-December 1.

Robert Kreider, academic dean at Bethel College, Newton, Kansas, set the mood of reflection and celebration for the 200 delegates. He related "ministering" to a range of Christian qualities.

A significant reflection of the theme was a report on the Southeast Asia refugee assistance program. At the end of November 165 refugees had been received in Alberta by sponsors through MCC, representing 45 percent of the number applied for. "Since the province has a total adult membership of approximately 4,500, and 45 constituent churches, the response from the constituency is commendable," said Bill Thiessen, provincial MCC director.

Treasurer Kurt Sawatzky reported total receipts for 1978-79 were $868,785, including government grants for overseas and provincial programs. Of this amount $565,335 was forwarded to MCC-Canada.

The peace and social concerns committee recommended an intensive program during 1980 of awareness building of native peoples.

Several important resolutions, which seemed to take the delegate body by surprise were passed, including the appointment of a development education committee, and that the women's meeting be incorporated with the annual sessions.

British bishops issue guidelines on homosexuality

London (EPS)—Sympathy for homosexuals but steadfast refusal to approve homosexual activity—these are the characteristics of the long-awaited guidelines on the pastoral care of homosexuals issued December 6 by the social welfare commission of the Catholic Bishops' Conference of England.

Against the background of setting human love in the context of God's love for man and man's attempt to respond to that love, the guidelines consider the plight of the homosexual and attempt to clear up some of the misunderstandings.

Quoting a 1975 declaration on questions concerning sexual ethics, the guidelines stress that Scripture and the continuing tradition of Christianity make it quite clear that homosexual acts are immoral. "Whatever pastoral judgment may conclude concerning personal responsiblity in a particular case, it is clear that in the objective order homosexual acts may not be approved," states the commission.

The guidelines are the third church statement on homosexuality to be issued this year. A Methodist report which offered cautious approval of homosexual relationships failed to win endorsement from the Methodist Conference and was remitted for further consideration. A report by an Anglican working party which was prepared to tolerate homosexual relationships in certain circumstances has already aroused considerable controversy within the Church of England and cannot be taken as expressing an Anglican consensus on the issue.

Seminary holds forum on Iran-US crisis

Elkhart, Indiana (AMBS)—Students and faculty at Associated Mennonite Biblical Seminaries convened December 5 to discuss the Iran-US crisis.

Of particular concern was the hostility and anger demonstrated by Americans toward Iranians. "We must try to think how the other side is also understandable from their perspective," said John Yoder, AMBS adjunct professor.

Emphasizing the need to put the present in historical context, John Lapp, Goshen (Indiana) College dean, noted the cozy relationship cultivated between the US and the Shah. "Why," he said, "does Christianity not appear as a liberating force but as part of the enemy?"

"Islam for centuries was a triumphant, victorious religion," said Roelf Kuitse, AMBS professor, outlining the nature of the Islamic faith. "Much of the recent turmoil is because Islam has had to live underneath; it is an object in the hands of Western powers. The crisis in Iran is from religious frustration."

John Yoder characterized the American reaction as one of "national shame and the psychopathology of wounded pride. It is not really international morality at stake, but international civility."

Stating that civility is better than no international conventions at all, Yoder stressed that civility is nevertheless a tool of the powerful and that the powerless are forced into other means in order to be heard.

Numerous proposals came out of the small discussion groups. These included offering sanctuary in Mennonite institutions for Iranian students.

The Hymn Society of America announces a search for hymns in the following categories: new hymn texts on the Christian life (birth and family life, baptism, confirmation, separation and loss, reconciliation, social concerns, anointing of the sick and dying, and dying and death) and alternate tunes for familiar hymn texts. Twenty-two well-known hymn texts are listed and alternate tunes are needed. Winning texts and tunes will be published by the Hymn Society of America. For brochures and information write: The Hymn Society of America, Inc., National Headquarters, Wittenberg University, Springfield, Ohio 45501.

Bible correspondence courses will be offered to thousands more inmates across Canada and the US as a result of cooperative efforts, reports David D. Yoder, director of Home Bible Studies for the Media Ministries division of Mennonite Board of Missions, Harrisonburg, Virginia. Several years ago, when Yoder and his staff faced a mushrooming prison ministry, they began working with several conferences to explore alternate staffing and funding arrangements. As a result HBS has begun working with Gospel Echoes Team, an independent Mennonite agency in Goshen, Indiana.

Freeman Junior College at Freeman, South Dakota, has been experiencing a spiritual renewal since the opening of school. Students and faculty show a strong interest in Bible study, prayer, and Christian growth. In addition to the Living Waters group which meets on campus a student prayer and sharing group meets regularly in the dorm; a similar faculty group meets each morning; the faculty wives meet for Bible study every Monday afternoon; and many student groups are involved in outreach activities in the area churches.

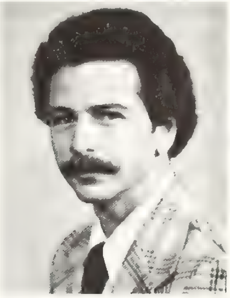
Record

Workers

Roger and Lois Hooley, Chouteau, Oklahoma, have been appointed managers of the training program for the Rural Training Center in Santa Cruz, Bolivia, with Mennonite Central Committee. They will also manage farm operations. The Hooleys replace Ken and Noreen Gingerich, whose term of service ends in February. The Hooleys have served in Bolivia with MCC since 1974.

Albert H. Schon, Jr., Bloomington, Illinois, has been appointed to direct activities of Management Systems for Health Care, a health-care management and consulting organization formed by the Mennonite Hospital Association. Schon will be responsible for developing and expanding health-care services which may be provided on a contract basis to other hospitals, nursing homes, industry, educational organizations, churches, and groups of individuals.

Richard Sider, whose primary responsibilities are in recruitment for agriculture, nutrition, and economic and technical development positions overseas, has served as assistant secretary of personnel services for Mennonite Central Committee since June 1977. Previously he and his wife Martha served three years in Swaziland with MCC. The Siders will assume the country representative position in Guatemala beginning in February for a three-year term. Replacing Sider will be *Rod King,* Wauseon, Ohio, currently assistant program director with MCC in Brazil. He has served in Brazil since March 1978 in agricultural development and administration. He is a graduate of Ohio State University with a degree in agronomy and is a son of Leonard J. and Bessie King of Wauseon. *Harold Koslowsky,* who has been an assistant secretary of personnel services since 1978, will terminate his position this summer. Koslowsky and his wife Martha have served two and a half years in Swaziland with MCC. *Sandra Bertsche,* Kalamazoo, Michigan, will assume Koslowsky's position in placements for overseas positions in health and education and as codirector of orientations. Bertsche is completing graduate studies at Western Michigan University, Kalamazoo, and has served with Africa Inter-Mennonite Mission.


Schon

Yoder

Marlin E. Yoder, Belleville, Pennsylvania, is serving a three-year assignment with Mennonite Central Committee in Mpaka, Swaziland, where he will teach mathematics at Mpaka Secondary School. Yoder is a graduate of Eastern Mennonite College, Harrisonburg, Virginia, with a degree in mathematics education and attended Associated Mennonite Biblical Seminaries, Elkhart, Indiana. Son of Merle E. and Sallie A. Yoder of Belleville, he has attended Oak Grove Church, Smithville, Ohio.

Ministers

Craig Maven is serving as the student assistant pastor of Deep Run West Church, Bedminster, Pennsylvania. Maven, who resumed full-time studies at Westminster Theological Seminary in September, is working primarily with youth and young adult groups.

Clarence Rempel, pastor of Maranatha Fellowship, Lincoln, Nebraska, was ordained January 6. Russell Mast, Freeman, South Dakota, brought a message, and Willis Busenitz, Busby, Montana, officiated. Rempel has served in Lincoln for two years founding the Maranatha Fellowship under the auspices of the Northern District Conference.

Earl Sears, Elkhart, Indiana, began a full-time teaching assignment with Southside Fellowship, Elkhart, January 1. The congregation also is sponsoring Sears up to 20 hours a week as administrator of casework volunteers for the Victim-Offender Reconciliation Program in Elkhart County. Sears is a graduate of Goshen (Indiana) College and Goshen Biblical Seminary. Formerly he was pastor of the Waldo Mennonite Church, Flanagan, Illinois.

Sears

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Reviews

Divorce and the faithful church

Divorce and the Faithful Church, *by G. Edwin Bontrager (Herald Press, 1978, 191 pages) is reviewed by Paul M. Schrock, Herald Press book editor, Scottdale, Pennsylvania 15683.*

In *Divorce and the Faithful Church* G. Edwin Bontrager of Santa Ana, California, attempts to unravel some of the controversial issues surrounding marriage, divorce, and remarriage.

David W. Augsburger says, "This book provides a useful base for communities of faith working through painful decisions with people who are searching for ways of dealing publicly with the private death of marital covenants.

"In contrast to available treatments which approach the issue from primarily biblical and theological perspectives Bontrager writes from a communal theology which recognizes the crucial importance of binding and loosing within the body of Christ."

G. Edwin Bontrager is pastor of the Santa Ana Church of the Brethren in Santa Ana, California.

Divorce and the Faithful Church grew out of Bontrager's doctoral studies in marriage and family counseling at Fuller Theological Seminary. "In all my research I have not seen any book that speaks to divorce and remarriage specifically from the perspective of the local congregation," the author notes.

"My book will assist congregations, especially those who have had strong traditional feelings against acceptance of divorced persons, to set up policy statements and to give consideration to divorcees as persons—not only as unpleasant statistics."

Bontrager is concerned that the outreach of churches that do not accept divorced persons is limited to less than two-thirds of the population. "The persons who most need the love, caring, and fellowship of a church are passed over," he says.

The author (1) reexamines the applicable Old and New Testament scriptures, (2) reviews past and present positions of 11 denominations, (3) considers the interplay of law and grace in the life of the Christian, and (4) discusses practical issues related to accepting divorced and remarried persons as full-fledged church members.

Bontrager views marriage as a permanent, lifelong union between one man and one woman. But when marriages disintegrate he believes the church must be a discerning, compassionate, and forgiving body. On the one hand it must never condone and minimize sin. But the faithful church must also be an agent of Christ's deliverance from condemnation and guilt.

Foxe's book of martyrs

Foxe's Book of Martyrs *(Baker Book House, Grand Rapids, Michigan, 1978) is reviewed by Ted VanderEnde, pastor of the St. John Mennonite Church, Pandora, Ohio 45877.*

This classic narration by the 16th-century John Foxe about the lives and deaths of Christian martyrs is an intriguing account of men and women who endured severe persecution for their faith. Though short accounts are given, the book focuses on some of the great movements and leaders—from the first through the 16th centuries—who defended the faith once delivered to the saints. In successive chapters Foxe eulogizes the life and death of men like John Wycliffe, Lord Cobham, John Huss, William Tyndale, Martin Luther, John Hooper, Rowland Taylor, Latimer, Bishop Ridley, and Thomas Crammer. This reprint leads the reader to a deep appreciation of the commitment of these earlier believers. Though the language is often cumbersome and at times the narration shows signs of embellishment the message of the account will bring a sense of humility to the 20th-century North American Christian who never tasted the purifying fires of persecution unto death. Though the more familiar *Martyr's Mirror* portrays these persecutions in more detail and highlights the Anabaptist history, this volume will give needed insight in the cross-bearing of members of the true church, particularly in the regions of England and Scotland. *Martyr's Mirror, Foxe's Christian Martyrs* (a companion volume printed recently by Moody Press) and *Foxe's Book of Martyrs* should be used in our homes as general reading and in the reading to our children, not only to familiarize ourselves with a distant past but as a matter of principle for today to foster commitment and discipleship unto Christ and his gospel.

Christian counterculture

Christian Counter-Culture (The Message of the Sermon on the Mount), *by John R. W. Stott (Inter Varsity Press, 1978, 222 pages) is reviewed by Gus Konkel, pastor, Bethel Bergthaler Mennonite Church, Winkler, Manitoba R0G 2X0.*

The revolutionary character of the ethics of the Sermon on the Mount has had enormous influence. Mennonites have not only been influenced but have made a notable contribution to understanding the moral implications of the sermon. Carl F. H. Henry in "Christian Personal Ethics" says the validity of the sermon as a rule of practice for the regenerate believer is recognized by two evangelical traditions, the Anabaptist and Reformed. Even these two views differ sharply over its applicability.

People with deep convictions about living the teachings of Jesus must be grateful for this exposition. Stott reflects a careful examination of the biblical text and gives a relevant application to Christian life today in a most readable style.

The sermon in Matthew must be understood as a unit of instruction on the Christian life. Stott carefully shows the thought structure and development. His outline of the sermon illuminates the relevant meaning of each part, such as the curious little saying about the eye being the lamp of the body (6:22-23) or the seemingly unrelated paragraphs of chapter seven. His copius references to other scriptures keep us clear on what each verse says and does not say in the light of biblical theology and ethics.

Exposition is at its best when incarnated in the life of a believer. Stott vividly uses the life and writings of Dietrich Bonhoeffer to show the meaning of Christian suffering in opposition to the world (5:10-12) and loving your enemy (5:43-48). He similarly discusses passive nonretaliation (5:38-42) evaluating Tolstoi and Gandhi. Though he does not accept total pacifism he certainly takes nonresistance seriously and approvingly illustrates from the life of Martin Luther King. There is much here to consider and much to learn in terms of personal conduct.

Stott is also careful to discuss practical problems. We must not worry about the future (6:25-34) yet we do have responsibilities toward it. We are told to ask and we shall receive (7:7-11), but prayer is not a magical formula to selfish ends. Here are helpful discussions on questions of Christian faith and duty.

The Christian life must be different from the world (5:13) and nominal belief (5:20). Here is a book that can challenge our thinking on what the difference is and can help us evaluate our performance.

Speaking out

To be Anabaptist

Donald R. Steelberg

What does it mean to be Anabaptist? Shouldn't we rather just talk about being Christian?

Because I chose to become a Mennonite let me say what I think it means to be Anabaptist.

It is important to remember that Anabaptism is a way of looking at the Christian faith. It is a system as is Calvinism, Catholicism, Lutheranism. If you say you don't have a system—you are just a Christian—you are kidding yourself. What we must be careful of is that our system help us live the Christian life, not defeat it.

What beliefs tell us what it means to be Anabaptist? I like the way C. J. Dyck summarizes them in *Introduction to Mennonite History*. First, Scripture is the final guide for faith and practice. Second, the congregation under the guidance of the Holy Spirit decides what Scripture means. Third, in all we do we are to follow Christ. Fourth, following Christ means loving others absolutely, even enemies, to the point of giving your life for them. Fifth, only baptized believers make up the church. And sixth, we are to give and receive counsel, admonishing one another according to Matthew 18.

It seems to me five presuppositions accompany these beliefs. First, while Scripture is important and foundational, it is not the pope. Scripture is interpreted by the congregation, under the guidance of the Spirit, testing one passage against another, listening to what Christians past and present have said or are saying. We trust the Holy Spirit to lead us into all truth.

Second, the Anabaptists had a very high view of persons who chose to follow Christ. We can live by the Sermon on the Mount; we can interpret Scripture.

Third, the Anabaptists refused to divide sacred and secular. Clergy are not better than the people; no one day is more holy than another, you have to live your faith on Monday as you do on Sunday; no place is more sacred than another; church could be in a barn as well as a chapel (cf. Walter Klaassen, *Anabaptism: Neither Catholic nor Protestant*).

The place where this presupposition gave the Anabaptists the most trouble was with politics. Some of them chose a division of sacred and secular here, following Luther's doctrine of the two kingdoms. Others saw something very radical in not separating the two. The way you live every day is political because it affects community life; you must be the salt in the life of the state.

The fourth presupposition is when we choose to follow Christ we become a people. This is particularly important in our day of individualism. While the Anabaptists had a high view of the Christian's capabilities, this was not an individualism ignoring one's debt to others. We are a people; we have entered a history as followers of Christ; we give and receive counsel.

Out of this concern for peoplehood grows a concern for fellowship sharing and out of this a challenge to live simply.

And the fifth presupposition is evangelism, but evangelism not as a program only. It is the forthright outcome of living by our beliefs and presuppositions. Everything we do as followers of Christ is evangelistic.

All of these presuppositions have been open to abuse. Arguments over how we apply the Bible to present-day issues often seem generated by a view which makes the Bible a pope. Or some Anabaptists have feared education, denying their high view of the followers of Christ. Or we abuse peoplehood by thinking we mean by it playing the relative game. Who are you related to? With a name like Steelberg how did you get into the Mennonite church?

Before I tell you how let me say I think it is in these abuses that we have the problem with cultural Anabaptism. When we concentrate on peoplehood as if we were only a genealogical society we have cultural Anabaptism. The same can be said of concentrating on ethnic foods or the simple life to the exclusion of other emphases.

What often seems to be suggested by the charge of cultural Anabaptism, however, is that too great an emphasis is being placed on witnessing to the state. It is the old problem of sacred and secular in politics. This mistakes our unique understanding of evangelism for an abuse.

It is that unique evangelism which brought me into the Mennonite fold. When I was in a Presbyterian seminary, I read J. Lawrence Burkholder's article in the *Christian Century* on the discerning congregation. It spoke to me as an approach I would like to use as a pastor. Here was a belief that a congregation of people could study the times and rightly divide the Scriptures. In the long process of looking for a church with a social conscience beyond what my Baptist background possessed I became impressed by the General Conference.

Though I never had any teaching of nonresistance but had an affinity for pacifism, the Lorraine Avenue Mennonite Church of Wichita, Kansas, took me in as an associate pastor.

To be honest with you, my introduction was helped along by a wife who was formerly Mennonite Brethren! But it was the beliefs and the presuppositions which won me.

They help me in my ministry today. Many problems face us which are not easily solved by turning to a text in the Bible. For instance, we have learned through the development of the social sciences that poverty is not an historical accident. It is produced by economic forces which can be studied. Because it is produced by the inadequacies of an economic system, that system can be changed and poverty removed. The biblical writers did not know this. So they recommended only the giving of alms and a commitment to personal justice. Today we read the Bible in a new way. We examine the causes of oppression and work to remove these causes.

As it is with poverty so it is with a number of other subjects in our day, including abortion and homosexuality. We need to study these issues as congregations as we did for the Minneapolis study of war taxes. We need to listen to the Bible, to one another, and to the victims as we ask the Holy Spirit to guide us in our understanding. Then we will have relearned for ourselves what it means to be Anabaptist.

Letters

US needs to repent

Dear Editor: Do the luxuries, ingenuity, lifestyle and unprecedented freedom of the United States and Canada necessarily indicate that they are truly great nations as implied in "Hosanna Time" (20 November 1979 issue)? Isn't any nation's greatness revealed by her morality and adherence to Christian principles? Is the aforementioned freedom which claims it was forced to use military force—including hideous atomic bombs—to defend and propagate itself, true freedom?

To further evaluate the greatness of the United States and Canada, consider that both fought World Wars I and II in the name of freedom. And their self-assumed ability and righteousness implied that our involvements in these wars would somehow cure most if not all the ills of the world.

We were told World War II was a war that had to be fought and won to win a just and lasting peace. We fought and won the war, which put our leaders in the position where they should have been able to dictate justly the terms which make for peace, and again they failed to deliver. The wars since WW II prove the point. We were told we had to enter this war so we could crush German and Japanese militarism. We crushed German and Japanese militarism and a short time later West Germany and Japan became our allies and comrades in arms. Have you ever heard of a more inconsistent policy than this? We were told we had to send troops abroad in WW II to crush our foes on foreign soil and not have to remain an armed arsenal for years to come. Today we are more of an armed arsenal than we have ever been.

Three more things to consider when evaluating the greatness of the United States would be her invention, her use, and her present production of even more deadly nuclear weapons than she has already used. Do they not reveal that the US is morally bankrupt?

The US failure to accomplish the wonderful things claimed for involvements in World Wars I and II indicates need of repentance. The US has been guilty of self-righteously playing the role of a false prophet in international relations. *Vernon Stucky, Hesston, Kansas 67062*

December 5

In search together

Dear Editor: In the home of Erwin Cornelsen, Wolfsburg, Germany, I read Donald Steelberg's letter (20 November 1979 issue). I had just come out of the Thomashof consultations where European and North American Mennonites discussed the future role of MCC in Europe. Mutuality and togetherness with respect for regional or national identities were the rules of the game there. Thankfulness to God and the crying needs of a hurting world were the umbrella under which decisions were made. It is in the mood of that discussion and in a non-North American setting where the following thoughts emerged.

I heartily endorse Donald's emphatic yes; US and Canadian Mennonites need a Commission on Home Ministries. The Chicago meeting did not try to eliminate CHM. It spoke to adjustments that might meet both US and Canadian needs. In Canada provincial missions and service committees have expanded ministry in many areas. The Congregational Resources Board of the Canadian Conference therefore finds it necessary to work through and together with these regional committees. Adjustments need to be made by provincial and Canadian bodies from time to time. The same principles are operative on the General Conference level. The US districts and the Canadian and provincial conferences have grown, and adjustments need to be made.

Canadians identifying closely with the General Conference have found it a tremendous resource for Christian growth and ministry. At the same time many have thought that this binational conference might truly become binational if strictly US issues and programs could be handled by a US body and district conferences; as strictly Canadian issues and programs are handled by a Canadian and provincial conferences. The sin of nationalism should always be resisted, but denying a people's national identity often creates a nationalist reaction. The strength of the European Thomashof consultation did not lie in the denial of any national or continental entities or needs but in recognizing national and continental realities and needs and then rising above them to work separately *and* mutually.

I trust these discussions can remain a process—rather than decision making—until a positive mutual solution is found. This also means we have to live with certain ambiguities as we work together to build God's kingdom. We are all General Conference Mennonites with a multiracial heritage and with common faith and goals. At the same time we have US and Canadian, district and provincial identities and formulations that cannot be totally disregarded. We are all looking forward to Estes Park, no to vote on structures that divide but to discover ways how best to serve our Lord regionally, nationally, binationally, and internationally. *H. J. Gerbrandt, 600 Shaftesbury, Winnipeg, Manitoba R3 0M4.*

December 12

Does it add light?

Dear Editor: "Rewrite the Old Testament?" (11 December 1979 issue) suggests that "we begin to take seriously our methods of interpretation with all their implications."

R. T. France states the following in his study *Jesus and the Old Testament:* "C. H. Dodd describes the Christian use of the Old Testament as 'a considerable intellectual feat, an achievement of interpretative imagination which results in the creation of an entirely new figure.' He continues in a much quoted passage, 'This is a piece of genuinely creative thinking. Who is responsible for it? The early church, we are accustomed to say, and perhaps we can safely say no more. But creative thinking is rarely done by committees. It is individual minds that originate. Whose was the originated mind here? . . . The New Testament itself avers that it was Jesus Christ himself who directed the minds of his followers to certain parts of Scripture as those in which they might find illumination upon the meaning of his mission and destiny. . . . To account for the beginning of this most original and fruitful thinking of the Old Testament we found need to postulate a creative mind (Jesus Christ).' . . . He was not just a creative thinker with new ideas, but he was the One 'of whom Moses and the law and also the prophets wrote,' and that he himself knew this, and 'beginning with Moses and all the prophets, he interpreted to them in all the Scriptures the things concerning himself'" (page 226).

The sadness of Tiessen's article is that his argument is based on ridicule. It leaves the reader without new insight.

Those who adhere to a more orthodox view are misrepresented as rather ignorant and simplistic readers of Scripture, vestiges of fundamentalism and narrow-minded biblicists.

The pressing need is to understand our different viewpoints before either side manifests brilliant ignorance of each other. We may differ sincerely but must express it in responsible language. *Ted VanderEnde, Pandora, Ohio 45877*

December 17

Meditation

Dialogue

Can we communicate,
Or do you talk as I talk,
Wanting to be heard,
Yet
Not interested in the answers,
The other's answers?

If I could see myself
As you see me . . .
We might agree.
If you would learn to know
The road I try to go,
Would you walk with me?

We talk and talk and talk
And do not hear.
We could break down this wall
If you would listen to me
And I would hear you clear.

Emma Schwartz

I haven't

Never thought I'd see the day
When love and peace were here to stay,
And I haven't.

And I haven't, and I don't like it,
And I haven't, but they* don't care.
I'd like to stop it, but how, when, where?

Well, how to do it is *Love Your Neighbor.*
The when sure is now,
But most important do it **everywhere!**

Never thought I'd see the day
When war and hate would go away,
And I haven't.

And I haven't, and I don't like it,
And I haven't, but they* don't care.
I'd like to stop it, but how, when, where?

Well, how to do it is *Love Your Neighbor.*
The when sure is now,
But most important, do it **everywhere!**

*the world

Anne Griffin

Anne Griffin is a 12-year-old seventh grader at Northwood Middle School in Sidney, Ohio. She and her family, the Jerry Griffins, recently moved there from Hesston, Kansas, and are still members of Bethel College Mennonite Church in North Newton, Kansas.

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Choosing the way—1

Law and Spirit

". . . our sufficiency is from God, who has qualified us to be ministers of a new covenant, not in a written code but in the Spirit; for the written code kills, but the Spirit gives life" (2 Corinthians 3:5b-6).

When Moses received the Ten Commandments a second time and descended Mount Sinai his face shone with God's glory (Exodus 34). The Law is God-given and God-blessed. It speaks of order, responsibility, and accountability. Wherever people live together law is essential.

But the Apostle Paul calls even the dispensation of God's Law a dispensation of "death" (2 Corinthians 3:7). The Good News Bible says the Law "brings death when it is in force."

An illustration might be prohibition. It began with the 18th Amendment in 1919 and ended with the 21st Amendment in 1933.

Not only did it fail but it nurtured gangsterism, bred official corruption, and had the ugly effect of alienating large sectors of the public (Richard Neuhaus, *Controversies in Education,* page 72).

That's why we cannot legislate religion into our schools or immature conduct out of our churches.

The Law—even as God gave it—was never intended to be "The Force." But it is a system of "splendor" (2 Corinthians 3:7-11); in human terms law is the highest system.

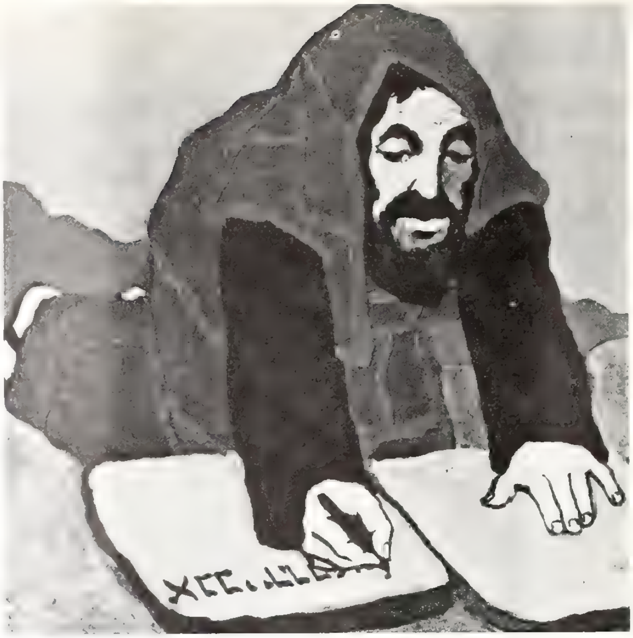
In the body of Christ the Law has been superseded by the dispensation of the Spirit. "What is permanent must have much more splendor" (3:11). The Good News Bible says, "How much greater is the glory that belongs to the activity of the Spirit . . . which brings salvation" (3:8-9).

The Law is given for all human interaction in the *interim* (secondary within the spiritual covenant); the Spirit is permanent.

As Christians in the world this repeatedly catches us in a dilemma. We forget we are strangers and pilgrims and accent the ways of the world. And we bless this—by referring back to the Old Testament Law—as being Christian. In human principles that is a set of lofty ideals.

But it falls far short of what the church must be. We belong to another dispensation; another far greater glory—that of the eternal Spirit—is ours.

Even God's Law, when it becomes the end goal, brings death. This is illustrated clearly in the lives of the Scribes and Pharisees. Their religion was all-consuming; they tried to tithe, pray, interpret, and live by the letter of the Law. Nobody could find fault in their legalism. Some today would call this civil religion.


Moses writing the Law by Dutch artist Kees de Kort

The Spirit, when he becomes party to the goal of our lives, brings salvation for eternity. Living in the Spirit is illustrated most clearly in Jesus' ministries. In the Spirit he did not set aside the Law; he shows us what the Law was for. It was to lead us into such an intimate communion with God and fellow believers that our own spirits would be set free to serve any person(s) in need.

Such a serving lifestyle does not deny or avoid the Law; it demonstrates the fulfillment of the God-intended Law.

In our churches we find this challenge extremely difficult. The human nature is earthy and demands the discipline of law. Christians experience a new Spirit but somehow cannot stand the loneliness and cross-bearing qualities of life in the Spirit. Such a life repeatedly confronts us with existential, situational choices. It puts *people* before program, creed, or doctrine. And that requires a "costly grace" discipleship. Such people are on the Way, not with a manual of precise recipes for each issue, but with a deeply rooted relationship to the Father. This sets us free to reach out, to face any current issue, to see hope among chaos, and to aid those who are still held in the clutches of law or the Law (be they sinners by choice or believers who have not yet realized the eternally freeing and saving Spirit).

The forces of Law and Spirit are part of the dilemma in our conference. Earnest believers are committed to live by the Law. Equally sincere believers confess life in God's Spirit. And a serious gap exists between the two.

The Law is intended to lead us to the Spirit. God's Spirit fulfills the Law.

We can choose the Way. *First in a series of six.*
Bernie Wiebe

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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Inside this issue:
Women in search of mission
Mission in Mweka
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Rule and exception

Women
in search of mission

Gladys Goering

". . . neither the leaders nor opponents visualized an organization numbering over 10,000 women who would become a factor in promoting warm international relationships and would contribute over three quarters of a million dollars in cash and goods annually."

The year was 1917, and at Reedley, California, the General Conference was meeting in its triennial session at First Mennonite. In a car parked on the church grounds sat three women. They had just been elected by the conference women as the first executive committee of the General Conference mission societies, and this was their official meeting.

An evening mission program was the responsibility of the women as it had been since the 1890s, but it is unlikely they would have had an election there. Nor would they have conducted an election at the sunrise prayer meeting which was held on the lawn of the high school. Their "special meeting" doubtlessly conflicted with the conference business sessions as in previous years, but the women and some of the missionaries had left the session to conduct business of their own. Here the committee had been elected and the organization born. When the societies would meet again at the next triennial session only 11 women could say they had also been at the organizational meeting. It was an inconspicuous beginning.

Elected to shape the new organization as executive were three women who would demonstrate remarkable qualities of leadership and foresight. Susannah Hirschler Haury, Martha Krehbiel Goerz, and Anna Penner Isaac were part of General Conference activity for many years. Susannah and her husband, Samuel, had been the first General Conference missionaries to Indian Territory. In a day when the mission boards hired the man without taking into account a wife's interests and abilities, Susannah contributed unique gifts. An efficient and attractive woman, her letters reveal special administrative ability in distinguishing between what was most necessary and what was secondary.

Martha Krehbiel Goerz was the daughter of Christian Krehbiel, an early conference leader. She recalled that their home had a steady stream of guests throughout her growing years. Martha's co-workers called her "a born organizer." The sense of humor apparent in her letters was undoubtedly a saving feature in those early days of uncertainty.

Anna Penner Isaac's careful attention to detail was valuable to the fledgling organization. She and her husband, Ferdinand, were in city missions at the time of her election. Before her term as treasurer was up they left for India as missionaries. It is through her sensitively written report that their first mission achievements can be seen.

No official minutes were kept in the early years, but many handwritten letters from friend to friend recorded history on kitchen tables. They tell the

WOMEN IN SEARCH OF MISSION

A story of how the women's missionary organization began, its successes and failures, and its place in current history.

To be released July 1980. Available at General Conference, Estes Park.

"No official minutes were kept in the early years, but many handwritten letters from friend to friend recorded history on kitchen tables."

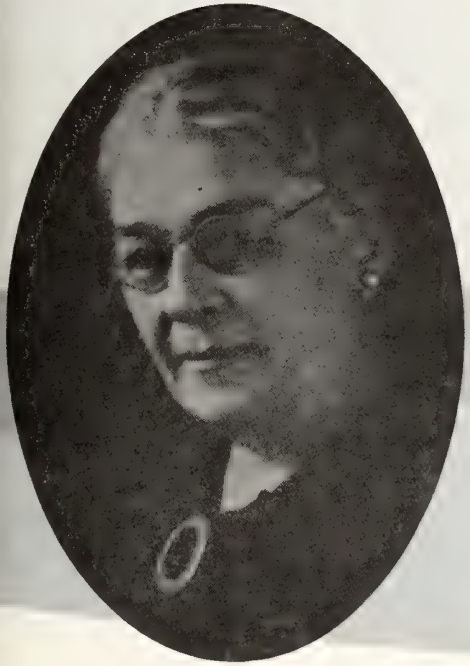
excitement and frustrations of giving form to this new GC women's mission organization. One early unexpected obstacle was the failure of the conference to accord it public recognition.

From the beginning women sent money and goods to fill missionaries' "want lists" as assigned by the executive committee. A letter from a Mrs. Mosiman asking with what credentials they were making assignments brought the matter to a head. Susannah Haury went to M. M. Horsch, a member of the foreign mission board and apparently a close friend, to ask for the needed recognition. Horsch said he had brought the matter up three times in board meeting, and he wasn't going to try again. Susannah told the committee that Horsch felt it was "recognition enuf if it had been suggested we sit in the board meetings" and that they had turned the financing of the Girls School in China over to the women.

But Susannah insisted that others in addition to the mission board had to know they were working. One month later the secretary of the board wrote an item which appeared in *The Mennonite* and *Der Bote* commenting on the good work the sisters had done and adding with regard to their assignments, "We state this now in order to show they are perfectly in order to do this."

The reason for the opposition is obscure, but perhaps Martha put her finger on a sensitive spot when she later declared, "It is hard for some of our men to realize that women can do other things besides keeping house and raising families. Of course these things should not be neglected. But women's religious and missionary work can be systematized and strengthened so much by cooperation. I do not believe there is a woman in our conference who would willingly hinder the work of the mission board. And if they would only work with us we ought to benefit each other."

Certainly neither the leaders nor their opponents visualized an organization numbering over 10,000 women who would become a factor in promoting warm international relationships and would contribute over three quarters of a million dollars in cash and goods annually. That would come later. •



Martha Krehbiel Goerz was the first GC women's mission societies treasurer. Martha's sense of humor was undoubtedly a saving feature in those early days of experiment and uncertainty.

Anna Penner Isaac was the first GC women's mission societies secretary. She was noted for careful attention to detail.

Susannah Hirschler Haury, first GC women's mission societies president. Susannah had a special gift of distinguishing between what was most necessary and what was secondary.

Mission to Mweka

Levi Keidel

Mweka is a railroad town of perhaps 10,000, about 100 air miles northeast of our home base at Nyanga, Zaire. During the wars of the 1960s believers from our area relocated there and started churches of their own. Developments there made it imperative that we pay them a visit.

Four of us were involved: Rev. Mukanza, the director of the department of evangelism and church life; Rev. Muatende, a 60-year-old faithful servant of Christ who supervises church life in West Kasai Province; my wife, Eudene; and myself.

Planning. How would we get there? Mweka is 300 miles and three days by road. With gas at $7.50 per gallon a round trip by truck is impossible. We decided to try something new: team motorcycles with an airplane. By dismounting the front wheel and handlebars, a Honda 175 and two passengers fit into our MAF (Missionary Aviation Fellowship) Cessna 185. We calculated that the plane could fly two round trips to take us and another two round trips to bring us home at just over half the cost of making the trip by truck. Flight time is 50 minutes one way.

Pilot Mark Weaver was to land at separate bush strips about 20 miles out of Mweka and leave off Mukanza and Muatende. Each of them would be met by a Mweka-district church leader. Mark would make a second trip, hauling Eudene, me, and our cycle to Mweka.

Mukanza with his man on the cycle and Muatende with his man on foot were to work through villages of their respective areas. (During 1977 Muatende walked over 500 miles visiting village churches of this province.) Meanwhile Eudene was to teach at prearranged centers in Mweka while a local elder, Kalala, and I visited the work in adjacent villages. The three teams were to complete their tours and return to Mweka on a given date for two days of evaluation and counseling with district church leaders.

Departure. Mark took us on a Friday. Everything went as planned. Believers at Mweka worked extra hard to make Eudene and me feel at home. They vacated for us a cement-block, metal-roofed house with cement floors and . . . electricity. Elder Ntumba was in charge of hosting us. Every morning he walked 1½ miles to prepare and serve our breakfast by 7 o'clock: fresh bread and margarine, an omelet, a wedge of tin-foil-wrapped Swiss cheese (where in the world did he find that?), and tea. A different couple was assigned to carry in our two main meals each day: manioc mush, fresh meat, greens, rice, beans, pineapple, and bananas.

Activities. Eudene taught mornings and evenings at different locations. One morning I cycled her to a large village four miles from town where she taught twice daily for three days. Attendance ranged from 120 to 340. The chief was always there, sitting to one side in front with the Bible open on his knees.

"Don't you see that our people are hungry for the Word of God?" he asked. "Why can't Elder Kalala come live in our village and teach us all the time?"

Traveling by cycle has its perils. Kalala is a large man. On our first trip, while slowly negotiating our way across the top of a soft sandbank, I lost control of the cycle and it felled us flat.

Kalala unfolded himself, stood erect, and said, "Preacher, whenever we come to a sandy place, just stop and let me off. I'm used to walking."

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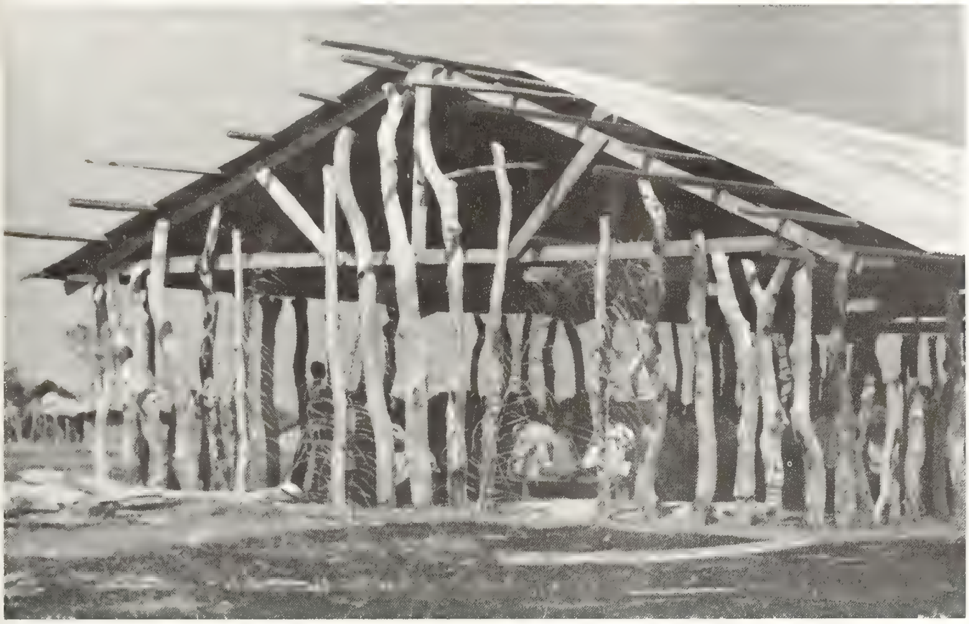
Left to right: Baba Sengu, worker with women; Eudene Keidel; Mark Weaver, pilot; Rev. Mukanza, director of department of evangelism and church life for the Mennonite Community of Zaire; and Levi Keidel getting ready to leave for Mweka



One of the many meeting places for the services

Loading the Honda 175 into the Cessna 185 marks the beginning of something new—team evangelism on motorcycles with the aid of an airplane.

I preached at daily open-air services in town and at a large village 22 miles out. Later we got letters from believers there. They complained that they had been abandond by their own church and wanted to "become Mennonites" so they would be fed. One letter was signed with 40 names.

Mukanza traveled scores of miles in deep jungle and found villages seldom reached by outsiders. People there walk great distances to purchase essentials such as cloth and soap. They have no medical services. One evening Mukanza gave one of his four aspirin tablets to a man suffering from high fever; next morning people crowded around him demanding medicine for their ill.

Muatende discovered villages which have no organized witness for Christ and charged four local lay leaders with evangelizing them.

Evaluation. After our busy week we gathered at Mweka to put the picture together and to lay plans for the future. The primary disadvantage of traveling by cycle is the limited carrying capacity. However, functioning as separate teams made it possible for us to accomplish more than double what we could have as a single team by truck. We rode and walked 394 miles, visited 23 villages, and conducted 40 services with an aggregate attendance of 4,140. Fifty-six persons accepted Christ, 34 Christians returned to the Lord, and another 40 came for personal counsel and prayer.

People in that district are hungry for the gospel. The situation is ripe for an aggressive church-planting ministry. However, some church leaders, instead of rising to the challenge, have been dissipating energy by internal haggling. We introduced structural changes which we hope will lessen friction and spark new incentive in local congregations.

Mark arrived on schedule, and our departure brought an end to our mission. We are praying that a larger number of leaders there will see the end of our mission as the beginning of theirs. •

Circle

Betty-Anne Friesen

Fly
touch the sun
touch the sky
come back down again
Cry
touch the tears
wonder why
then you smile again
Die
touch the past
say good-bye
circle turns again.

Rocky Flats protesters receive light sentences

Denver, Colorado (GCNS) — On December 13 US District Court judge Jim Carrigan sentenced six persons convicted of trespassing onto the grounds of the Rocky Flats nuclear weapons plant. The jail terms ranged from three to six months.

In a jury trial December 3-4 the defendants were convicted of trespassing, destroying a fence around government property (misdemeanors), and of destroying government property (a felony). Carrigan threw out the felony conviction, saying that despite the jury verdict the government had failed to prove that two barbed wire fences the protesters cut to enter the plant property cost more than $100 to repair.

The felony count would have carried a maximum penalty of 10 years in prison and a $10,000 fine. For their misdemeanor convictions the defendants could have been sentenced to up to one year in jail. The six had been in jail since September 26, the date of the protest, even though they had only to sign their names to get personal recognizance bonds. A seventh defendant, Peter Weber of Detroit, left jail after the jury returned its verdict on December 4. He was sentenced December 17. All seven defendants received credit for the time they served prior to sentencing.

The six other protesters are Ladon Sheats and J. Edward Dudgeon of Baltimore; Albert Zook of West Virginia; Kathleen Jennings of Pittsburgh; Jack Gibson of Media, Pennsylvania; and Peter Sprunger-Froese of Colorado Springs.

Sheats, Dudgeon, and Jennings, all with previous records for civil disobedience, drew two six-month sentences to be served concurrently. The other four received concurrent sentences of three months.

In a news story published December 14, Anthony Polk, newswriter for the *Rocky Mountain News*, Denver, quotes Judge Carrigan as saying the case had been "very difficult" for him because he knew the protesters, all devout Christians, were sincere in their nonviolent opposition to nuclear weapons.

Polk wrote: "Carrigan also said that he couldn't condone their actions, no matter how pure their motives, because 'once we allow people to choose which laws they'll obey . . . we have to allow everybody to choose which laws to obey.'

"But in an unusual courtroom scene, one of the defendants, who debated the judge on that and other philosophical points, called that argument an 'intellectual fallacy.'

"Ladon Sheats, 45, told Carrigan that if he were mixing Kool-Aid with poison in his home in Baltimore and passing it out to neighborhood children then, of course, people would have the right to break down his door—as the protesters had broken through the fence at Rocky Flats—to stop it.

" 'Somehow I know that you see it (the protesters' point) and I hoped you would make it clear to the rest of the country that Rocky Flats is not making tricycles,' " Sheats said.

Worship and witness characterize trial

Denver, Colorado (GCNS) — At times during the three days (December 3, 4, 13) of trial and sentencing of the Rocky Flats protesters the courtroom of Judge Jim Carrigan became a place of worship.

Already during a recess the first forenoon and after selection of the jury one of the defendants called for prayer and read Mark 13:1, "And when they bring you to trial and deliver you up, do not be anxious beforehand what you are to say; but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit."

The 30 plus in the back benches formed a circle of clasped hands, praying quietly until they joined the defendants in singing "Bright Morning Star arising, day's abreakin', in my soul." The song reflected continuity with the theme of light—the focus of the September witness at Rocky Flats.

The first hour of day two was waiting time for the seven defendants.

Softly the singing began: "Peace is flowing like a river, flowing out from you and me, flowing out into the desert, setting all the captives free." "The light of Christ has come into the world," and "Kum bah yah." Then the pastor read from John 1, ". . . In him was life, and the life was the light of humanity. . . . There were brothers and sisters sent from God, whose names were Al, Jay, Jack, Kathy, Ladon, Peter, Peter. . . . They came . . . to bear witness to the light. . . ."

What a prelude to the testimonies which followed! One by one the defendants, all Christ followers, gave witness to their motives for breaking man's law but obeying an infinitely higher law.

Jay Dudgeon: "I went to Rocky Flats to say that people are dying for a $120 billion defense budget . . . that we as people are entering into a spiritual darkness because of our lust for security and disregard for human life . . . that we'd best wake up . . . and the point of no return is to be soon upon us. I went to Rocky Flats to say these things with my life and my freedom—because talk is cheap. . . ."

Kathy Jennings pleaded that women take their responsibility as life-givers very seriously. The privilege of bringing children into the world also bears the awesome responsibility of protecting them against their eventual destruction from the Rocky Flats components, she said. *Hedy Sawadsky*

Quaker official says Kampuchea aid necessary

Philadelphia, Penn. (AFSC) — International food deliveries of 30,000 tons monthly must go forward if famine is to be averted in Kampuchea, although the general nutrition situation has been improving—especially since the November-December rice harvest, an American Friends Service Committee official just back from that country said January 4.

"Food is the fundamental problem in Kampuchea (Cambodia) for 12 months, until the major harvest next November-December," said David Elder, coordinator of the organization's Southeast Asia program, who spent nine days in Kampuchea in December.

"With about 600 new trucks—including 300 from the Soviet Union—on the scene, all food, including that from UNICEF/ICRC (United Nations Children's Fund/International Committee of the Red Cross), is being distributed to more regions than have been reached in the past," Elder said.

"The primary sources of food for the Kampucheans are (1) their recent poor harvest which was 200,000-300,000 tons instead of the normal 1-1½ million tons, (2) food from Vietnam and the Soviet

Union, and (3) food from the UNICEF/ICRC 'Joint Commission,' along with OXFAM, AFSC, and other voluntary agencies."

Elder spoke with people throughout the Kampuchean capital of Phnom Penh during his stay. He visited the southern deepwater port of Kompong Som, the provincial towns of Kompong Speu and Takeo, and had talks with several high-level Kampuchean officials.

He said that "while major food aid from the Soviet Union and Vietnam had been widely distributed, it seemed that 80-90 percent of the UNICEF/ICRC food had *not* yet moved out of the warehouses in Kompong Som, while 80-90 percent of the OXFAM food *had* been distributed, since most of it came to Phnom Penh." Elder predicted the warehouse stockpiles would be moved into distribution this month.

He said the Cambodian priorities for distribution appear to be: first, food in place of money for salaries for government employees, including those working in hospitals, schools, factories, or cleaning streets; second, the sick, the orphaned, and other needy persons; and finally to the general populace.

He said he found no evidence of Vietnamese diverting supplies from the population.

MCC and Colombian churches help earthquake victims

Akron, Penn. (MCC) — Mennonite Central Committee has allocated $5,000 for a relief program for victims of the December 12 earthquake in Colombia, northern South America. The aid will be given through MENCOLDES, a relief and development agency jointly operated by Mennonite Brethren and General Conference Mennonites of Colombia.

Hundreds died in the earthquake, the second to hit Colombia in recent weeks. Another 1,000 people were injured, and a minimum of 30,000 were left homeless.

The earthquake struck the southwestern states of Narino and Cauca along the Pacific Coast, an area far from Mennonite populations. Mennonite Brethren churches in Cali have been collecting clothing and medicine to send to the area, and Mennonites are working with an interchurch group to set up a $25,000 project to repair and build houses in the stricken area.

MENCOLDES has reassigned several workers to the reconstruction project.

If you think the
Commission on HOME Ministries is

1. Home repair
2. Home life hints for parents
3. Home economics
4. Retirement homes, children's homes, and homes for refugees

Well, CHM's Voluntary Service units do *home repair* for people in need, and a VS unit taught nutrition to low-income people.

And the TV-radio spots that CHM made on parental responsibility did do a lot of home building.

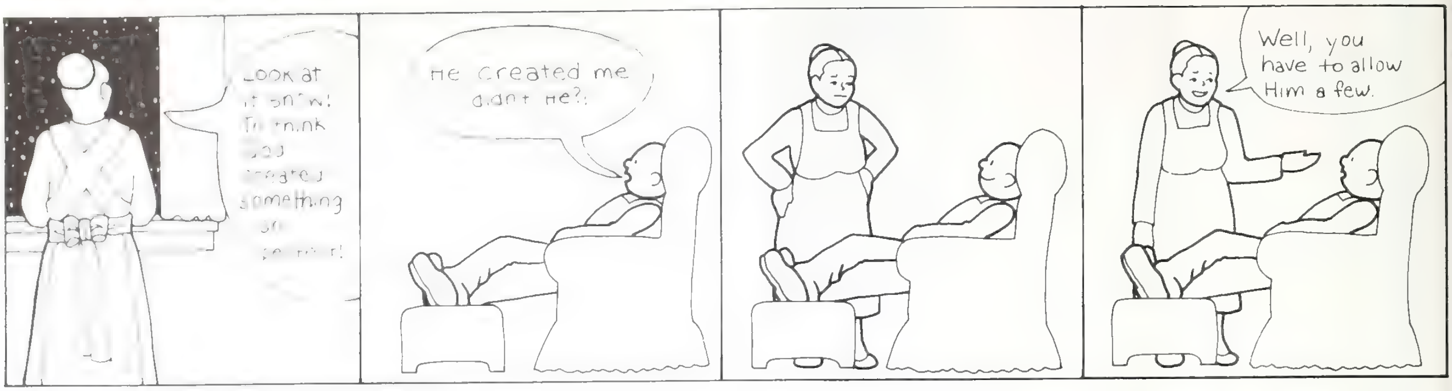
And some of the CHM witness training and poverty-affluence fund money does involve retirement homes, children's homes, and locating homes for refugees.

There are other areas such as evangelism training, peace education, starting daughter congregations, gift discernment, and reports on what other congregations have tried when in a position similar to yours, in which we feel a lot more AT HOME.

FOR A FREE CONSULTATION, WRITE OR CALL THE COMMISSION ON HOME MINISTRIES, BOX 347, NEWTON, KS 67114, Telephone (316) 283-5100.

We also need gifts to keep us building AT HOME.

Menno and Anna Baptist Kathy Bartel


Look at it snow! To think God created something so perfect!
He created me didn't He?
Well, you have to allow Him a few.

Somalia staggers from million refugees

Akron, Penn. (MCC)—Somalia now has 357,000 refugees in camps and 650,000 in villages and towns, making the largest number of displaced persons in any country in Africa. They come primarily from the Ogaden, a section in southeast Ethiopia. Somalia has appealed to the international community for help.

In response, Ray Brubacher, Mennonite Central Committee Africa secretary, is visiting Somalia this month. Peter Crossman, material aid coordinator for the Sahel, will accompany Brubacher. The Sahel includes a band of countries south of the Sahara desert.

Although hard pressed to meet the needs of its own population of five million, Somalia is also trying to cope with an influx of over a million people, and perhaps more to come.

Many people in the Ogaden are actually Somalis. To the Ethiopians the people of the Ogaden are aliens. Not all of the refugees are Somalis, however. Over 100,000 Gallas living south of the Ogaden are Ethiopians but are not especially loyal to the present government.

The Somali government accuses the Ethiopians of bombing water wells and killing livestock to make the Ogaden uninhabitable and to expel the Somalis there. They say the Ethiopians are pushing out the Gallas and resettling the area with loyal Amharics.

Taiwan hospital combats alcoholism

Taiwan (GCNS) — International contacts were helpful in beginning a ministry to alcoholics in Hualien, Taiwan.

Initiated early in 1979 by General Conference missionary Helen Willms, the decentralized program is beginning to show stability after a shaky beginning. The program is managed by the public health nursing department of the Mennonite Christian Hospital in Hualien.

Willms reports that though she had been concerned for years about increasing alcoholism it was not until World Vision workers in Taipei asked her for information on how to help alcoholics that she took action.

She wrote to an Alcoholics Anonymous office in Edmonton, Alberta, for information. It was sent, and she was put in contact with the AA International Center in New York City. They were able to send her materials in Chinese and also contacted a former alcoholic and US serviceman living in Taichung. He offered to come and speak.

Contacts with alcoholics in Hualien were begun but met with little positive response, writes Willms. But with the help of the hospital evangelism committee and a hospital chaplain the first AA meeting took place in September. Any alcoholic who had expressed interest in remaining sober was invited. Seven showed up. Several were accompanied by wives. Two were drunk, and one had to be taken to the emergency department for treatment. The American from Taichung couldn't speak Chinese, and since most of the alcoholics understood Japanese better than Chinese two translators were used.

From this "imperfect" beginning, reports Willms, additional meetings have been held. In a village near Hualien, Pastor Tseng, one of the hospital chaplains, held meetings. One man who was an inpatient at the hospital six months ago due to his alcoholism has not had a drink since and is helping others. Twenty-two men and women met in this village, sang and prayed, and chose a committee of four to organize further meetings in the village.

Yugoslav ministry opened by Mother Teresa

London, England (KNS) — *Drita*, the Yugoslav Albanian Catholic monthly, reports the opening of Mother Teresa's first house in Yugoslavia, in Zagreb. Albanian Catholics from her native Kosovo often refer to Mother Teresa with fond pride as "our Albanian from Skopje." Some, conscious of the poverty of Kosovo, one of the most backward areas of Yugoslavia, feel saddened that "when she went to India to help the poor, she left behind a second 'India' here in Kosovo."

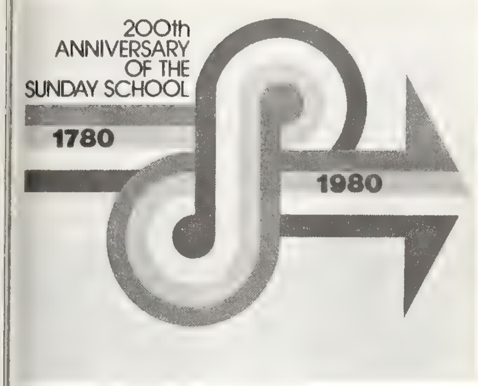
In a message to them she wrote: "Do not think I have forgotten you in Kosovo, my own people. As soon as possible—next year, I hope—I want to open another house in Yugoslavia, this time in our town of Skopje, in our diocese. It will be there as a sign of my gratitude to my people, to my church, and of my eager desire that our people over the border may also remain faithful to the Lord of the church; for as you know, our people have passed and continue to pass through great trials and need, and again and again have made great sacrifices to remain true. I continually pray for this for my people, and this is the only help that I can give them at the moment."

There has been widespread coverage on the award of the Nobel Peace Prize to Mother Teresa in the Yugoslav press, and President Tito in his telegram of congratulation referred to her "noble activity and selfless fight against illness and poverty." A telegram was also sent by the chairperson of the Skopje Council from "her fellow citizens." Mother Teresa told the New Delhi correspondent of the Belgrade newspaper *Borba* that she particularly valued the congratulations of the Yugoslavs. After 50 years in India she still felt like a Yugoslav and went there whenever she could.

Growing resentment in evangelical United Presbyterian Churches has resulted in the secession of two more congregations in the Denver, Colorado, area: Faith United of Aurora (3,300 members) and Bear Creek of Denver (1,200 members), reports *Evangelical Newsletter*. The congregations were irked by the strong-arm tactics used by the Presbytery recently in removing the minister and the elders of South Presbyterian Church. Added to this was a ruling passed that the two congregations would receive no help in seeking building loans to expand their properties unless they agreed to support denominational mission.

The United Methodist Church was held responsible for $371 million worth of lawsuits over the financial woes of 14 California retirement homes and convalescent hospitals when the US Supreme Court supported a lower court ruling November 26. The church and several of its officials argued that they could not be sued because the church structure is nonhierarchial, composed of independent units without a central management. Experts on church polity expressed amazement at this argument.

Lagos, the capital of Nigeria grew from the size of Rockford, Illinois (140,000), to the size of Chicago (3,111,000) in a little over a decade



After 200 years Sunday schools face new challenge

New York (RNS) — This is the logo for the 1980 interdenominational observation of the 200th anniversary of the Sunday School Movement. Founded in July 1780 by Robert Raikes, an Anglican layman, the institution was begun in Gloucester, England, primarily as a movement for social reform.

Raikes, with the help of his parish priest, hired a Mrs. King to run the first classes in her home. His motives for starting the movement were related to his interest in prison reform—"It was better to prevent young people from becoming criminals than to deal with them after the fact."

By 1811 British Sunday schools had grown to an enrollment of 500,000 and not only taught Bible study and Christian etiquette but also helped youngsters read and spell. Though it had its detractors the movement flourished in Great Britain but didn't gain a foothold in America until the 19th century, when public education became more secular. A series of interdenominational Uniform Lesson outlines was developed after the American Sunday School Union was formed in 1823. According to the Division of Education and Ministry of the National Council of Churches (NCC), "The Uniform Lesson outlines are still being developed and are the basis for the development of denominational curriculum which remains to this day the most widely read Bible study resource for youth and adults in the churches of the country."

Today's Sunday school membership has declined. That decline is also challenging the Roman Catholic Confraternity of Christian Doctrine (CCD) programs for children attending public schools, and a 1976 US Catholic Conference (USCC) study found that 6.6 million Catholics of elementary and high-school age were not taking part in any formal religious education program—an increase of more than 100 percent during 1965-1974.

Wilfred Paradis of the USCC education department cited reasons for the discouraging results. Among these he listed the perception of "religion as something that ends with confirmation" . . . , that "the Bible is not true and that religion is something for children" . . . , and perhaps the greatest problem, "competition with the secular social activities of young people." Those problems also plague Protestant churches.

In one effort to stem the decline of Sunday schools, the latest study plans are utilizing attitudinal changes as a guide, with some publishers stressing social justice issues in contrast to the traditional strict emphasis on Bible material. The trend is away from rote memorization to inductive Bible study methods, encouraging children to ask how teachings affect their own lives.

What does the future hold for the Sunday School Movement? A survey taken for *Christianity Today* by the David C. Cook Publishing Company said, "The last decade has been one of severe changes in the Sunday school, and unless the pattern is changed in the next, this educational ministry of the church will fail."

Fall meeting to assess proposed Spanish curriculum

Des Plaines, Ill. — Latin America and Asia task force meetings kicked off the November 27-28 meetings here of the Council of International Ministries (CIM). The latter concerned itself mainly with an all-Asia Mennonite conference scheduled for next summer.

The Latin America task force had a full agenda. One of the major items was a proposed curriculum project presented by Arnaldo Casas.

"For quite a few years," said Casas, secretary for Latin concerns at Mennonite Board of Congregational Ministries, Elkhart, Indiana, "we have been thinking and dialoguing about the possibility of a Sunday school curriculum."

Because of the wide varieties of cultural experience in Latin America, because of the sparsity of Spanish and Portuguese writers, and for general discussion of the idea, an international, inter-Mennonite meeting is being planned for sometime next fall. CIM committed more than $10,000 to this project.

As for the need, "I think there is no way a denomination can survive unless there is a core education program," said Leslie E. Mark, Mennonite Brethren of Fresno, California, in response to a questionnaire sent out by Casas.

"The majority of our people do not know how to define themselves," said Juan Vega of Guatemala in response to the same questionnaire. "Our church here is a mixture of Calvinism, Pentecostalism, traditionalism, and even Catholicism. . . . It is time we start a united effort before we lose our Anabaptist identity." Some question how much identity there is to start with.

Other items on the agenda included speeches by various experts. E. Wayne Nafziger, department of economics at Kansas State University, spoke on world economics—trends, developments, and prospects. *David E. Hostetler*

The recommendations are startling: end compulsory schooling before the age of 16; make junior and senior high schools smaller, not larger; change child labor laws so that youngsters can alternate between school and paying jobs; spend the same level of money to train youth for jobs as is at present spent to provide them with higher education; remove all vocational and technical training from secondary schools and place it in community colleges; fund work-study projects for 16- to 19-year-olds who are still in secondary school up to $300 million yearly. These steps are urged by the Carnegie Council on Policy Studies in Higher Education.

John A. Lapp, dean of Goshen (Indiana) College, led a forum December 11 on "Islam, the Ayatollah, and Iran." He pointed out the common prejudices in Western culture against Islam and its followers and the alarm with which most Westerners view the sincerity of this religion. "Most of us, even though we claim to be highly committed Christians, are disturbed by the Moslem's preindustrial zeal," he said. Lapp also traced the history of the deposed Shah's regime and noted that the Shah tried to move Iran too far too fast. He forced industrialization and increased the country's military budget by nine times.

NEED SUMMER MEETING FACILITIES?

The campus of Bethel College is available this summer for conferences, conventions, workshops, retreats, family reunions, athletic and music camps, etc. Facilities include residence halls, auditorium with audiovisual and musical facilities, seminar rooms, classrooms, two gymnasiums, tennis courts, track and football/soccer field.

For information about facilities and rates contact: Karl Swartz, Director of Summer Conferences, Bethel College, North Newton, KS 67114; (316) 283-2500.

University Senate evaluates Bible college

Winnipeg, Man. (CMC) — Two approved teaching centers of the University of Manitoba—Canadian Mennonite Bible College (CMBC) and Canadian Nazarene College (CNC)—were reviewed recently by a university committee.

Both colleges were approved for a period of five years, beginning July 1, subject to several requirements.

CMBC is to make its Appeal Committee a standing committee and to raise its library budget. The college presidents or their designates are to be representatives on the University Senate. CMBC has acted on all of these.

CMBC became an approved teaching center in 1964, and until 1970 students were able to earn one year of university credit. In 1970 the Senate voted to extend credit to two years. Although the CMBC retains full academic and administrative autonomy the staff and students in cross-registered courses are subject to the university's academic regulations. The university must guarantee that academic freedom is exercised.

In the past the university has conceded the right to church-affiliated colleges to hire persons of a particular denomination. The committee evaluated this, questioning first whether "sustained support of the church's theological position" would be a contractual obligation and second whether theological unorthodoxy would be grounds for dismissal.

They said orthodox belief might be an occupational requirement for full-time faculty members since they are almost invariably involved in policy setting. On the issue of dismissal the committee supported CMBC policy. It states that a faculty member is obligated to resign should his philosophy no longer be tenable with the constituency and the college.

Eastern District issues statement on Iran

The peace and social concerns committees of the Franconia Conference (Mennonite Church) and Eastern District Conference (General Conference) have released a joint statement on the Iran-US hostage crisis.

The statement is as follows:

"The difficulties and emotions concerning the situation in Iran have raised this question for many Americans: What is the response a Christian should have to these events? . . .

"We believe that hatred, suffering, and death are not God's will, regardless of who does them. They only lead to further hatred and violence. As Christians we are concerned for the well-being of the hostages, and all victims of injustice in Iran. We are assured from Scripture that God's will is that justice shall prevail and the oppressed will be vindicated.

"While the political situation in Iran is complex, our response concerning the situation in America can be clearer. While anger, hostility, and vengeance toward the Iranian people are understandable responses to the situation, they are not part of the Spirit of Jesus, and we should not accept them. We wish to encourage all Christians in their desire to love without limits, even as Jesus loves us.

"We wish to tell the Iranian people here among us that we have no hostility or hatred for them, and we support their right to live among us if they so choose. Even more, we offer our churches, our homes, and ourselves as resources of refuge in the event troubles arise and go further; and as places of hospitality regardless of the future. Christ commanded us to love. . . ."

Kueng replies to Vatican order

Tuebingen, W. Germany (RNS) — Hans Kueng, the Swiss-born professor of theology at the University of Tuebingen, has replied to a recent Vatican order silencing him, declaring he was "deeply ashamed of my church," which, he said, "has now begun to defend human rights" while it "defames and discredits its own theologians."

Kueng, 51, vowed to fight the disciplinary declaration of the Sacred Congregation for the Doctrine of the Faith, which states that "Professor Kueng, in his writings, has departed from the integral truth of Catholic faith and therefore can no longer be considered a Catholic theologian nor function as such in a teaching role."

The theologian said, "I plan to continue as a Catholic theologian, in the Catholic church, to be an advocate for numerous Catholics. And I know that I have behind me countless theologians, pastors, religion teachers, and lay people in our church. At the same time I shall fight in my own church until this disciplinary measure is formally revoked."

The Ecumenical Center for Stewardship Studies, long a project of the National Council of Churches' Commission on Stewardship, is fast becoming a reality. Cosponsored by Garrett Evangelical Theological Seminary and Seabury-Western Theological Seminary, the Evanston (Illinois)-based center will concentrate on giving lay people and clergy a practical background in economics, church management, financial support, and even natural resources management and conservation.

A new building for the Church of the Way, Granisle, British Columbia, was dedicated October 21. The congregation was first organized in the fall of 1973, when George Born, the present pastor, came. Henry Gerbrandt, representing the Conference of Mennonites in Canada, and Jake Tilitzky, representing the Conference of Mennonites in British Columbia, attended the service.

Contest announced for history buffs

Researching and writing Mennonite history can be fun—and profitable, if you are of high-school age.

For the third year the heritage committee of the General Conference is encouraging students in grades 7-12 to write on any topic relating to past or present Mennonite activities. Manuscripts must be postmarked no later than June 15.

The contest has two categories, grades 7-9 and grades 10-12. First, second, and third prizes of $50, $30, and $20, respectively, are awarded in each category.

Manuscripts should be about 1,500 words long and submitted in typed, double-spaced form, 60 characters to a line. All sources, whether publications or interviews, must be listed in footnotes.

Contestants are to send their entries to their regional historical committees as follows: Canada—Larry Klippenstein, 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4; Central District—Arman Habegger, Route 1, Pandora, Ohio 45877; Eastern District—Ray Hacker, 5323 Lake Drive, East Petersburg, Pennsylvania 17520; Western District—Robert Kreider, Box 365, North Newton, Kansas 67117; Northern District—Rosella Schwartz, Box 268, Marion, South Dakota 57043; Pacific District—Judy Miller, Royal Star Route, Othello, Washington 99344.

West Coast highlights draft issue

Seattle, Wash. — Updated information on the status of the draft was the thrust of an 11-day speaking tour of the West Coast by Delton Franz, director of the MCC Peace Section office in Washington, DC.

Franz spoke in Seattle November 19 to the six General Conference and Mennonite Brethren churches in western Washington.

"The church has minimized Jesus' struggles with pressures in Palestine," Franz said, explaining the politics of that day. Sadducees were rich businessmen like Matthew who had bought into the power structure, he said. At the other extreme were zealots—'freedom fighters' like Simon. Jesus dialogued with both sides. A third option was uninvolvement—monasticism. Jesus withdrew often but never totally.

"The church has been tempted by all three alternatives at different times in history," summarized Franz, "but for the US, the greatest temptation is the collaboration route—like the Sadducees, giving blessing to those in authority and equating the political posture of the country with the will of God."

Following these introductory remarks Franz presented specific information on the possibility of reenactment of the draft. A declining number of 18-year-olds and the fact that the volunteer army is heavily minority—with white officers—would be technical cause for compulsory enlistment. Broader reasons, he said, include a belief that "we are no longer number one," and humiliation over the Panama Canal and Iran.

Should the draft be reinstated women might be inducted, and youth could be registered without their consent through social security numbers, drivers' licenses, and school attendance lists, cautioned Franz.

At present this is illegal because of the Privacy Act, but that could be waived. An obligatory national youth "service" project could debilitate our church voluntary service programs. "Besides," noted Franz, "service cannot be compulsory—that is servitude. Jesus *chose* to be a servant."

MCC will sponsor three regional consultations on the draft in 1980. For further information write MCC Peace Section, 100 Maryland Avenue Northeast, Washington, DC 20002. *Peggy Newcomer*

St. Louis welcomes refugees; appeals for VS workers

St. Louis, Mo. (GCNS) — Nearly 60 members and visitors gathered November 18 at the Edgewood Children's Center, meeting place of the St. Louis Mennonite Fellowship, to witness the covenant signing of three new members and welcome a Vietnamese family which they are sponsoring.

The congregation rejoiced with the Vietnamese (Chinese) Chu family for the way in which a furnished home was provided for them, and that all four of the men were given full-time employment within weeks of their arrival.

In addition to the Vietnamese sponsorship members of the congregation are involved in other areas of special service. Four of the five members of the St. Louis Mennonite Voluntary Service unit are currently working at the Edgewood Children's Center, a residential school for children with emotional learning disabilities. Their roles include nursing, teaching, and social services. Since three members of the unit complete their assignments early in 1980, the MVS support group is seeking applications from dedicated young people.

To apply contact the MVS office at Box 347, Newton, Kansas 67114. For more information contact pastor Leland Harder, 7354 Milan, St. Louis, Missouri 63130, or call 314-721-0066.

The St. Louis Fellowship, which began holding Sunday morning worship services in August 1977 with less than 20 in regular attendance, is an active growing community of believers from the St. Louis area. Its membership includes a range of professionals, medical students, undergraduates, MVS workers, homemakers, and tradesmen. Leland and Bertha Harder, on a three-year sabbatical leave from the Associated Mennonite Biblical Seminaries, are providing pastoral leadership to this new congregation.

"Senators and staff are stumbling over themselves," Senator William Proxmire (D Wisconsin) fumed recently. The Senate now averages 68 staffers per Senator, double the ratio of a decade ago. The combined House and Senate staff has gone to 18,400 from 11,700 since 1968, and the combined annual payroll has jumped to $550 million from $150 million. Today's House has 168 standing committees and subcommittees. Odds are that a Democrat in the House is a chairperson of something. That's one of the problems. "Just about everybody," observes an aide to the party leadership, "is either a petty or a major baron."

A "Transcultural Seminar: Education, Health Care, Nutrition, and Tropical Agriculture" will be held June 16-17 at Eastern Mennonite College, Harrisonburg, Virginia. The seminar is designed for college students and service and mission workers. It provides training for students who are interested in overseas work and additional training for inservice workers. More details can be obtained from Lee F. Snyder, assistant dean, EMC, Harrisonburg, Virginia 22801, or Norma Johnson, personnel services, MCC, Akron, Pennsylvania 17501.

Agriculturists due to arrive in the US in early March need sponsors. This program promotes goodwill and person-to-person contact with Americans and people from Poland. What is the process by which the trainees come? Interested persons in Poland apply to the Scientific Association of Agricultural Technicians in Poland. They must be between ages 22 and 30. In the US interested sponsors apply to Mennonite Central Committee Akron, Pennsylvania 17501, telephone 717-859-1151.

Record

Calendar

January 24-26—MCC annual meeting, Kidron (Ohio) Church

January 28-February 1—"The Pastor As Agent of Change in the Congregation," Associated Mennonite Biblical Seminaries, Elkhart, Indiana

February 8-9—Mennonite Disaster Service all-unit meeting, First Church, Saskatoon, Saskatchewan

February 8-12—Council of Commissions, First Church, Newton, Kansas

Canadian

February 7-9—Evangelism workshop, Canadian Mennonite Bible College, Winnipeg, Manitoba

February 22-23—Conference of Mennonites in Manitoba, First Church, Winnipeg, Manitoba

February 22-23—Conference of Mennonites in Saskatchewan, Neuanlage Grace Church, Hague, Saskatchewan

February 22-23—Conference of the United Mennonite Churches of Ontario, Bethany Church, Virgil, Ontario

March 7-8—Conference of Mennonites in Alberta, Tofield (Alberta) Church

March 29-April 3—Project Teach, Mennonite Collegiate Institute, Gretna, Manitoba

March 30—Canadian Association of Mennonite Schools Music Festival, Winnipeg (Manitoba) Concert Hall

Central

March 22-23—Central District Conference, First Church, Berne, Indiana

Northern

March 27-29—Schmeckfest, Pioneer Hall, Freeman, South Dakota

Workers

Peter Dyck, who has been Mennonite Central Committee secretary for Europe/North Africa since 1957, began an expanded role in constituency relationships January 1. Dyck continues to give about one-fourth time to East-West relations, while his main responsibility is in constituency work. The constituency relations work includes sharing of information about the motivation for MCC work. He focuses particularly on getting into congregations that do not have direct access to knowledge of MCC and its personnel.

Bob Peters and *Becky Stoltzfus*, the new administrators at Germantown, Philadelphia, Pennsylvania, began their tasks of administration and community outreach in mid-September. Stoltzfus, who taught public school English as a second language to children of various backgrounds, works with the children's programs and senior citizens' lunch. Peters, who recently graduated from Associated Mennonite Biblical Seminaries with a degree in peace studies, was formerly involved in Philadelphia with the Movement for a New Society.

David Virtue, formerly religion editor of the *Vancouver Province* newspaper in British Columbia, has been appointed the new director of media with the American Bible Society in New York. Virtue, 35, is a native of New Zealand, where he attended Victoria University of Wellington. He completed a master's degree at Regent College at the University of British Columbia.

Fort Wayne church hosts Christmas party for mentally retarded

Fort Wayne, Ind. (GCNS)—"Mama, I'm so glad you're here," were the words of greeting to members of Maplewood Mennonite Church, Fort Wayne, upon their arrival at Fort Wayne State Hospital and Training Center.

Twenty women, men, and children gave a Christmas party December 8 for 30 mentally retarded adults. Many parties by volunteer groups were held simultaneously throughout the training center to include most residents. The Indiana Mental Health Association furnished two gifts for each resident.

Residents hugged the guests from Maplewood as they arrived and called all the women "Mama." They quickly led the women to the kitchen, where refreshments and favors were placed.

Together the people sang Christmas carols before Don Gundy, dressed as Santa Claus, distributed gifts. Cookies and punch were served and favors of a jar decorated like Santa Claus filled with candy and bags of cookies with a candy cane were passed out. The residents ate the Santa Claus favors so fast some people didn't get a chance to see them.

Words in the invitational letter from the training center, "If you don't have this party remember they (meaning residents assigned to Maplewood Church) won't have any," signified the importance of giving the party.

Members of the church returned to the training center Sunday evening, December 16, for Christmas caroling with the residents. •

Pastor required
by
Lethbridge (Alberta)
Mennonite Church

Lethbridge Mennonite is a young and growing city church. Pastoral duties would commence on a mutually agreed upon date.

Inquire or apply with complete resume to:
Pastoral Committee, c/o 2410 14th Street
North, Lethbridge, Alberta, Canada T1H 4P3.

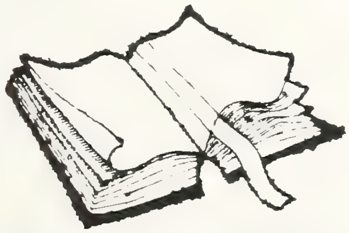
Those who hunger and thirst

Jacob W. Elias

Common to the first four Matthean beatitudes is the theme of reversal. There is an element of surprise in each announcement. Within the kingdom of God normal human expectations are turned upside down. The poor are pronounced blessed, the mourners offered comfort, the meek are declared to be inheritors of the earth, and the hungry and thirsty are promised satisfaction.

This motif of reversal is even more striking in Luke's Gospel. Each of the four blessings is balanced by a corresponding woe (Luke 6:20-26). The poor, hungry, weeping, and hated disciples of Jesus were declared blessed because their misfortunes were about to be reversed. Their rich, well-fed, jovial, and popular opponents, on the other hand, were given a stinging word of rebuke for their fortunes too would be dramatically changed.

In the fourth beatitude in Matthew's list is a promise of satisfaction to those who hunger and thirst after righteousness. According to Luke, Jesus said simply, "Blessed are you who hunger now, for you shall be satisfied." Students of Matthew's Gospel have not always been able to agree on the interpretation of those beatitudes for which there are parallels in Luke. However, there is reason to suggest that Matthew gave Jesus' words a more spiritualized thrust. He made explicit what may have been implied in the original Aramaic or Hebrew utterance. The blessing of God is promised not only to those disciples who find themselves in physical poverty as a consequence of their obedience. It is also promised to Christian disciples who are moved by a deep hunger and thirst for the realization of the righteousness of God in human lives. This beatitude shows that Jesus declared God's blessing on the hungry disciples—whose fortunes are soon to be reversed—and on those disciples whose spiritual hunger moves them to pray and work toward the reversal of fortunes for the oppressed and deprived.



In the Old Testament the concepts of hunger and thirst are frequently used to describe more than the experience of insufficient food and drink. During their wilderness years Israel became hungry, but the manna with which they were fed showed that there is a deeper hunger which can be satisfied only "by everything that proceeds out of the mouth of the Lord" (Deuteronomy 8:3). Jesus' first temptation, significantly, was to create bread to eat; his victory came in the realization that "man does not live by bread alone" (Matthew 4:3, 4).

The prophets occasionally described the deep longing for God's presence as hunger and thirst. In Isaiah 55:1, 2 the gracious invitation is extended to the thirsty and the hungry: "Ho, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat!" The context reveals that this is thirst and hunger for the reality of God's steadfast love among his people.

In his vision of the coming judgment of God on Israel, Amos predicted a famine on the land, "not a famine of bread nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11).

There is therefore substantial Old Testament precedent for metaphorical usage of the concepts of hunger and thirst. But what does it mean to hunger and thirst for righteousness?

Righteousness is both gift and demand. The righteousness God requires is initially a gift to be received, a gracious offer to be accepted. Jesus said to his disciples, "Seek first the kingdom of God and his righteousness" (Matthew 6:33). This invitation to experience the righteousness of God within the reality of the kingdom, however, is accompanied by a demand. Jesus insisted that unless the righteousness of his disciples exceeded that of the Scribes and Pharisees they would not enter the kingdom (Matthew 5:20). This demand seems extremely high. Yet the difference is that Christian righteousness is not merit to be achieved but a gift to be received and to be shared.

Disciples of Jesus who hunger and thirst after righteousness are blessed. Having experienced the gracious gift of salvation, they hunger and thirst for the liberation of those still experiencing bondage and oppression and want. In sum, God's saving activity creates a people eager to continue and expand God's kingdom and righteousness.

To the disciples who hunger and thirst after righteousness Jesus promises satisfaction. As in the other beatitudes the reward is a future reality which is still anticipated but already present. Within the community of believers who are praying and working toward the spread of God's kingdom and his righteousness, there is joy in the present but also the hope of partaking in the heavenly banquet feast of the Lord! *Fourth in a series of ten.*

Jacob W. Elias is director of field education at Mennonite Biblical Seminary, 3003 Benham Avenue, Elkhart, Indiana 46514.

Letters

Omits faithful witnesses

Dear Editor: All the statements in "Positive Approach to Peace" (27 November 1979 issue) are good and true. But beneath the surface I see a negative approach. Mennonite witnesses who are even now in jail are by implication denounced. Epp writes, "A blatant disrespect for government can ensnare a people in activities that make them obnoxious to the general citizenry." What people? By this and other (true) statements I feel led to lump together all who engage in anti-government activities.

In my opinion the article leaves no room for the biblical concept of "faithful witness." Three young Jews in the book of *Daniel* seemed ungrateful for the good food and special favors from their king when they refused orders to bow down and worship him with their bodies. To me the demand to lay down our tax dollars is a similar call to idolatry. Thank God for Christians today who refuse to cooperate with our government's demands in Jesus' name. Where is Epp's recognition of their witness?

The false witnesses whose testimony was used to condemn Jesus also characterized him as a disrespectful, rebellious imposter of God's way who wasn't even grateful for the temple Herod built. Yet Jesus, the supreme Faithful Witness, didn't recant even when misunderstood and killed. He even loved those he didn't obey.

Let us seek his Spirit for the power and guidance to love and pray for our emperors. But let us also seek his Comforter to free us from fears of losing our special favors, security, and prosperity so we can make our witness in worship and obedience of God alone. Those who are imprisoned because of their witness at Rocky Flats and elsewhere in our nation are to me true patriots to our nation and faithful witnesses to Jesus when their illegal actions are done in the light of God's love and truth. *David Graber, 1125 North Ash, Newton, Kansas 67114*

December 10

Response to positive peace

Dear Editor: Albert Epp's "Positive Approach to Peace," (27 November 1979 issue) needs a response. Most of us agree that Christian service and witness are desirable goals. But I have a problem with what Epp contends are a number of benefits given to us by government.

1. "Censor-free postal service." The editors of pacifist periodicals who suffered revocation of their mailing permits by the US Post Office during the World Wars would refute such an assumption.

2. "A network of interstate highways." Military defense was a major justification for Congress in voting money for the interstate system. Massive highway shipments of radioactive materials presently endanger the lives of many citizens.

3. "Safeguards" like the courts. The courts enforce a rigid class structure in this country and in Canada. They merely slap the wrists of white collar business criminals who steal billions from consumers while people in poverty go hungry. The poor are safe—safe to live out their lives poor.

4. "Security and constant vigil by our armed forces." If our government can initiate the deaths of hundreds of millions of people in a nuclear war in a decision made by less than five men, that security is meaningless. If it means spending $130 billion each year for more warfare—spending that causes inflation, poor housing, unemployment, and more deficit spending—national security is an empty promise.

5. "Religious liberty—unrestricted freedom to work and worship." The US government forces citizens to pay for the present and future deaths of millions of people by a federal system of withholding taxes, almost one-half of which goes to the Pentagon. As a southern Presbyterian and a pacifist I have no freedom to work or worship. My country forces me to cut my income below the taxable level so I can obey both the laws of God and man. Religious liberty is only for those who support the killing in wars financed by their tax money.

6. "We (Newton First Mennonite Church) prefer to exhaust all legal means to achieve peace before we engage in illegal maneuvers." Pacifists have been exhausting legal means to attempt political changes in the areas of war taxes, disarmament, and militarism since the time of Christ. Widespread civil disobedience, of the kind that forced Congress to recognize the right of conscientious objection in the Selective Service law, is necessary before government officials will undertake serious disarmament negotiations.

The World Peace Tax Fund bill has also bogged down. Only widespread tax refusal will really push Congress into enacting a legal tax alternative. In short, pacifists must become modern day martyrs in the tradition of the Anabaptist forebears before any real progress will be made towards crushing the gian military monster that continues to suc the life out of people all over the worl

Let's declare a month of churchwid prayer for our global crisis. Then let' not ignore Christ's example of th suffering, sacrificing servant. *Mark S Lawson, 9980 West 59th Place, # Arvada, Colorado 80004* December 1

Serve the Lord

Dear Editor: I praise the Lord for hi saving grace. When I came to him as repenting sinner he forgave me.

The thought of our time has impresse me. Does it concern us? There is dange of being indifferent. We never kno when our time ends here and we ente into eternity.

Matthew 24:44 reads, "Therefore be y also ready for in such an hour as ye thin not, the Son of Man cometh." "Where fore as the Holy Ghost saith: 'Today if y will hear my voice, harden not you hearts'" (Hebrews 3:7).

Matthew 10:32-33, "Whosoever there fore shall confess me before men, hi will I confess also before my Father. Bu whosoever shall deny me before men him will I also deny before my Fathe which is in heaven." We are to ask to b filled with the Holy Spirit as he calls fo service.

Acts 8 tells of Philip the deacon bein called to go and meet the Ethiopian wh was in need of a Savior, to direct him an explain to him the Word of God. He wa gloriously saved and went on his wa rejoicing.

I'm glad the Lord also has those of ou day calling sinners to accept Christ Each Christian is entrusted a talent t use. We can be a witness for our Lord i different ways. Good intentions ar useless unless we act as workers.

I'm glad the Holy Spirit also directed me to a soul, asking him to step out fo the Lord. He accepted Christ and wen on rejoicing.

Let us each use the talent the Lord entrusted to us now; tomorrow may b too late. *Abe E. Kroeker, Inman, Kansas 67546* December 19

Correspondence requested

Dear Editor: I am an inmate presently incarcerated at the Marion Ohio Correctional Institution.

I desire to correspond with realistic and concerned people willing to help me through this time of loneliness and need. *Charles Pete, Box 57-142912, Marion, Ohio 43302* December 14

Meditation

Valaqua without children

Footprints of the summer campers have all been washed away. The silent woods enfold the children's voices. The aspen leaves have turned to brilliant gold; the only sound I hear is their gentle fluttering to the ground. Some fall like golden gems upon the evergreens bedecking them like 1,000 candles. In awe I stand surrounded by a silence so deep I want to reach out and touch it.

An inquisitive squirrel appears and gives me a thorough scolding for daring to intrude on his domain. Then, having voiced his opinion, he scampers off about his own business, seemingly assured that I won't break any rules.

The fallen leaves, still soft, muffle my footsteps as I wander on. Brilliant red berries with glossy green leaves lie close to the ground and are accented by the gold that is falling around them.

The woodland path leads to the river which flows dreamily in its shallow bed. It caresses the joyful sounds of the children. I spot a deer on the other side. His head perks up suddenly and I know he has seen me. I wend my way along the river a little farther, then take the narrow path that leads to the little hillside chapel. For a few moments I sit on the log bench and listen to songs that echo from the walls. Then I wander on, taking the other path, the steep one, the one with the rickety stairs. As I choose each step carefully, I think of the hundreds of feet that have raced over them with carefree abandon and hardly left a trace. This pathway leads to the playground and it too is silent and still. I come to the firepit; a charred log lies there. Again I pause and see the glowing faces of children who watched it burn.

Although my mind is racing with the ever-moving and ever-noisy thoughts of summer, my feet refuse to walk faster through this day and in this place.

The big bell hangs mutely from its post. If it could it would ring out with all the happy memories of the happy faces, for was it not the cherished hope of every camper to ring the bell at least once?

The bell will ring out again next summer. The children will come again next summer . . . and the next. I wish for them all the joys of summer. But I have come here in the autumn and found a deep inner peace.

Irene Klassen

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Choosing the way—2

Rule and exception

"You have heard it was said . . . but I say to you . . ." (Matthew 5).

Following World War II a new concept—situation ethics—became a major frustration for Christians. It's been tempting to blame Joseph Fletcher (who wrote *Situation Ethics*) for the mess.

All Fletcher did was to articulate its implications. And he may have (I believe he has) carried it too far. He suggested that the *only* absolute for us is "love." That is the closest Christians can come to a rule.

To my understanding of God's Word and Way there are for us a number of rules or absolutes. Among them are love, life, forgiveness, grace, accountability, commitment, and covenant community. These are imperatives for Christians.

From a psychological viewpoint I realize that distinctions between love and hate, life and death, forgiveness and unpardoning, grace and merit, commitment and laissez-faire, covenant community and accidental neighborhood are often extremely slight.

If I love my sons I will at times hate them (either because they threaten my being or because I perceive them as hurting their own beings). Jesus teaches that one who loves life will probably lose life.

But there are rules and the rules are clear. God created men and women with a gift to conceive new life. The rule is pro all conceived life. No abortion can be justified as a rule. It has to be an exception to the rule.

God created male and female for heterosexual mutuality. That is a rule. Any homosexual orientation and behavior is not designed into God's initial creation. Attempts to justify such conduct rest upon exceptions to the rule.

It is obvious (Mark 10:9) that God never intended any two persons to get married so they could get divorced. Marriage is designed for mutual fulfillment. That is the rule. Divorce is an exception.

Christian masters (employers, leaders) are not to "lord it" over those they lead or employ. Those who would be "first" must be "slave of all" (Mark 10:35-45). That is the rule. All efforts at manipulation, mind control, and economic subjugation are not designed of God. They are exceptions to the rule.

The Bible is our guide for life and living. God's Word reads human beings. It is intended to share enabling and inspiring grace. That is the rule. Our attempts to criticize and harmonize—academically—are human responses to a divine communication. Out of these attempts arise all kinds of exceptions. We begin to declare ourselves to defend, define, and "read" the Bible.

Sounds too simplistic? Maybe so, but I believe we err today on the side of exception. We make human responses and declare the rule invalid.

The gospel is an account of God's acts with human beings. He acts graciously and lovingly to persons—regardless of predicament—when we open ourselves to his Spirit.

God—through Jesus and the Holy Spirit—deals in exceptional ways with the woman taken in adultery, the rebellious younger son, the tax collector, etc. But the rules do not change.

We, as ambassadors of Christ, must carry on his exceptional ministry. Grace and accountability are absolutes. You and I are responsible for each word we speak, thought we think, and deed we do or don't do. By grace and faith we can repent and find forgiveness. In our commitment to God and his covenant community we can minister fearlessly to homosexuals, divorcees, abusive spouses, unfair employers, and corrupt systems. The shape of such ministry may mean exceptions to the rule because all of us are human.

Salvation is the greatest exception to God's rule. God hates sin—all sin. But he forgives us—even on a deathbed when it's too late to make any amends—and makes us part of his holy people (1 Peter 2).

How much more would he urge each of us to reach out in loving forgiveness to fellow sinners in our congregations and communities. How much more would he urge us to help such persons to experience Christlike commitment and a covenant community.

This does not excuse any person from accountability. That is a rule.

There are exceptions to all rules—even the absolutes. Primary exhibit: Calvary. But the rules stay. (I know that's a paradox and a mystery.)

Evidence that we may fall prey to error is in the way some people want to make exceptions into rules. The end result is permissiveness and immobilization.

When I see how congregational discipline and conference positions are becoming extinct species, I know we need to make some new decisions.

We can choose the Way. *Second in a series of six. Bernie Wiebe*

ASSOCIATED MENNONITE

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

95:05 29 JANUARY 1980

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When grown men cry

Many men have been taught it is not proper for men to express their feelings openly, particularly feelings of sorrow. "It is not masculine to cry or weep. It doesn't matter Jesus cried openly at the grave of Lazarus; these men have conditioned themselves not to cry."

Paul Heidebrecht

"I want to be myself in my grief," said a father whose teenage daughter had died suddenly. "I want people to let me talk when I want to and let me be silent when I prefer. I want them to trust me. I don't want them to analyze every word I say. Words don't always prove how I am handling my grief."

Another man who lost his wife after only three years of marriage revealed: "There are moments, most unexpectedly, when something inside me tries to assure me that I don't really mind so much after all. Love is not the whole of my life. I am ashamed to listen to this voice, but it seems for a little while to be making a good case. Then comes a sudden jab of red-hot memory and all this 'common-sense' vanishes like an ant in the mouth of a furnace."

"Months after my 18-year-old son died," said another father, "the sight of a boy's arm resting on a car window was enough to make me pull over to the side of the road in tears."

All three of these men were speaking about how they handled the devastating impact of death in their lives. They expressed what many other men find great difficulty talking about—their feelings of sorrow at the loss of a loved one.

There are several reasons why men are hesitant to express grief. Many have been taught, directly or indirectly, that it is not proper for men to express their feelings openly, particularly feelings of sorrow. It is not masculine to cry or weep. It doesn't matter that Jesus cried openly at the grave of his friend, Lazarus; these men have conditioned themselves not to cry.

Some men have been led to believe that expressing grief is a lack of faith. Victorious Christian men, in their view, are the ones who have conquered grief. The Bible does say Christians do "not grieve, as do the rest who have no hope" (1 Thessalonians 4:13, NASB), but the verse still implies that we grieve. Christ

"Men also tend to view grief as a temporary step that will soon be over and forgotten. They do not see grief as a life-changing event from which they must learn and grow."

"Christians who grieve believe in the resurrection more than ever."

"'Good' grief is a process which usually proceeds through several stages. . . . Weeping is a most effective medicine for it provides a much-needed emotional release."

indeed conquered death, but until we all have joined him in eternity the battle is not over.

Some men may be overwhelmed by grief but do not know how to give positive expression to their feelings. They may find themselves becoming self-centered, indulging themselves with pleasures to which they think their sorrow entitles them, losing interest in their occupation and other responsibilities, and forcing upon others their own self-pity. Consequently they feel guilty about the way they act.

There are positive ways to express grief. Psychiatrists distinguish between "good grief" and "bad grief."

Good grief is a process which usually proceeds through several stages. The first is the crisis stage—when the shock of the beloved's death crashes upon the individual. This stage lasts up to the funeral. Weeping is a most effective medicine for it provides a much-needed emotional release.

The crucible stage is next, lasting several months. During this period those men experiencing grief become painfully aware of the absence of the ones they loved and the changes it has brought to them. Their task is to break the emotional ties which maintained the relationship with the ones they have lost.

Friends who are willing to listen can help the suffering ones through this stage of grief.

The final stage is that of construction—when those in grief develop new patterns of living that are not linked to their loved one. This stage will last the rest of their lives.

C. S. Lewis, who wrote about the loss of his wife in *A Grief Observed*, explained his experience this way: "Looking back, I see that only a very little time ago I was greatly concerned about my memory of (my wife) and how false it might become. For some reason—the merciful good sense of God is the only one I can think of—I have stopped bothering about that. And the remarkable thing is that since I stopped bothering about it, she seems to meet me everywhere. I don't mean any strikingly emotional experience at any particular moment. Rather a sort of unobtrusive, but massive sense that she is, just as much as ever, a fact to be taken into account."

Bad grief is experienced by men who refuse to face the loss of their loved one. They don't work through or give expression to their grief. Rather they stoically repress their sorrow and try to lie about it. Usually the result is that they reach the construction stage much later because they harbor bitterness and loneliness within themselves.

Some men may experience bad grief in feelings of guilt over past incidents with the deceased, or hostility against that person, God, or others.

Other men experience physical reactions during their grief, sometimes with symptoms similar to those that caused the death of their loved ones.

Fathers, because of their leadership role in the family, may have feelings of failure after the death of a wife or child. They can't resist thinking of ways they could have prevented the death.

Men may also tend to view grief as a temporary step that will soon be over and forgotten. They do not see grief as a life-changing event from which they must learn and grow.

Job was a man who learned a lot about the sovereignty of God through his grief. He lost all his children, possessions, and even his health. All he had left was a nagging wife. His friends were of no help to him in his grief. Job could not understand what God was doing to him and cried out for an explanation. But he received none. God told Job of his sovereign power and authority but nothing about the reasons for his calamity.

Yet Job was considered a righteous man (Ezekiel 14:14) and was rewarded with even greater blessings (Job 42:10-17). He expressed his sorrow passionately and accepted God's sovereignty without any explanation.

Christians do not need any explanation for their loss. Having surrendered their total welfare to a loving God, they know that he will not permit any hardship too painful to bear.

Said the man who lost his daughter, "God didn't take my daughter away to teach me a lesson. Sure, spiritual good has resulted, but God could have brought it in another way. God is faithful and makes no mistakes. I accept that. God's wounds are not cruel. They are the wounds of love."

Christians who grieve believe in the resurrection more than ever. They recognize the power of the resurrection because they know how much death is woven into their bodies and spirits. As they work through their grief they constantly discover more refinements to death's impact and experience Christ's resurrection power to deal with them.

Days of depression will come to the grieving man, of course. Dark thoughts may come at moments of idleness or at the peak of busy activity. A gloom may settle down upon a man in grief and it can only be dispelled by a time of prayer and Scripture reading. On other occasions a listening ear of a warm friend will be the source of healing.

Another solution to grief is praise. As C. S. Lewis writes in *A Grief Observed*, "Praise is the mode of love which always has some element of joy in it. . . . Don't we in praise somehow enjoy what we praise, however far we are from it? I must do more of this."

Grief can pour upon a man like ocean waves. When this happens he should examine his emotions, sift out the self-indulgent ones, and give expression to the ones that must be spoken.

The Christian who can express his grief to God and to others will find that Christ's power is sufficient to help him grow in grief's pain. •

Elmer B. Schrag

The green Atlas

Most teachers (be they not harassed beyond the realm of rationality) will occasionally admit to inspiration from their students. Some even admit to the material in the textbooks as having this quality. This writer found such in a story on conservation called "The Green Atlas." Some reflection and expansion to areas other than conservation might furnish insight into traditions and symbols which could be useful in maintaining a hierarchy of values that relates to our times.

Briefly the story concerns itself with our young hero, David, who fears for the well-being of his grandfather's favorite tree—a giant, majestic pine which appears to be holding up the sky (a green Atlas). David learned to share in the meaning of this tree as a symbol of the forest which he learned to love during the walks with his beloved grandfather (a man whose earlier youthful ambitions had fostered the huge Brewster Lumber Company which bore his name). The reputation of this company—as epitomizing a genuine concern for the forest and the conservation of this important resource—was a reflection of the influence of this same man who had watched a chosen, promising seedling grow into this impressive symbol of that which meant so much to him.

Now, still grieving the death of this beloved grandfather, David discovers to his dismay that the green Atlas is destined for cutting down. He intercepts the forest ranger in his purposeful stride toward the tree for marking it, and there—under the protective arms of that great symbol—pleads his case for its survival in a voice ragged with grief.

The gentle but firm forest ranger helps David to see the tree in scope and depth beyond his previous comprehension. He learns that this symbol of the forest—this grand, majestic, meaningful, almost protective symbol—has become a threat, a detriment to the many little trees that are to carry the forest forward in its dynamic development. If the symbol of the forest concept (the green Atlas) endangers the reality of the concept (the forest itself and all that implies), then the symbol must give way.

We can share with David the uncertainty of action even if we agree with the finding. It is difficult to think of our most cherished symbols as the tree(s) that keep us from seeing the forest. Such symbols seem to be the focal point, something tangible to which to tie values and which make those values more apparent and accessible.

Historically the Christian church has rallied to many symbols, often of great benefit toward unity and singleness of purpose. Unfortunately their earlier commendable meanings were sometimes used to justify or camouflage acts of doubtful virtue. (The cross of the Crusades is perhaps one of the more glaring examples of this.)

The green Atlas had performed a real service for David's grandfather; encapsulating his thoughts about forest conservation, giving him further incentive, inspiring him to loftier ideals. David was ready to adopt the faith of his grandfather, at least symbolically, only to find that the symbol—though apparently still in its initial role—had become an instrument of negative importance to the actuality for which it stood. The forest needed to move on; the symbol could not. David's "faith of his fathers" needed to be brought up to date.

Of secondary interest but with fascinating implications in such a train of thought is the fact the story brings out concerning the "selective" potential for harm in the giant pine. It seems that hemlock and fir thrive in the shade of the big pines. In time they crowd out the young pine seedlings. What irony! By remaining, the majestic pine (symbol of the forest in general and pines in particular) not only stands in the way of the forest in general but seems to do the most specific harm to its own kind, its own interests.

Is there an additional message here regarding traditions and symbols? Is it stretching the point of the story to suggest that this might be true of our most precious symbols? Have we not seen the actions of those who have clutched the meaning of the flag (as perceived by their insight) so fiercely and uncompromisingly that they have denied the very way of life that the flag is meant to insure? Has not the cross—the symbol we have ascribed to the one whose incarnation reveals a strong identity with the poor and disenfranchised (Luke 4:18, 19; see also Ronald J. Sider's *Rich Christians in an Age of Hunger*)—been subscribed to by an economic and social order which measures success in wealth and prestige?

Is this writing an attempt to suggest the symbols which help to encapsulate our ideals should be cut down symbolically as was the green Atlas? Far from it! This writer holds many symbols dear (and is guilty of the same weaknesses regarding them)—symbols of my Christian heritage, my cultural heritage, my ethnic background. Whether symbols serve a useful purpose is not here open to question—Grandfather Brewster (and more personal grandfathers and forebears) have laid that issue to rest. Then how do we deal with these pitfalls?

The story suggests a possible remedy (a beautiful one) to the weaknesses described. David had to give up the green Atlas (even sees the wisdom of that action eventually), but that does not mean he has to give up the concept for which it was chosen by his forefather. David must now make this concept his own, he must make the faith of his forebears his own faith.

To help himself grapple with such an intangible ideal he does as his grandfather had done. He chooses his own symbol; he finds his own small pine seedling that will grow as he grows, helping to hold up his overarching "sky" of values. David is thrilled with the thought that, being so close to the green Atlas, it might in fact have seeded from that majestic symbol.

Many symbols are dear—symbols of Christian heritage, cultural heritage, ethnic background—the challenge is for each generation to make them "your own."

What a beautiful thought this suggests! Our faith, as is the forest of the story, is an ongoing entity. Our view of those symbols that were applicable to another time may have to be updated to our time and concerns. But they will not be foreign to the faith nor to the previous symbol. Our faith must be rooted in our spiritual history (the concept of the forest must go on). Perhaps we too, as did the David of our story, can thrill to the thought that our new symbols (or our new appraisal of the old ones) can "seed" from our ethnic and cultural symbols and traditions. •

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News

Mennonites encounter "the others" at Urbana 79

A united witness

Urbana, Ill. (MUPG) — Mennonites played a large role in the Armory, played a bit part at one mass assembly, and took an hour to rehearse their lines by themselves at Urbana 79, the triennial missions drama of Inter-Varsity Christian Fellowship enacted here December 27-31.

The peace-loving sectarians, always politely suspicious of each other, joined forces for the first time this year to organize a string of eight booths in the Armory on the University of Illinois campus. Few if any denominations were represented to that extent in the sea of nondenominational mission agencies doing recruitment among the 17,000 students at Urbana 79.

Inter-Mennonite efforts at the convention were coordinated by the Inter-Mennonite Urbana Planning Group. At a Mennonite missions information booth staffers were able to talk extensively to students about the distinctiveness of Mennonite missions, including the peace witness, and refer them to an appropriate mission agency down Mennonite Row.

Individual groups represented with booths at Urbana 79 were Africa Inter-Mennonite Mission, Brethren in Christ Missions, Evangelical Mennonite Conference Board of Missions, General Conference Mennonite Church, Mennonite Brethren Missions/Services, Mennonite Board of Missions, and Mennonite Central Committee.

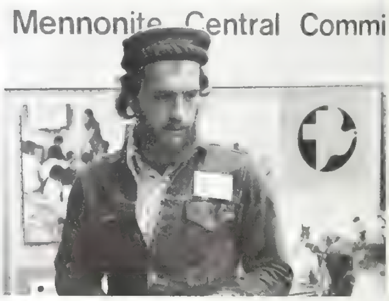
In the convention as a whole, where one proclaimed one's denominational identity discreetly if at all, Mennonites nonetheless received their moment of recognition. An evening multimedia presentation on "partnership" praised Mennonites who have been willing to provide resources and persons to work with churches "which were not Mennonite"—probably an allusion to the pioneering work of Mennonites with independent churches in Africa.

Leading official workshops at the convention were Fremont Regier of Bethel College, North Newton, Kansas; Paul Hiebert of Fuller Theological Seminary, Pasadena, California; and Herald Press author Samuel Escobar. Dozens of persons with "ethnic Mennonite" names, who for the most part have left their Mennonite identities behind them, appeared as representatives of other groups. One of these was Ruth Siemens, a main speaker introduced to the huge audience as the daughter of "Russian immigrants" born into a "California farming community."

Fremont Regier addressed some 160 Mennonites who met together for an hour during the course of the convention. (An earlier report incorrectly listed John H. Yoder as one of the speakers.) Regier listed "Distinctives of Anabaptist Missions": singing, widespread contact with missionaries, holistic emphasis, placements for agriculturists and engineers and the like (he observed that the MCC booth had been swamped with inquiries during the convention), servant role, and responsibility to a community.

Regier noted in regard to the political and economic implications of the gospel, "We don't have to defend them as much as we had to several years ago." Indeed, emphasis on simple living and relief pervaded the convention, although there was less attention given to development, peace, and social justice. *Bruce Leichty*

General Conference Mennonite Chur



Reflections and lingering concerns

Urbana 79 is past. For over a year I anticipated being part of that immense throng of students, missionaries, and pastors. I had some degree of hesitancy as well because of my theological and age differences. I need not have hesitated. Not that I agreed with everything or always felt comfortable, but in the midst of 18,000 people gathered to praise God and learn God's will there were plenty of chances to find fellowship.

Some were Mennonites. We numbered around 700. The young man in the cot next to mine in our assigned sleeping place turned out to be a Conservative Mennonite from Michigan. At Urbana? Yes. And what great fellowship we had.

But there was far more than that at Urbana.

"Who are the Mennonites?" "What do you believe?" were questions I was often asked. I shared my faith, took some persons to one of the Mennonite booths, heard the stories other people told, and found my ring of friends growing larger.

Romans came alive again for me, especially under the daily teaching of John R. W. Stott, experienced pastor and teacher from London, England. In daily Bible study groups and in personal quiet time the rest of the book of Romans guided us. The conference theme, "That All Nations Might Believe and Obey Jesus Christ," became for me the theme of Romans as well.

Church-related agencies, representing many denominations and nondenominational groups, presented their opportunities and services via booths in the Armory. How paradoxical—Mennonite peace literature and service options displayed in quarters housing the ROTC programs of the US military.

Singing, accompanied and unaccompanied, led by bouncy, full-of-humor, middle-aged Bernie Smith, was a highlight.

Outstanding speakers in my mind were Elisabeth Elliot, Ruth Siemens, Billy Graham, Michael Haynes, and Ron Mitchell. A dozen major addresses were given in the four days. Women were noticeably scarce on the platform.

In these speeches some mention of mission as beginning at home (Mitchell) was made. "Our concern for mission is distorted if we deny the needs of our Jerusalems, Judeas, and Samarias for the ends of the earth," the New York City resident said. This could have been stressed more.

In Elliot's message I felt keenly the call to suffering, led by her vivid detail and direct, no-foolery approach to obedience. "The church is here not to deliver us from suffering . . . but as a witness, clarifying the alternatives," she said.

I wish every Menno could hear Michael Haynes speak on "That City Dwellers Might Believe and Obey." The Mennonite Church and General Conference are placing a top priority on urban/inner-city ministry in the present and near future. Haynes said, "God has placed urban America as number one priority on his agenda. The cities of America are pivotal . . . , for as the cities go, so goes the nation." This message was most clear.

Isabelo Magalit, a Filipino, confronted us with, "Does the wretchedness of the needy while you consume so much of the world's energy mean anything to you? Do not believe there is a dichotomy between service and evangelism, soup and salvation. While communism is to you theoretical, to us it is an attractive option. It gives possibility for feeding hundreds of thousands of starving people." Hard words? You bet! True?

Over and over, from Aucaland, from China, from many speakers we heard, "You North Americans must learn to identify with the people, to be *partners* together with local believers." Although this was said often, it was only a sprinkle where a downpour was needed. In private conversations and in small group settings I picked up a clear message that that message was not clearly received.

Urbana 79 was a 12-year dream come true for me. Better, in many ways, than I had anticipated. It was a time in which I was ministered to by the Spirit.

Yet, there are lingering concerns: (1) that world missions be seen more clearly as including North America; (2) that God's gifts through women be more readily recognized and more visibly reflected; (3) that language in songs, speeches, and programs reflect the fact that to use "man" and masculine prepositions, even if they are seen as generic, does not adequately communicate; and (4) that service/evangelism/mission be seen as an integrated outreach of love by believers.

My final impression of Urbana 79 was the celebration I felt as I saw, down on the main floor, two persons filing toward the communion tables to help serve. One was my Conservative Mennonite friend from the next cot. The other was a young woman with a covering that indicated she was Lancaster Conference Mennonite, taking her spot with several hundred other servers. Walls continue to be broken down; stereotypes continue to give way to the reality of God's Spirit at work among all believers. *Keith Schrag*

Printing of German *Foundation Series* underway

UNSERE FREUNDE 1

GOTT LIEBT DIE FAMILIE

Montevideo, Uruguay — After less than eight months of work South American Mennonites have begun printing their adaptation of the *Foundation Series*.

Copies of a teacher's manual and a student's book for the first quarter of year one (kindergarten) were recently received by the General Conference Commission on Education in Newton, Kansas.

The translation and adaptation work is being done in German. The South American Sunday School Curriculum Committee, representing Mennonite churches in Brazil, Uruguay, and Paraguay, plans to adapt all of the *Foundation Series* curriculum, kindergarten through grade eight. Their name for the curriculum is *Kein anderer Grund* (No Other Foundation). Expected to cost at least $150,000, the project also includes the translation of the Bible story book, *God Keeps His Promise* (Gott halt sein Versprechen), by Cornelia Lehn. Already being typeset in Germany (printing will be in the US), the book was translated by Elfriede Bartel of Agassiz, British Columbia.

The committee, coordinated by Helen Dueck, Montevideo, has five translating groups at work. Each group has responsibility for different levels of the *Foundation Series*. Eight persons in Uruguay are translating and adapting the kindergarten and grades one and two material. This will be the *Unterstufe* or primary curriculum. In Paraguay three groups are adapting the grades three, four, and five curriculum, *Mittelstufe*, or middle curriculum. A fifth group of six translators in Brazil is adapting the grades six, seven, and eight curriculum, called *Oberstufe*.

At the coming February meeting of the three-country church conference in Volendam, Paraguay, the committee expects curriculum materials at each level for the first quarter to be available for sale.

The project is a big one for the 2,600-member conference. Since the market is limited the printing run for the teachers' guides is only 200. They are being mimeographed. However, the student workbooks, with printing runs of 1,000, will be printed at the offset press in Filadelfia, Paraguay.

The task is expected to take three more years. The adaptation requires reorganization of the *Foundation Series* curriculum, rewriting, and new illustrations suitable for the South American setting.

To finance the venture an all-church levy of two dollars per member annually for four years was authorized. Additional support has come and has yet to be worked out with the General Conference churches in the US and Canada.

Impetus for the undertaking came when German Sunday school curriculum for children was no longer printed by Faith and Life Press, Newton, Kansas. The last printing was in 1966, with stock sold out by 1970. Mennonite leaders in South America, concerned that their congregations were using curriculum from a variety of non-Mennonite sources, appealed to the General Conference for help. Delegates to the triennial session of the General Conference in 1977 at Bluffton, Ohio, passed a resolution instructing the Commission on Education to proceed "with vigor and vision in finding ways of making the *Foundaiton Series* available to our German congregations."

After preparatory work the South American Mennonites asked Cornelia Lehn, director of children's education for COE, to visit them to introduce the curriculum, conduct Sunday school workshops, and work with the groups who would do the adapting. Lehn did this in June 1979.

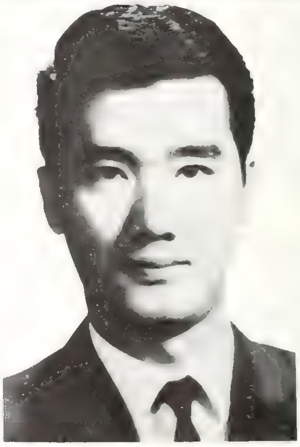
Churches in Germany, Canada, and Mexico have also expressed interest in the project. *Vic Reimer*

The MacGregor (Manitoba) Bergthaler Mennonite Church hosted a three-week community crusade from November 25 to December 16. The meetings were well attended, reports D. Wiebe, the crusade vice-chairperson. About 600 attended the first two Sundays, and duplicate meetings were held the last two Sundays. Many commitments to Christ were made (43 in the Bergthaler congregation), said Wiebe. Couples made things right with God and with each other, restitution was made as persons "sought to clean up and surrender their lives to Christ," and young people organized prayer meetings.

At the Ersta Hospital in Stockholm, belonging to the Church of Sweden, doctors have introduced a special treatment for patients suffering from terminal diseases. The director of the hospital, Bengt Wadensjo, reports that the patients suffering from a terminal disease are given a special drink which eliminates pain and physical suffering. The drink often enables the patients to spend the last week or days in comfort and full mental awareness of life around them. The idea to develop this treatment came originally from England, and it has now created a great deal of interest in medical and theological circles.

A new Community Self-Help Centre opened November 27 in Winnipeg, Manitoba. It sells used furniture and related hardware items and is staffed by retired males from the Mennonite congregations in the northeast corner of the city. Proceeds go to Mennonite Central Committee for its programs. It is the third such centre in Winnipeg.

Indonesian Mennonite economist upbraids church and government development efforts



Albert Widjaja is an economics professor at the University of Indonesia in Jakarta, and a researcher assigned to special projects for the government. He gave a major address at the Mennonite World Conference in Wichita, Kansas, July 1978. In his work he reviews existing development programs and suggests future five-year plans. Recently he and his staff evaluated the Kompong Improvement Program. In this wide-ranging interview with Gene Stoltzfus, former Mennonite Central Committee worker in the Philippines, Widjaja makes incisive observations about the World Bank, the role of the church in social change, religion and culture, Mennonite Central Committee, the spin-off from educating foreign students in North American seminaries, and Western economic thought and practice. The interview was taped 8 July 1979. It will be published in two parts.

Gene Stoltzfus: **What was the impact of the five-year plan on the city of Jakarta?**

Albert Widjaja: Kompong Improvement Program was funded by a World Bank loan to the city of Jakarta. It was to improve the life of the 65 percent of the people who are poor in the city (4 million out of 6 million). Their communities are very crowded. There are no clean water facilities. There is no system of sewage and garbage collection. There is almost no electricity in these areas.

Our study shows the program mostly improved roads and secondly improved the sanitation system. The background is this. Clean water is considered luxurious because in the past only the Europeans and rich Chinese would have it. There was no technology for clean water so only the rich had it. We are now arguing that clean water is a basic requirement for health. It is a basic human need that should be provided to anybody. We need to get rid of this colonial mentality on the part of the government people and the rich.

Millions and millions of dollars of World Bank money has been spent in Jakarta. Do you mean that nothing has been done in terms of water supply?

It's not even in their thinking. There is talk of roads and economic betterment but not water. World Bank hasn't thought about it nor has the government. It's a serious problem but most people just overlook it.

What role should the church have in the renewal of the city?

Some churches have helped with unemployment. Technical skills are provided for those coming from poorer areas. Churches have helped a great deal with the tricycle (three-wheeled motorcycle) drivers. Some Christians have convictions to live with the poor.

Beyond that the churches do not touch the basic problems of the city—only casual involvement. On the one hand the churches are not prepared in terms of ability, but on the other hand there is a basic orientation on the part of churches not to be involved in these social issues. These ideas always come from the evangelicals of North America and Europe.

What should be the vision of the church for the city?

The church should see to it that social structures provide upward mobility for the poor and access to basic needs. The church should work to give the poor an equal place with other people. Although there is no official discrimination, there is structural discrimination or oppression of the poor. Very little goes into planning from the community.

You are an economist and a theologian. This combination is rare anywhere and especially here in Indonesia. How has your Christian commitment affected your economics?

There is a mutual influence. Usually when I am working with an economic problem I try to look at a system as a totality. From there I begin to recognize certain values coming up and I have to ask myself which one is important. It is at this point that my theological struggle and Christian faith become meaningful. As these values become clear I pursue them and develop them in discussions and in presenting papers. I try to keep their intention without being too concerned about the theological phrasing. I try to discuss the problem in economic or public administration terms.

On the other hand, when I go back to looking at theology sometimes I am worried. I feel the theology we have developed, especially here in Indonesia, is too rigid and narrow. When we compare our evangelism with Muslim

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A major shift in national farm policy was signaled recently by US Secretary of Agriculture Bob Bergland. *The Christian Science Monitor* reports that at a hearing on the "structure of agriculture" in Fresno, California, December 13, Bergland promised to "put a stop to the use of federal money to finance labor-saving research." Expensive farm machinery has helped boost production, but also has contributed to the loss of thousands of farm jobs, as well as the concentration of agriculture into fewer and fewer hands. While production continues to rise the number of farms in the US diminishes by 1,000 each week.

About 75 people, mostly farmers, attended the "Christian Stewardship in Farming" session at the Steinbach (Manitoba) Mennonite Brethren Church December 1. Jim Visser, farmer and chairperson of the Christian Farmers' Federation of Alberta, pointed out three major problems: there is a negative efficiency ration (more calories are required to produce food than are produced), Canada is a net importer of food, and productive land is going out of cultivation. We must recognize, he said, that sin (the greed for profit modernization) influences personal lifestyle as well as trade policies and institutions.

> *"The church should see to it that social structures provide upward mobility for the poor and access to basic needs."*

evangelism there are basic differences. With Christians Western missionaries took converts out of their culture. They formed separate communities. The Christian left his community. But the Muslim first brings his culture, housing styles, painting. When their culture is integrated in the community they introduce basic doctrine. So when you become Muslim you are still part of the community. You are transformed in the community. But the Christian is pulled out into a new image. In one sense the kingdom of God is a new community. But a new community that is not rooted and transformed from the old community is not right. Sometimes I am a little tired of this in our church. Fortunately I am not a church official so I am a bit freer to explore some of these things.

So you are saying that Christianity in Indonesia has alienated people.

Yes. So when we talk about social issues within our society the church often doesn't even know what is going on. It's like the church is a new group from the outside coming into the country. The church knows personal things that happen, but by and large church people do not have a conceptual framework for Indonesia. However, Charles Christano (Mennonite World Conference president) is trying to work on some of these things.

Is there ever a conflict between being Christian and working for the government?

Yes. The subsidies that the government provides always end up in the hands of the rich, it seems. When you are advocating increased productivity or industrial expansion you always have to ask who will do it and who will benefit. You always see that the decision-making process moves upwards and the projects land with those who are already in a better position. Very little gets to those who don't participate in the decision making or have position. Therefore the question arises, How do you organize the poor without destroying or revolutionizing the society? I still cannot go with revolution. How do you increase the capability of the poor so they can evaluate themselves and push their way to get what they are entitled to? I don't believe in structural change without changing mentality. I don't believe it will help. So I believe that you help change the mentality and then the structure will follow.

There are suggestions floating around that seminaries and Bible schools should get more deeply into economic questions that affect radical discipleship. How do you feel about this?

I agree. The age requires different answers. Economic problems are a serious factor in human life. Whether it's human rights or the pursuit of human life these are serious problems. Economics touches the ultimate meaning of human existence, and this is what theology is about too. Perhaps it's not the case in the West where you are all affluent. Most Christians are affluent, I believe. If you are not affluent then you cannot be Christian (laugh).

Do you have further comments on seminary training?

I am concerned about the exchanges (with North American institutions) that are taking place. Of course I am part of that exchange. I found many benefits and am grateful for the experience. After years of experience now it seems it's getting worse. I don't know what is happening with the seminary and the church in the US. When I look at the recent people they return not as better persons but more lousy persons, more materialistic, and more lazy. These are the facts.

Why is this?

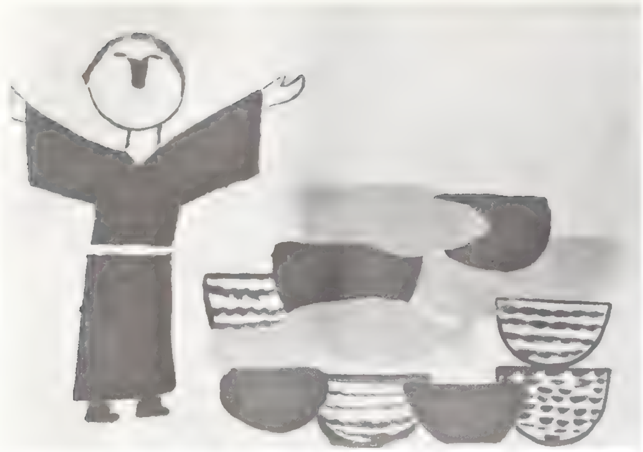
I think one of the exchange persons is already passive, just preaches, often the same sermon. He doesn't do other work. Perhaps he was put in a local congregation where he was not expected to do much. Americans are always suspect of the capabilities of people from other countries. So they just put them into poor roles. So if they just sit there and observe church life they will just sit when they come home. All of this costs money, but more important it costs leadership.

Do you think it's wise to train in US seminaries?

Experiences like that suggest that it isn't wise. But the basic idea of mutual exposure and critical interaction is always useful. When we do it responsibly it's good, but when we just throw around slogans and play around it's not useful. We must restructure carefully.

continued next issue

> *"So when you become Muslim you are still part of the community. . . . But the Christian is pulled out into a new image. In one sense the kingdom of God is a new community. But a new community that is not rooted and transformed from the old community is not right."*



This painting by Patty Jo Conway, 14, of Locust Grove, Virginia, is entitled "Christ with the Fishes and Loaves." It won first prize in the recent nationwide "Scripture Pictures" contest conducted by the American Bible Society, taking top spot over 872 entrants. The event was part of the ABS celebration of the Year of the Child.

Leamington church to divide

Leamington, Ont. — The Leamington United Mennonite Church has voted to reorganize into two or more autonomous congregatons by January 1981.

In 1978 a congregational study committee was established to reexamine the church's structure, leadership, and fellowship. Their recommendation to form autonomous congregations was favored by a 64 percent majority at the church's annual membership meeting on 29 December 1979.

According to the resolution each congregation will be responsible for its own leadership. The 1980 central church council has been given the task of creating mechanisms for the cooperative administration of existing church-related institutions and programs.

The Leamington United Mennonite Church has operated as one congregation with two meeting places since 1954. Its membership is 1,307.

1979 receipts exceed budget by $93,000

Newton, Kans. (GCNS) — Administrators at the central offices of the General Conference in Newton are jubilant. Donations to GC ministries for 1979 totaled $3,664,725, a whopping $511,000 over receipts in 1978, and $93,000 over the budget of $3,571,550.

Ted Stuckey, conference treasurer, said, "We have much to be thankful about."

Although overall the receipts are 102.6 percent of budget, two of the GC commissions—the Commission on Home Ministries and the Commission on Education—did not make their budgets. Both came in at 96.8 percent. The Commission on Overseas Mission received 104.7 percent of budget; Mennonite Biblical Seminary, 104.0 percent.

The actual receipts for each commission, with the 1979 budget figure in parentheses, are as follows: COM—$2,445,374 ($2,335,143); CHM—$628,682 ($649,508); COE—$263,487 ($272,215); MBS—$327,182 ($314,684).

Donations during December totaled $836,187.

Stuckey said three factors likely contributed to exceeding the budget—good agricultural prices, Mennonites not being affected yet by recessionary pressures, and some fund-raising work by staff. He expects the upcoming February Council of Commissions to okay the General Conference's first $4 million budget. This would be an increase of 10-12 percent over 1979.

Mennonite anglophones and francophones meet in Quebec

Laval, Quebec — The possibility of Quebec's separation from the rest of Canada has brought to the fore hidden prejudices, hostilities, and fears. Sides are being drawn. Even within the churches feelings run high which threaten to bring division among those who name the name of Christ.

In response to this MCC (Canada) convened a meeting 4 December 1979 to determine the role of concerned Christians. MCC (Canada) staff met with interested persons from the French-speaking Mennonite churches.

Both Ray Hamm of MCC (Canada) and Pierre Wingender, a Mennonite Brethren pastor in St. Laurent, Quebec, stressed the need for Christians to be reconcilers—first within the Christian community and secondly in the world.

The discussions indicated the need to see things from another's perspective. Quebecers confessed to fears that the referendum on "sovereignty-association" would bring divisions among francophones, both within families and even within churches, and serve to harden the positions already taken by both anglophones and francophones. Participants from Western Canada shared a concern that often there seemed to be no marked difference in attitudes towards Quebec between Mennonite Christians and the rest of the population. These attitudes were defined as (1) a feeling that separation from Canada was morally wrong; (2) the conviction that bilingualism—understood as the need for all Canadians to speak both languages—was being forced upon them; and (3) a fear that their businesses and standard of living would be negatively affected.

The group recognized that the particular problems of the Quebec Christians was best handled within the Quebec church.

Afternoon discussion concerned the church outside of Quebec. Robert and Debby Martin-Koop presented possible approaches: (1) A series of exchanges between Mennonite church people in Quebec and the rest of Canada (could be student exchanges or family holiday exchanges); (2) Seminars, led by informed leaders, in Mennonite high schools and colleges, or church and youth conferences; (3) A SALT (voluntary service) unit in Quebec with emphasis on French language and cultural study and work experience; (4) Writing—MCC (Canada) staff were encouraged to make contact with editors of Mennonite papers to investigate the possibility of a regular column dealing with this topic. *Janice Martin*

'One of the most dramatic trends in the 44-year history of the Gallup Poll has been the growth in tolerance toward persons of different religions and races," begins a recent Gallup Poll study. The report concludes, "One of the key factors in the growth of racial and religious tolerance in US society has been the increase in the proportion of the populace with college training. This proportion has more than tripled since the Gallup Poll was founded in 1935. The college-educated segment in each survey has consistently been found to be more tolerant than those with less formal education."

Mennonite Media Council (MMC), a mix of print, film, and electronic media persons who meet every two years for a joint seminar, are planning the next gatherng for May 12-13 in Nashville, Tennessee. This seminar will be held in conjunction with several other meetings including *Meetinghouse*, which involves the editors of the major Mennonite publications in Canada and the US, and the Religious Communications Congress. For more information contact the MMC Seminar Convenors, Waldo Neufeld or Neil Klassen at Box 2, Station F, Winnipeg, Manitoba R2L 2A5.

A workshop on TV awareness will be held February 22-23 at the Fountain Retreat Center, 8450 Pleasant Home Road, Sterling, Ohio, and February 24 at Oak Grove Mennonite Church, 7843 Smucker Road, Smithville, Ohio 44677. J. Daniel Hess, professor of communications at Goshen (Indiana) College, is the resource person. Topics include: "Your Prime Time or TV's"; "Television and Violence"; "Television and Human Sexuality"; "Television Advertising and Values"; "TV—Blessing or Demon?"; "Television and Children"; "Television and Stereotyping"; and "TV Entertainment or Commercial?"

Journalism position open this summer with General Conference central offices

Duties: half-time assistant editor of *The Mennonite* and half-time editor and writer for General Conference News Service

Qualifications: A warm, open commitment to Christ, a familiarity and appreciation for the General Conference Mennonite Church, competent skills in editing and writing, a creative and aggressive attitude toward news, and preferably some skills in photography

Salary: Commensurate with education and experience

Apply in writing, enclosing resume, samples of work, and references, to:

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General Conference Mennonite Church
722 Main St., Newton, Kansas 67114
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Record

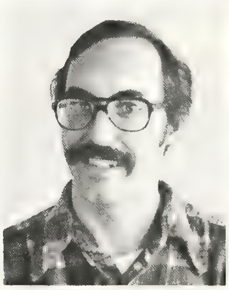
Workers

Hubert Brown, secretary for Student and Young Adult Services, Mennonite Board of Mission, Elkhart, Indiana, will join the staff of the University of Michigan, Ann Arbor, in February as a counselor in student services. He will provide academic, personal, social, and vocational counseling, as well as conduct workshops and assist students in adjusting to university life.

Mark Lawson, First Presbyterian Church, Kinston, North Carolina, has begun a two-year term with Mennonite Voluntary Service. He is working in peace education in Arvada, Colorado. Lawson was formerly a nuclear weapons specialist with the US Air Force. His parents are Neale and Patricia Lawson of Kinston.

Ronald Litwiller, Bristol, Indiana, became general manager of mutual aid services for Mennonite Mutual Aid, Goshen, Indiana, January 2. He is responsbile to define policies, objectives, and procedures for auto, health, life, and retirement programs; to supervise and train managers; and to study the need for new or revised programs.

Bryan Saner, Salem Zion Church, Freeman, South Dakota, has begun a three-year term with Mennonite Voluntary Service. He is involved in community services at Lake View Academy in Chicago. Saner graduated from Bethel College, North Newton, Kansas, with a BA in art and religion and has served as co-director at Swan Lake Christian Camp in South Dakota. His parents are Delmer and Verda Saner of Freeman.



Lawson

Litwiller

Saner

MCC (Canada) invites applications for a **Voluntary Service** assignment in **Ostia, Italy** (near Rome)

Assignment: a ministry — social and spiritual—to Jews who have emigrated from the USSR.

Applicants: must speak Russian and be able to teach the English language.

For information contact: Personnel Services, MCC (Canada), 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8; Telephone (204) 475-3550.

Teacher Wanted

Swift Current Bible Institute is now receiving applications for a teaching position. Starts September, 1980. Send transcripts of academic records and resume to David Ortis, Principal, **Swift Current Bible Institute**, Box 1268, Swift Current, Saskatchewan S9H 3X4.

Notes on church growth

Obstacles into assets

There are ways of dealing with obstacles to church growth once we've identified what they are. You can turn obstacles into assets.

Some of us have seen the "Mennonite" image as an obstacle to growth. I remember often going into a long lesson on Mennonite history when someone asked, "Who are the Mennonites?" The lengthy explanation was more than the person asked for. They were usually bored by my lecture. It came across as an apology and often had the effect of increasing the distance between us.

A fellow pastor shared with me how he responded to that kind of question. Simply, positively, and nondefensively, he might say something like, "Maybe you're aware of the new interest these days in a simpler lifestyle, ecology, helping one another, and nonviolence. Well, those are things Mennonites have believed in for a long time." This usuall satisfied the questioner, and the conve sation could continue in an open helpfu way with matters closer to the person' life right now. And the trust needed for meaningful sharing of the gospel in personal way could be strengthened.

An appreciation for the Mennonit heritage usually takes time. It is learne from us best when we are comfortabl enough neither to push it nor to apolo gize for it but to share openly as it i helpful. *Floyd G. Bartel is the CH secretary for congregational missio Box 347, Newton, Kansas 67114.*

ENERGY STEWARDSHIP

Energy uses by the Amish

A comparative study of energy uses on Amish and "English" farms, published a year ago by *Science*, journal of the American Association for the Advancement of Science, shows that dairies of the Old Order Amish in central Pennsylvania produce 4 percent more milk per acre than do other farms in the area.

The three social scientists who did the study (Warren Johnson, San Diego State University; Victor Stoltzfus, Eastern Illinois University; and Peter Craumer, Columbia University) discovered that nearby modern farming operations used 83 percent more energy.

The more conservative Nebraska Amish, also living in Pennsylvania on less desirable land with even less use of modern technology than the Old Order, consumed even less outside energy but lagged 47 percent in productivity.

In Douglas County, Illinois, the researchers discovered Amish corn and hog farmers use 25 percent less energy than their counterparts while their yields are 38 percent less. In that setting, says the study, there seems to be little advantage in the Amish approach.

The most dramatic example of energy conservation was found in a sampling from a group of 55 Amish farms in Vernon County, Wisconsin.

For every gallon of milk produced, these Amish dairy farmers used an average of about one-quarter the fossil energy of other farms in the state. Once again, however, their production pe acre was substantially less.

The researchers concluded, "Thei major contribution to energy conserva tion is in the limited demands made o available resources to support their wa of life. . . . Probably more than any othe group in the country the Amish coul survive without the support of industria society."

From the example of the Old Orde Amish the scientists also concluded tha should significant energy shortage occur, human labor can be reintroduce into agriculture without major losses i production as long as key supplies suc as fertilizers are available.

"The requirements of human labo could even be a benefit," says the study "if energy shortages reduced the job available in other sectors of the econo my." *Dave Kroeker submitted this arti cle while he still served as editor o* Mennonite Reporter, *Waterloo, Ontario*

Beside my Bible

Mary F. Heisey

A pain in the mind

Some books are like winter. Though painful to go through they prove strengthening after all.

Decisions! Decisions! *by George A. Chauncey (John Knox Press, 1972, 127 pages)*

"Many of us are not even aware of what theory of ethics we hold to until we are confronted with an agonizingly difficult moral dilemma."

This paperback may help you to make your moral judgments more responsibly. It is one of a series, *Christian Ethics for Modern Man*, created for individual study and/or group discussion. Jim Crane's cartoons are a helpful plus.

Chauncey thinks "a Christian makes a moral judgment most responsibly when he makes it with the commitment of *faith*, in light of the *facts*, with the help of the *fellowship*, and aware of his own *fallibility*."

Suicide, *by Earl A. Grollman (Beacon Press, 1971, 145 pages)*

"Each year in the United States alone 25,000 persons take their own lives." Acknowledging suicide is a disease of civilization as well as a personal decision, we need to study how to prevent it, what to do while it's occurring, and how to provide "meaningful support for those who have experienced the intolerable loss."

Because "every person is a potential suicide," this candid book carefully explains how to sustain the great an bewildering gift of life with true com munication and love.

The Predicament of the Prosperous, *b Bruce C. Birch and Larry L. Rasmussen (Westminster Press, 1978, 212 pages)*

"We live in an in-between time; old perspectives are demonstrating their bankruptcy while new ones are still in formation." How can the prosperous church prepare for the "very uncomfortable times and decisions in the days ahead"?

The authors advocate faithfulness—Christian responsibility and possibility—in the midst of blessing.

"The biblical materials of wisdom and creation, judgment and hope, hold particular promise for altering the perception of affluent American Christians," and for transforming the church's responses "in a world where new limits have created new dimensions of human need."

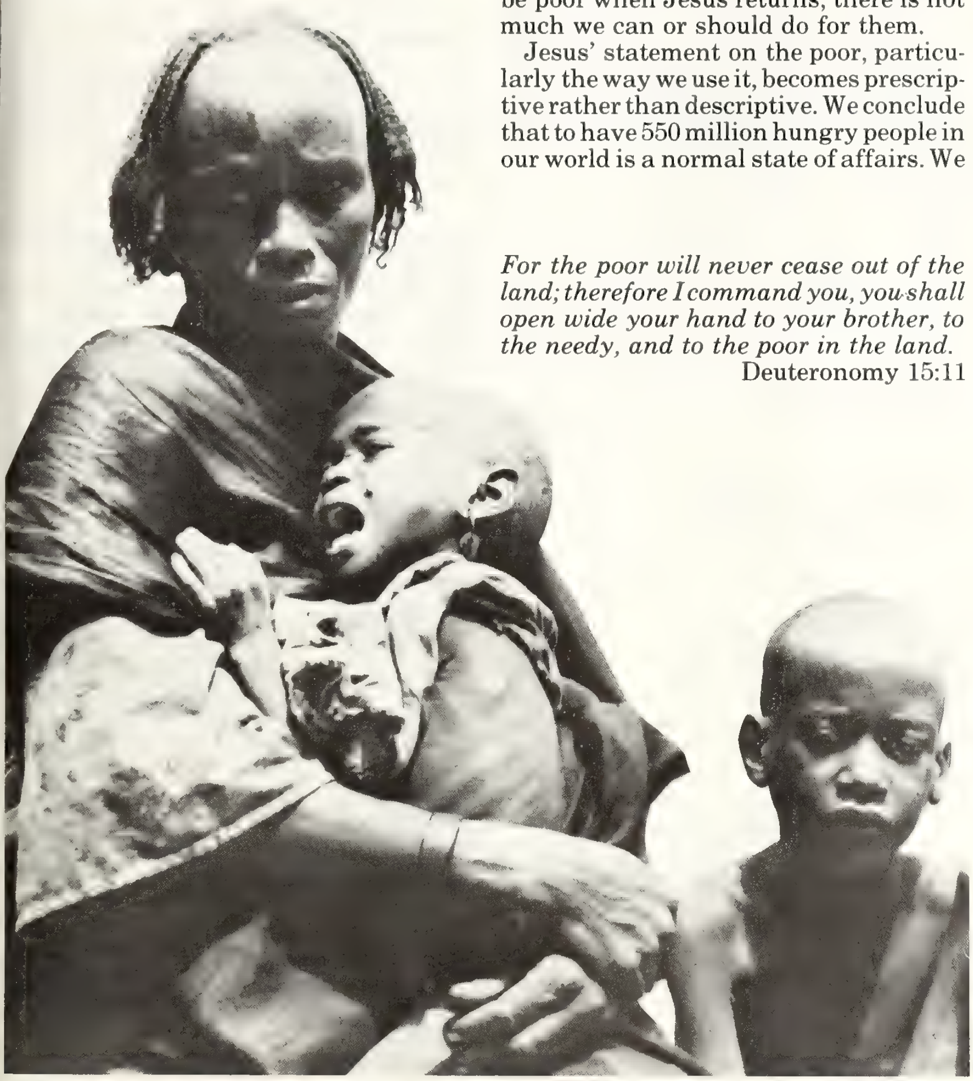
Speaking out

Taking issue with Jesus

Paul Longacre

Taking issue with Jesus is probably irreverent. Yet a lot of misunderstanding might have been prevented if Jesus on one occasion had used a scriptural passage from the Old Testament in its entirety.

Matthew 26 records the beautiful story of an incident at Simon the leper's house in Bethany. Jesus was about to be betrayed when in burst a woman and anointed his head with very expensive ointment.



The disciples, up in arms at such extravagance, said, "Why this waste? For this ointment might have been sold for a large sum and given to the poor." Jesus replied, ". . . She has done a beautiful thing to me. *For you always have the poor with you*, but you will not always have me."

From that saying of Jesus we have consciously and unconsciously concluded: Since there were poor in Jesus' time, there are poor today, and there will be poor when Jesus returns, there is not much we can or should do for them.

Jesus' statement on the poor, particularly the way we use it, becomes prescriptive rather than descriptive. We conclude that to have 550 million hungry people in our world is a normal state of affairs. We can go on living like we always lived.

> *For the poor will never cease out of the land; therefore I command you, you shall open wide your hand to your brother, to the needy, and to the poor in the land.*
> Deuteronomy 15:11

Jesus could easily have prevented our misunderstanding of the statement "For you always have the poor with you" if he would have quoted the entire Old Testament passage instead of only the first part of it. The text is Deuteronomy 15:11: "For the poor will never cease out of the land; therefore I command you, you shall open wide your hand to your brother, to the needy, and to the poor in the land."

Our superficial conclusion that what we do for the poor will not do much good anyway is not the conclusion that the disciples would have drawn from Jesus' statement. They knew the Old Testament passage Jesus was referring to and knew what the entire passage said. For them the statement was not a resignation to the inevitable. Rather it was a declaration that *because* there are poor and hungry people they should be fed.

In Matthew's Gospel the incident at Simon the leper's house and the subsequent teaching of Jesus follows after the story of the poor widow at the temple treasury. Both these linkages by the gospel writers emphasize our stewardship responsibility.

The very fact that the disciples raised objection to the perfume extravagance tells us Jesus had thoroughly schooled them in the use of money for the poor and the needy. In light of his life and teachings their question of Mary's act was legitimate. Jesus' rebuke of them was not a criticism of the use of money for the needy but emphasized rather the importance of this woman's dedication to him and his coming death and resurrection. Jesus' commendation of extravagance this one time did not negate the disciples' ongoing responsibility for the poor and the needy.

We need to see the Old Testament connection of Jesus' statement. We need to see that because we always have the poor with us, we should feed them, serve them, and seek to reduce their number. The Old Testament background to Jesus' statement will lead us to the opposite conclusion from the one for which we often settle.

Letters

Keeping up dialogue on Bible

Dear Editor: The discussion about the infallibility of the Bible is stimulating and should be continued in an open and friendly manner.

Above all let us tenaciously cling to the great and eternal truths expounded by the Bible. However, to do so does not mean that the writings have to be infallible.

Insistence that one has to accept an infallible Bible to be a Christian is as absurd as to insist that to be a good American you have to accept an infallible Constitution.

Manuscripts of portions of the Bible have been found which may date as early as 200 BC. But age does not make them perfect or infallible. Webster defines infallible as incapable of error; never wrong. The human hands or brains have not yet been created which could copy the whole of a long work absolutely without error. In the early days of the Christian church—when it was a poor, half-educated, and persecuted body—copies were hurriedly made and without opportunity for minute revision. Mistakes were certain to creep in.

To clarify my position, I quote from one of the translators of the Revised Standard Version, the distinguished Hebrew scholar Theodore H. Robinson. In a 1957 address to the English Baptist Assembly he said, "In the first place we have to decide what we have to translate. It is not enough to have any one text before us; the writer's original words have been copied again and again, and it may safely be said that there are few cases in which changes have not been made by accident or design.

"For the New Testament we have a very large number of ancient manuscripts, and the translator has to decide for himself which of them is to be followed in practically every verse.

"Even where we have got all the help we can from the Septuagint (Greek translation of the Hebrew Bible) and other ancient versions, there remain a great many places where the common Hebrew text is unintelligible. Sometimes our failure to find a meaning may be due to ignorance, but in a large proportion the Hebrew words are simple nonsense. This cannot have been original, and we are forced to guess what the writer actually set down. . . .

"It is only rarely that a word in one language exactly covers a single word in another. There are nearly always overtones and undertones, delicate shades of meaning which cannot be expressly rendered in any other language by a single word. . . ."

The following excellent books are suggested: *Our Bible and the Ancient Manuscripts* by Frederick Kenyon, formerly director of the British Museum; *The Bible in the Making* by Geddes MacGregor, who held the Rufus Jones Chair of Philosophical Religion at Bryn Mawr College; *The Modern Use of the Bible* by Harry Emerson Fosdick, formerly pastor of the Riverside Church in New York City; *How Came the Bible* by Edgar J. Goodspeed, formerly of the University of Chicago and translator of the Goodspeed Bible. *Edgar L. Schumacher, 183 Hillcrest Drive, Bluffton, Ohio 45817.* October 17

Bible's unity and canonicity

Dear Editor: The article "Rewrite the Old Testament?" (11 December 1979 issue) is a *reductio ad absurdum* of the practice of doctrinal harmonization of Bible texts. Some of the earlier NIV reactions were regrettably simplistic, but these critics zeroed in on a crucial issue.

What part in interpretation and translation do the unity and canonicity of the Bible play? (1) Why do we take a text of the Bible at all instead of Virgil or Homer or Chaucer? (2) What is the text's context?

1. We preach from the Bible because it is the Word of God the way no other book is. The Bible is the authoritative witness to God's acts of salvation culminating in Christ. If God *did* act in history to direct the events of Israel's story to fulfillment in Christ, God must be allowed to explain what he meant in Isaiah's prophecy *by fulfilling it as he did.* If this is divine fulfillment, then (2) Isaiah 7:14 finds its broader context in its fulfillment in Matthew 1:18ff. Thus a true, believing, historical interpretation of Isaiah 7:14, while it may not jump unreflectively to Matthew 1, must take Matthew 1 into consideration, or deny the unity and canonicity of the Bible. This does not mean we must translate *almah* as "virgin," but it does mean we must so translate or footnote as to indicate that Isaiah's prophecy can refer to its fulfillment in Matthew 1.

This issue of the interpretive role of the Bible's unity and canonicity make statements in *Toward Understanding the Bible* (Perry Yoder, Faith and Life Press) so inadequate as to be misleading. The author says ". . . doctrines of inspiration, revelation, etc., do not solve the problem of understanding the Bible. This is because these doctrines concern the *nature* of the Bible, not our understanding of it" (page 11, italics his). It is true that orthodox doctrines of revelation and inspiration do not guarantee proper interpretation (cf. so much toothless biblical exposition in Fundamentalism), but these doctrines do set the limits *within which* proper interpretation is to be found. And in the case of the Bible's unity an orthodox bibliology even indicates the path *along which* proper interpretation is to be found (as in New Testament fulfillment of the Old Testament). Biblical hermeneutics is under the same obligation as every other theological discipline, to pattern itself after the example of Jesus, who "beginning with Moses and all the prophets explained to them what was said in all the Scriptures concerning himself" (Luke 24:27). *Monty Ledford, Route 2, Kempton, Pennsylvania 19529*

December 17

Speak whole counsel of God

Dear Editor: Some warn pastors not to speak on topics of peace (or nonresistance) and war because it may turn other people off and drive them out of the church.

It can have the same effect when this is not taught. The Tempter was answered by Jesus in the wilderness.

I know some Sunday school teachers ask, "What about those Christians fighting for us in Vietnam, Cambodia, Iran?" There never has been a Christian asked by me to go and fight with guns for me. Christ's teachings would not justify wars to destroy *millions* (with their lands) whether they are our Christian "fellow believers" or "potential believers." Because of our wars many haven't had a chance to hear the whole counsel of God from missionaries, evangelists, or pastors.

Some preach that sickness, death, and wars will come to an end when Christ comes back again. Wars will continue until humanity sees that this is "murder." Christians must be peacemakers (Matthew 5-7) and not destroy the faith of our youth by taking life of others into their own hands. "Liberalism" takes over when some fear to speak on the teachings of Christ.

The results of wars are plainly seen in more and more inflation, abortion, and poor family life. We can be soldiers of the cross and bring the gospel of Christ to all lands by "telling on the mountains" that Christ is love. *Joe Eck, Route 2, Inman, Kansas 67546* December 19

Meditation

I was a pharisee

When you hear or read the parable of the Good Samaritan do you see yourself as doing the good deeds? Most of us don't visualize ourselves as Pharisees or Sadducees.

I discovered myself—as a high school student—acting the part of a pharisee.

One windy Monday morning I was up early, hurrying for school. I needed 30 extra minutes in ceramics class to qualify for an A.

Once inside the building I went to comb my hair. Just as I was putting the comb in my hair, a voice asked, "Can I use your comb?"

I turned around and saw a sloppily dressed, dirty, 17-year-old girl with greasy hair. I thought my comb would never be the same, but I handed it to her reluctantly.

"Thanks a lot," she said. "I ran away from home three days ago."

My heart filled with sympathy. I searched for a way to help but realized I had no background from which to relate to this girl.

She told me her dad had beat her. I could see the marks. The vice-principal had advised her to report it to the police. She hated the thought. It might mean going to her mother and stepfather, who were much worse than her father.

Again I hunted for something to say. I remembered our discussion of evangelism at the Campus Life meeting. It was all I could think of. Finally I said, "I don't know if this will mean anything to you but . . . I'll pray for you."

When I think back, I am embarrassed. This girl was in dire need. I could have taken her home, given her a shower, washed her clothes, given her a meal.

I got to class five minutes late, but my teacher was also late. My A was safe.

I sat down and unwrapped the clay. Then it hit me. There was so much I could have done to help that girl. Prayer can accomplish much, but this girl was in immediate need. Instead of leaving it all up to God, I should have done my part.

I rushed down the hall looking for her. She was nowhere around. The bathroom was empty; I sat down on the floor and cried. I never saw that girl again.

Yes, I got my A. However, it is trivial compared to what else I gained. I realized that those in need are standing next to us in the bathroom, walking beside us in the hall, and singing next to us in choir.

Sandy Nickel

Russia's Mennonites

They were the sons and daughters of her soil,
The Russian steppes were their frontiers,
The Mennonites who did not shrink from toil,
Who built her culture through the years.

Their homesteads lined the streets with flowered border
In villages and colonies.
A praying people who knew law and order,
They stormed God's throne with fervent pleas.

With Russia's wars unleashed, dark waves swept deeper,
Raging with famine, pestilence.
Unnumbered victims, felled by the grim reaper,
Succumbed to death and violence.

In spite of mockery and persecution,
Of murder, pillaging, and rod,
The Mennonites sought peace for retribution,
Their refuge was Almighty God.

Accursed, they were called foreigners and strangers,
Though Mennonites of loyal stand.
God led them out, he brought them through grave dangers
To the domain of a free land.

Gone are the years of terror and of sorrow,
God granted us a blest today.
Exalt, my soul, with every new tomorrow:
It is the Lord who made the way.

Lydia Regehr

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Mary F. Heisey, 56 East Street, York, Pennsylvania 17403, shares some thoughts on several tough books to read.

Paul Longacre, 21 South 12th Street, Akron, Pennsylvania 17501, is the MCC Food and Hunger Concerns director.

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Development, relief, and politics

December 23, 1972, a killer earthquake hit Managua, Nicaragua. To that date 35 Protestant groups had been competing to win souls in Nicaragua. They now joined together in an evangelical relief agency (CEPAD—Protestant Committee for Help to Victims) to help earthquake victims (*Public Justice Newsletter*, December 1979).

But relief was only one step. Soon they became involved with development. They adopted a new name—The Protestant Committee for Aid and Development—and the following guidelines: (1) A community defines its needs. (2) It sets its own goals. (3) It searches for its own resources. (4) It works in a unit. (5) It evaluates its progress.

Earthquake relief became national development.

National development soon involved CEPAD in the internal politics of Nicaragua. This caused severe problems to some of CEPAD's supporters who wanted to "save souls, not solve social issues." Some withdrew support.

When the revolutionary Sandinista junta toppled Somoza's regime in June-July 1979, CEPAD was deeply involved. They never forcefully opposed Somoza but protested—in several documents—oppression and totalitarianism.

Since that war CEPAD has been able to continue its pastoral and development programs. Its increasing political involvement led to an October 1979 assembly of 500 pastors from 54 denominations. They issued a conjoint declaration of their ongoing role in Nicaragua with some implications elsewhere.

The result of the Nicaraguan revolution is uncertain. Many pastors came to the October meeting with doubts and left with doubts. Others recognize opportunities for social witness.

I tell the CEPAD story deliberately. Nicaragua seems quite far away from most General Conference Mennonites. But the issue comes close to all of us.

We send workers to Toronto, Philadelphia, Kampuchea (Cambodia), Calcutta, or Manila. The assignment may be evangelism, education, or relief.

In today's world you can't be in a troubled spot for long without realizing its political overtones. It's next to impossible for our workers to remain totally apolitical.

Partly this is so because of "big" government. Most countries have given (some governments took by force) far too many responsibilities over to government.

But it puts us in a dilemma that's coming ever closer to home.

I sense it at work in Mennonite Central Committee. We have an enviable reputation the world over. Other agencies have often joined themselves to the local governments and then got caught when there is a change.

Our own MCC workers refuse to identify with local governments but then often feel a need to direct and mobilize their political "clout" back at Ottawa and Washington. They believe many world problems are related to our governments.

It also raises serious questions. When do we—through the Commission on Overseas Mission and MCC—do relief work, evangelism, and spiritual nurture; and when do we commit ourselves to local development (invariably involving us politically)?

An illustration is Kampuchea. Refugees are starving and homeless. The issues are so politically tainted that any apolitical efforts at best seem Band-Aids on mortal wounds. Should we press Kampuchea and Vietnam to be more humane? Should we press Washington (or the UN) to get wiser in their Southeast Asia policies? Or should we do all we can to aid the refugees?

Signals across my desk—from our church-sponsored administrators and staff—are confusing.

Some say our primary challenge in Kampuchea is relief. Others suggest church agencies like MCC have long ago become development agencies, and relief is an insignificant part of the cure. And there is the message we are aiding and abetting the refugee problem until we get our own governments to change their policies.

A related issue much more controversial in our conference—and still closer to home—is that of taxes. In a world where hardly anything is apolitical what is a Christian response to government?

To quote Romans 13 and Mark 12 is not enough. Nor is it adequate to argue, "We must obey God rather than men" (Acts 5:29). Both positions easily polarize and lead to a standoff.

Somehow among today's complex politics we need to discover anew the "cup of cold water" (Matthew 10:40-42) theology. We are *in* not *of* this world.

Christians probably cannot stay out of politics in today's world. But we dare not put all our trust in worldly "principalities and powers."

We must choose The Way. *Third in a series of six. Bernie Wiebe*

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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Mennonite Voluntary Service

Cherish it with your lifestyle!

TWO TESTIMONIES

CHANGING

David Orr

One of the most rewarding aspects of my work as an associate director of Mennonite Voluntary Service has been the opportunity for close contacts with many individuals who are responding to Christ's call to serve. These people truly cherish God's creation with their lifestyle.

Volunteers enter MVS at different points in their lives, from the workcamper who gives several weeks during a summer to the retired person who accepts a long-term assignment. Each brings special gifts, and each experiences new challenges and growth.

Recently I talked with Christine Hamilton and Pearl Janzen about their decisions to join MVS and the changes they have experienced as a result. The following is an attempt to share some of their comments about their pilgrimages of service.

PEARL JANZEN

Pearl Janzen has been a member of Mennonite Voluntary Service since September 1979. She helps with community ministries in Moencopi, Arizona (a Hopi village). Her work includes organizing and running a thrift shop, sewing groups, and recreational activities for young people.

Voluntary service was something Victor and I had always dreamed about. We had hoped we would be able to serve when he retired. Our marriage started during Civilian Public Service days, and that was really like voluntary service.

When Victor died in the summer of 1977 I thought, "I'm free to do anything I want and I need to do something meaningful." So I thought about going away from Reedley, California, to do some sort of service. But then I decided it would be better for me to stay home for a time to adjust to my widowhood.

Then someone was needed to serve as the West Coast self-help and material aid coordinator for Mennonite Central Committee. I took that position for two years. It was a big job. I enjoyed it and was busy but I still felt I wanted to do voluntary service away from home.

The Reedley Mennonite Church first became interested in the Hopi Mennonite churches two years ago when a group from the Hopi Mission School visited us in California. I was not present at the time because of Victor's illness, but friends of mine were excited about the work and began supporting it with their prayers and money. As a member of the group I also became interested. Later I made a visit to northern Arizona to see things firsthand.

When we heard that Othmar and Liselotte Meier (who work under the Mennonite Indian Leaders' Council) needed someone to help them in their work with the Moencopi Mennonite Church, I was nearing the end of my term with MCC. The group in Reedley wanted to help. Since most of them were not free to go themselves—and I was available—they sent me. Their support is important to me. The amount of mail I get from my church family is unbelievable. Even people who weren't necessarily close to me take the time to write and are a great support.

I think the hardest step for me to take into Mennonite Voluntary Service was to leave Reedley. I was used to living on a reduced income because of my two years volunteering with MCC, so that was not such a difficult change. I also own a home and a car and some other things which make me more secure than younger people who join service. But leaving my home and making those physical changes was hard. You can think abstractly about doing something, but actually doing it—making the nitty-gritty changes—is more demanding. Disposing of things I had accumulated, making arrangements for my house, and leaving my friends and family in Reed-

ley was not easy.

Since coming to Moencopi I have enjoyed working in the thrift shop and with the people I have met through it. The village seems excited about its opening, and their gossip is giving us the publicity we need. We have not gone out to talk about it at all, but already most people seem to know about it.

One lady came to the house recently. She was frustrated because she thought we had already opened the shop and had not called her. She had promised to help bake cookies for the open house and felt upset at being left out. We assured her we had not opened yet and we still wanted her to do the work she had promised.

Another woman knocked at the door shortly after I returned from a trip. She asked, "Is that lady back yet?" When I asked which lady she meant, she explained, "The lady with the thrift shop." "Oh," I said, "I think you mean me." She spent at least two hours looking through things at the shop.

I was wondering how we would ever get all of the pricing and sorting and other work done, when a lady who wanted to help showed up. She has worked at a Goodwill store in Flagstaff (Arizona) and has a good deal of experience. She is a gift from God because she knows the village people much better than I do.

Three other women spent an evening unpacking, sorting, and hanging up

(continued next page)

DIRECTIONS

CHRISTINE HAMILTON

The Broadway Assistance Center is located in a rundown storefront south of Denver's downtown area. It provides emergency assistance such as goods and referrals to people facing alcoholism, poverty, and other problems. It also serves as a drop-in social center for neighborhood residents; many have nowhere else to go.

I felt a pull I could not ignore. Something was happening inside me. I felt a pull toward more direct involvement in people's lives, a pull urging me to give more freely of myself.

I was on the faculty of Rio Hondo College, where I had coordinated a section of the school library and taught a class in library technology for three years. It was a good job with challenges, responsibilities, chances for growth, and good pay. Yet I felt restless.

Since high school I have been concerned about my responsibility as a Christian to other people. During college I was inclined to the humanities. I finally chose psychology because I thought it would be most useful to others.

During the second year on the staff at Rio Hondo College one of my friends—a successful screenwriter—decided to move into the Los Angeles Catholic Worker Community. He and his wife sold most of what they owned and devoted themselves to working with the poor. That made a deep impression on me. So I started volunteering at their soup kitchen.

That was the beginning of a lot of changes. I spent a year in turmoil, evaluating my direction. There seemed to be a lot of truth to living simply, living in community, and responding directly to people's needs. I started looking into alternatives to my work at the college.

My first impression—upon visiting the Denver Mennonite Voluntary Service unit and the Broadway Assistance Center—was that the work is overwhelming. I felt I would not be able to handle it; the work would be too much of an emotional drain. I felt I was too emotional to be able to deal with people—who have great problems—all the time. I thought about it for a long time and I prayed. Finally one day I said yes.

Leaving my friends, family, and church was hard. Shortly after I made my decision I wondered, "How am I ever going to get from here to there?" I did not know what to do with all of my possessions. I was too attached to them and still am. I gave things away, I sold things, and the rest are on two-year loan to friends all over southern California.

Since coming into MVS I have been experiencing tremendous changes. I am finding a certain freedom in being outside the mainstream of the materialistic system. I am more open to people's needs and more aware of the subtle interactions that cause their problems. I think I have learned a lot about poverty and am more open to learning from people totally different than myself, people who do not share my educational background but have a wealth of experience. That has all been valuable.

I am gaining a sense of solidarity with the people at the Broadway Assistance Center. As I sit in a room full of people terribly different from myself I can feel a sense of common humanity. Coming in

Personnel resources

M. Jean Krahn

Mennonite Voluntary Service applications are up 16 percent after a decrease in 1978. Sixty percent of MVS workers are Mennonites. The remaining 40 percent come to us from other church denominations and backgrounds.

We are excited that many non-Mennonites choose MVS. But we are concerned about a possible wane in the traditional commitment of Mennonites to service.

One quarter of volunteers in 1979 were from Canada, the rest from the United States. Educationally over half have bachelor or graduate degrees.

MVS needs persons from varied religious, racial, and ethnic backgrounds to join together in a variety of caring ministries. Persons of all ages should consider a longer term of service at some point in their lives. MVS makes assignments available for persons graduating from high school or college, mid-career people, and retirees.

Looking to 1980 some crucial areas of service include:

Housing rehabilitation: Skilled and unskilled carpenters are needed in Portland, Philadelphia, Cincinnati, Oklahoma, and Wichita.

Education: Elementary and secondary teacher or aide positions are available at the Hopi Mission School in Arizona, Academia de la Gente in Denver, Lakeview Academy in Chicago, and Edgewood Children's Center in St. Louis.

Peace education: Qualified persons are needed to interpret Christian peace concerns to church and secular groups in Washington, Arvada, Cincinnati, and Wichita.

Environmental concerns: Individuals are needed as staff and lobbyists with environmental organizations in Seattle and Washington, DC.

Mennonite Voluntary Service needs workers for child care, community organizing, health care, social work, clerical, and a variety of other social service positions in 22 communities.

MVS invites committed and interested women and men to talk with your pastors, former volunteers, and friends to discern your gifts and skills. Test whether voluntary service may be an option for you.

Interested persons may write: *Mennonite Voluntary Service, Box 347, Newton, Kansas 67114. Phone: (316) 283-5100*

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contact with my own weaknesses has been important in helping me to experience that solidarity. Sometimes I do not care about somebody who comes into the center, or I say a harsh word, or I get angry. Then I realize I am not so different from the people I am trying to serve. I am another human being. That is a freeing discovery.

In my job is a freedom to be a person, something I have not always found in other positions. I can tell people what I am feeling. I can cry. I can run out if I get angry. As the people here see me in those situations they say, "Hey, this is just another human being, not somebody who likes to put herself on a pedestal." The people here can accept me as I am, in some ways more easily than people who are more like myself.

I also receive from the people at the center. I wanted to come here to give, yet I am amazed at how much I receive. A man whose only income is a $200 monthly government assistance check gave me a dollar on my birthday. Another man had to borrow a dollar on Monday to last until Wednesday when his check arrives. On Wednesday he brought me a birthday card! When you only have slightly more than $200 a month to live on, that is extremely generous and means a great deal.

The people here care about me in a variety of ways, some of which I am not completely used to. People come in and offer to clean the center's refrigerator. They are glad to go to the store or to run an errand. They are happy to do anything they can to help me or the center.

Returning to my career as a librarian after my time in service has always been a possibility. Right now I am uncertain what I will do. I think my experiences here could help me professionally if I decided to go back. I wonder, though, if the whole direction of my life has changed. I think the changes that started before I went into voluntary service may have taken me so far that I can never go back. •

Pearl Janzen (continued from page 83)

clothes. They were excited and gave me many good ideas. They will probably help me run the shop in the coming months.

I really hope it can be their thrift shop, not just the church's. I hope the village people can get involved and feel a sense of ownership.

I remember the first time I walked through the village. I felt out of place, as though I did not belong. It is one of those things you get in your head but is not true. I still have not had a chance to do much visiting in the village, but the people I have met have been open and friendly.

One day I was walking through the village looking for Mabel, one of the church members. She was not at her house. A man from a neighboring house called, "You looking for Mabel?" I told him I was. He replied, "Well she is down at the other end of the village helping the women work with the corn." I made my way through the village and could not find her, so I asked for directions at several different homes. Everyone was friendly. By the time I found Mabel I had made half a dozen new acquaintances.

Perhaps a younger person would not be accepted as easily in Moencopi. They might not be taken quite as seriously. A lot of the village people are older and may relate better with someone their own age. The Hopi culture esteems people with more experience and puts less emphasis on youth than we do.

A sign at the entrance to the village of Moencopi warns visitors *not* to take pictures, to be properly dressed, and to otherwise respect the laws and customs of the Hopi people. It made me feel that I might not be wanted.

So my prayer was that I would be a friend rather than an intruder when I arrived among the Hopis. Already I'm finding my fears were at least partly unfounded; Hopis are people like everybody else. Maybe I will be disappointed in my hopes of being a friend to the Hopis. I don't know. It's too soon to tell. But with God's help I will do my best instead of looking for disappointments.

The Moencopi Mennonite Thrift Shop will welcome donations of clothing, bedding, housewares, and other items. Pearl suggests that groups might wish to make items for sale in the shop. Her address is: Box 232, Tuba City, Arizona 86045.

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The first question

Sue Schumacher

Often we find our actions quietly observed and what we say is measured against what we do.

I well remember the first question I was asked by a Hopi, before my name or where I was from. I was standing by an older woman at a church potluck. She turned to me and asked, "How long are you staying?" And then, "Do you like it here?"

The Hopis are one of the few Indian tribes in the United States who have never been moved off their ancestral homeland. The outside world has come to them: traders, missionaries, soldiers, government officials, and more recently anthropologists, linguists, and tourists.

The Hopi Reservation in northeastern Arizona is a remote spot. From the village of Oraibi the nearest city is Winslow, 1½ hours away. At this end of the reservation television is limited to one channel. The paper comes a day late. The telephone often has a mind of its own. The evenings are quiet, no sounds of planes, trains, or buses.

With few distractions there is enough time to talk with people, take walks, hike the mesas, and even watch sunsets. If that sounds too peaceful, from 8:00 to 3:30—Monday through Friday—we are caught up in the hustle and bustle of an elementary school serving 55 energetic kindergarten to eighth-grade students.

Hopi Mission School began in 1951 as an outgrowth of General Conference work among the Hopis. Several years ago local Hopi Christians assumed responsibility for governing the school, and a local board was formed. The staff includes four teachers (one doubling as principal), teacher's aide, bus driver/janitor, maintenance person, secretary, and two cooks.

With our small size the teachers are able to give the children more individual attention than is possible in many public schools. This little extra goes a long way in building trust and cooperation.

Our day begins with chapel in the dining room. Staff members take turns telling stories and leading songs. Then regular classwork begins. At noon the older students share kitchen duty. For the last hour on Friday afternoons the classes dismiss and the children participate in mini-courses. Last month courses were offered in string art, bookmaking, puppets, shrink art, and woodwork.

Many of the children do not come from Christian homes. Although Christianity is respected ("send your children to the mission school and they'll get a good education") few accept it as a way of life. Often we find our actions quietly observed and what we say is measured against what we do.

Schumacher

Needless to say, all quickly discover we are human. But there is growth in failure with acceptance, and in conflict with reconciliation. A child accidentally breaks a window. Reaction? A parent has trouble meeting a tuition deadline. Response?

This year our MVS unit has three members: Cheryl Lehmann from Hurley, South Dakota (kindergarten teacher); Marjorie Pickering from Ashville, Ohio (first- and second-grade teacher); and myself (secretary-bookkeeper). We live together in one house. Part of my growth has been learning to share with them in joys, frustrations, and the grocery bill.

Although the school takes up a good share of our time, we are also involved in the local Mennonite congregations at Oraibi and Bacavi. Their memberships are small but faithful. Prayer is often the focus of a meeting. They usually pray in Hopi, but one senses the intimacy of their appeals. The singing is hearty—accompanied or unaccompanied.

My first year in Oraibi has been a time of serving and growing, of opening myself to others and allowing God in. Once I watched a Hopi woman shape clay. Expertly she worked the coils until they merged and formed a beautiful bowl. Later I read a passage in the Old Testament: "The Lord said to me, 'Go down to the potter's house, where I will give you my message.' So I went there and saw the potter working at his wheel. Whenever a piece of pottery turned out imperfect, he would take the clay and make it into something else.

"Then the Lord said to me, 'Don't I have the right to do with you people of Israel what the potter did with the clay? You are in my hands just like clay in the potter's hand'" (Jeremiah 18:1-6, TEV).

News

Russian churches highlight five years of growth

Neuwied, West Germany — Just before Christmas 525 delegates representing evangelical churches throughout the USSR met in Moscow for their regular five-year congress.

The meeting highlighted five years of growth. This included 35,000 newly baptized but also meant greater maturity. The congress theme was "Sanctification" (1 Thessalonians 4:3). The All-Union Council of Evangelical Christian-Baptists (AUCECB) teaches that sanctification is a process of gradual growth. Observers detected numerous indicators of growing pains.

After a split in 1960 over the issue of evangelism (church leaders were forced to issue instructions to their superintendents discouraging evangelism and urging obedience to state restrictions) subsequent constitutional revisions have strengthened the biblical basis of the AUCECB, affirming that faith and practice be biblically based.

On the second day of the conference a young woman representing Moscow young people asked for the creation of a youth department for the AUCECB. Others repeated this call. Yet youth work has long been forbidden by law, like children's and women's groups. During discussion Ukrainian leader Iakov Dukhonchenko promised that the AUCECB presidium would request the Council of Religious Affairs for permission for a youth department.

Another example of growing pains centered about unity and ecumenism. Official appeals to the independent Pentecostals and Mennonite Brethren to join the AUCECB were approved. Pentecostal leaders complained that they were not listened to and called for vice-presidents representing them and Mennonites, respectively. This was rejected. The German delegates protested AUCECB membership in the World Council of Churches and in the ecumenical movement generally.

It was apparent that delegates were less ready than formerly to follow Moscow directives submissively, and it was also apparent that many delegates understood sanctification to mean more legalism. One Ukrainian delegate publicly requested that presbyters (district superintendents) pay more attention to the attire of young people and women. As he continued with his list, denouncing the use of alcohol, cigarettes, and birth control, delegates voiced their approval. Another speaker said they welcomed foreign guests but rejected their habits.

Not just state limitations but also such a diverse membership make the achievements reported by AUCECB general secretary, Alexei Bychkov, impressive. He said 203 new congregations were registered in the past five years. The journal *Fraternal Messenger* has increased in circulation from 7,000 to 10,000.

AUCECB leadership's major concern currently is to open a seminary in Moscow. Michael Zhidkov reported that it should be functioning before the next congress in 1984. He also announced the first translation into Russian from English of a commentary on the New Testament under the sponsorship of the Baptist World Alliance. It is to be done by 1984. *Walter Sawatsky, MCC East-West Research Office*

Plan to Attend

National Conference on Faith and Learning

Bethel College/North Newton, Kansas

April 17-19, 1980

Focus: To face the issues of faith and learning that are central to education in Christian liberal arts colleges in the 1980s.

Speakers:
- **U.S. SENATOR MARK HATFIELD**, Republican-Oregon
- **DR. J. LAWRENCE BURKHOLDER**, President, Goshen College, Indiana
- **DR. ERNEST BOYER**, President, The Carnegie Foundation for the Advancement of Teaching
- **DR. GORDON KAUFMAN**, Professor, Harvard University Divinity School
- **DR. MARTIN MARTY**, Professor, University of Chicago Divinity School; Associate Editor of *The Christian Century*
- **DR. EARL J. MCGRATH**, Executive Director of the Program in Liberal Studies, University of Arizona
- **DR. RICHARD MOUW**, Professor of Philosophy, Calvin College, Michigan

Reservations: Limited to 400 persons. $25 plus meals.

For further information and registration form:

Office of the President
Bethel College
North Newton, Kansas 67117
Phone: 316/283-2500

Africans pen peace manifesto

Lombard, Ill. (MWC) — In the shadow of war, oppression, tribal conflict, and racial hostility Mennonite and Brethren in Christ leaders met in Nairobi, Kenya, December 14-15 for a peace seminar. Fifteen leaders from six African nations gathered for the seminar sponsored by the Africa Mennonite and Brethren in Christ Fellowship (AMBCF).

In the absence of the AMBCF chairperson, Philemon Kumalo of Zimbabwe, Million Belete of Kenya presided.

Political realities and the problems of international communication and travel were evident in the absence of delegates from Nigeria, Ethiopia, Somalia, and Zimbabwe. Other African delegates did attend from Kenya, Ghana, Zaire, Tanzania, Ethiopia, and Zambia.

Meet some of our conference ministers

Clearbrook, BC — There are eight provincial and district ministers in this photo. Can you identify them? They meet annually in a professional consultation for sharing, counsel, and training. They met December 10-11, and invited Clearbrook-area pastors to a noon luncheon at which the photo was taken. From left to right, standing, they are: Bruno Epp, pastor, Clearbrook; John Braun, pastor, Lynden, Washington; Floyd Quenzer, conference minister, Pacific District (south) and pastor, Fresno, California; George Schmidt, acting academic dean, Columbia Bible Institute, Clearbrook; John Wiebe, conference minister, Manitoba; Paul Boschman, pastor, Vancouver, British Columbia; Jake Tilitzky, conference coordinator, British Columbia; Frank Keller, conference minister, Western District; Jacob Friesen, director of ministerial leadership services for the General Conference, Newton, Kansas; Dietrich Rempel, pastor, Abbotsford, British Columbia. Seated are: Edward Enns, executive secretary of the Congregational Resources Board of the Conference of Mennonites in Canada (CMC); David Neufeld, chairperson of the CMC, pastor, Clearbrook; Menno Epp, conference minister for Alberta, pastor in Calgary; Henry Friesen, conference minister, Saskatchewan; Elmer Friesen, conference minister, Pacific District (north) and pastor, Portland, Oregon.

Several themes were prominent. Many delegates gave testimony to deliverance through the power of prayer. In Ethiopia Christians are rejoicing in new freedom. The opening of closed churches and lessening of pressure against the church are cause for thanksgiving. In Zaire, where churches were severely restricted, they are now encouraged.

Stories were told of government pressures in time of war. Many personal testimonies expressed deep convictions about peacemaking.

Without exception the leaders were committed to peace as an integral part of the gospel. In certain of their nations Christian influence is welcomed by governments seeking to develop a strong moral framework. On the other hand, national military service, while a source of valuable training for young people, contradicts the peace teaching, and there is little opportunity for conscientious exemption. The church faces the paradox of both supporting and confronting the government.

Traditional peace teaching has been weak in these churches. Missionaries have often emphasized themes of salvation with only limited emphasis on peace.

In spite of all this the group produced a clear and forthright statement that included these elements: (1) Peace is central to the gospel of Jesus Christ and is an expression of the regenerated heart; (2) Peace convictions based on the Scripture must be expressed through a consistent life; (3) There is an urgent need to develop a teaching program in the churches, and there is a desperate lack of peace literature; (4) Peace convictions should be communicated to government authorities before hostilities arise; (5) Theological training resources must be developed for leaders since many need to attend institutions which do not teach the centrality of peace in biblical understanding.

Churches asked to publicize aid for winter fuel bills

Washington, DC (MCC) — In testimony before a Senate committee, Ruth Toothaker, 65, of Maine, said, "I get $180.10 each month (Social Security check). That is my total income. Last winter I spent $449.06 on oil which took about $74 a month for the six months I run my furnace. . . . It looks like my oil bill is going to be $900 this year instead of $450. I wouldn't take help with oil last winter but I'm afraid I may have to take it this year, as bad as I hate to."

Although middle-class citizens can meet the energy crisis by tightening their belts, those on fixed or low incomes do not have the resources to meet the rising cost of heating fuel.

Recently President Carter signed a bill authorizing federal emergency aid totaling $1.35 billion for this winter. Federal agencies are now concerned about publicizing its availability to eligible persons and have contacted church offices for help.

Local congregations and those working in social service positions can publicize the following programs: (1) Emergency aid to a maximum of $400 can be given to households with an income below 125 percent of the Community Service Administration (CSA) poverty guideline ($8,375 for a nonfarm family of four) or households whose head is a Supplemental Security Income (SSI) recipient; (2) SSI recipients (the aged, blind, and disabled) will receive a one-time energy grant of $250 from the Department of Health, Education, and Welfare (HEW); (3) The states will receive federal grants totaling $800 million to be distributed through existing state programs or newly created ones.

HEW and CSA have both issued fact sheets and pamphlets which describe available programs on the federal and state level, suggest methods for community organization, and give practical hints on heating. For copies of these write to: Janet Ruth, Mennonite Central Committee Peace Section, 100 Maryland Avenue NE, Washington, DC 20002.

The First Mennonite Church of Calgary, Alberta, has adopted five Laotian refugee families since September. The 30 persons, 14 of them children, are adjusting to the harsh winter weather, the English language, and a different monetary system. The church located an interpreter, My Pheng Chan, a Laotian who speaks English well. He explained to the refugees that they were welcome to attend First Church but were under no obligation to do so. Nevertheless they come. Lloyd Oppel, who spent several years in Laos, has agreed to come every other Sunday to teach the adults.

Mennonite Collegiate Institute of Gretna, Manitoba, and Westgate Mennonite Collegiate of Winnipeg, Manitoba, have entered into a joint religious-education-curriculum evaluation and development program. Their respective teachers, Peter Zacharias and Rudy Friesen, are studying their own and other private schools' programs to determine what is being offered, what should be developed, and what cooperative work could be done. Both men attended the Mennonite Secondary Education Council's convention at Laurelville, Pennsylvania.

Are you a Mennonite in the Spokane, Washington, area? A group (now numbering about 35) has been meeting monthly the past several years. Some have now decided to meet weekly for Bible study and prayer on Sunday afternoons. Don Yoder, General Conference church planter, and the Pacific District home missions committee have offered one-fourth-time support to Nick Kassebaum in helping this effort. For more information contact: Nick Kassebaum, 724 South Lincoln Place, Spokane, Washington 99204.

Widjaja takes MCC to task, rebukes US, and says church is more secularized than Mao

In this second and final installment (see last week's issue for the first installment) Albert Widjaja continues his penetrating observations about church and government development efforts. The interview was taped in July 1979 by Gene Stoltzfus, former Mennonite Central Committee worker in the Philippines. Widjaja is an economics professor at the University of Indonesia in Jakarta, and a researcher assigned to special projects for the government. He spoke at the Mennonite World Conference in July 1978.

Gene Stoltzfus: **There are Christians who say that your time is best spent witnessing, especially in Indonesian society where 90 percent are not Christians. Others say you should work to build the new order of God. How do you respond?**

Albert Widjaja: When you talk about the new order, I think the real purpose is to set up a nice group, a nice institution. This is rationalization. To build the church is to build the new order. This is nonsense. I have tried to see this new order but I have never seen it yet. Both evangelism and social involvement should be done because the gospel reaches the complexities of human life. And man's relationship to God is not just one track. In the Indonesian Mennonite church we are now trying to evaluate which is most important to the churches of Indonesia—evangelism, new order, or social action.

Do you have suggested guidelines for service organizations like Mennonite Central Committee?

The best thing they can do is to criticize and then leave. Criticize and leave.

Is there any good thing that North American Christians can do for issues in Asia?

If we are going to answer that question we first have to answer another question. Are MCC personnel really prepared to face the present world situation?

What sort of consciousness is required to face the present world situation?

MCC will have to see the present world situation afresh. They are still looking with the spectacles of 50 years ago. So you have to see the situation as it is first. From there they will be able to identify God's intention from that situation. Right now there are so many misconceptions and so much static leadership with misplaced priorities. Naive thinking still exists. There is arrogancy which cannot absorb new things that might come from God. Now this is perhaps in fact the condition of the church which MCC represents, the church of North America.

You are not sure that MCC can do all that much that's worthwhile?

Yes. You can have a big budget and then have a spectacular crisis somewhere and then do something and then organize an applause. This is not witnessing to God's name. These are ceremonial activities. You can do them but they have no meaning.

Are you suggesting that MCC may be a corrupting influence on the Third World?

I am not suggesting it because it is. MCC tends to look at outward expressions or phenomena. For example, MCC wants to give money for some sort of economic program. The money is given to a leader. In the traditional community the experience in economic improvement is still very limited. The agricultural society is individualistic. Any kind of economic activity tends to be misused for personal ends. This is especially true when the leadership is not yet a shared leadership. It's a feudal system. MCC gets involved in this and wants a quick outward result so they just give the money and say that a program is good. Of course they test it a bit by American standards. It looks good. Then when MCC is criticized for making too many decisions, they turn to the local leaders and say if you give the okay we will follow. But MCC overlooks the fact that any new activity needs new attitudes. New activities need a new sense of responsibility. Usually this religious value orientation is overlooked by MCC. This leads to the people fighting among themselves in order to control this money. The money thus becomes a new device for exploitation, for corruption, and creating competiton. MCC naively wants on the one hand not to dictate as in the past but bypasses the people's participation. New perceptions about a situation must precede any kind of activity. Any economic development requires this aspect. MCC never pays attention to this. This does not only occur with MCC but also with the Dutch money. The human values are not touched.

Is there anything Western Christians can do?

MCC helped some in Tahu. But this happened only when it was carried out outside of the church structures. It's clear there how the leadership must develop because it must be professional. The process works in health services because it's clear what has to be done. This principal does not apply to other areas because there is more ambiguity.

Between 500 million and 1 billion people suffer a debilitating form of malnutrition, according to the Presidential Commission on World Hunger. More than 75 percent of the undernourished live on the Indian subcontinent, in Southeast Asia, and sub-Saharan Africa. Many others live in Latin America and the Middle East and pockets in the US. Children under five years of age make up more than half of the total. Since there is no global system of grain reserves, two consecutive bad harvests in any major grain-producing area (the US, Soviet Union, India, or China) could severely strain the world food system.

Food Bank sent 500 tonnes of wheat to Ethiopia December 17. Upon arrival at Port Assab the wheat will be distributed by the Meserte Kristos Church. Eric Rempel, a participant in the Meserte Kristos Church and the Mennonite Central Committee country representative in Ethiopia, will be responsible to ensure distribution of the wheat. The church plans to use the wheat for their own feeding purposes as well as to help several established child-feeding programs.

We are not so sure if we should do it or let the local people do it. The Mennonite Brethren are a little bit progressive. One missionary's contribution is good in terms of patience and understanding and his personal Christian life. It is the new order in the true sense. But in terms of substantial thinking there is little contribution. They are careful not to dictate but to adjust to our situation. If it's not according to what they think it should be, they say it and then let it go from there. They do not carry on afterwards. When they do something that isn't appropriate we talk with them and explain that what they are doing has negative implications. We have never had such a relationship with MCC. If we tried to talk that way to MCC people you would be in trouble.

In many Third World countries we witness a gathering up of power by the central government. Isn't this dangerous for development and especially for the church?

There are positive and negative aspects to this. On the positive side the society is still fragmented, ethnically and religiously. Development requires some interaction, some cooperation to produce efficient allocation of different kinds of natural resources, human resources, and skills. There needs to be strong central leadership to integrate the society. This is the positive side. But if the central leadership is just using this to maintain their own interests, then the whole thing is distorted. Economic development will meet major problems. The intention of centralization is good, but the practice is often bad.

Another question is, What are the conditions required to be sure that the leadership will stay on course and remain efficient and work for justice? Then we come up with local participation. Local participation without organization is only a quarrel with central authority for common good.

Can you envision a central government like the one in Indonesia really giving more autonomy to the villages?

The villages are left out. Precisely because they are left out, they are left behind. So we need to organize them. The government needs to do community organization at the village level. But how? I don't know the answer to this.

"There is arrogancy which cannot absorb new things that might come from God. Now this is perhaps in fact the condition of the church which Mennonite Central Committee represents. . . ."

"The church should . . . encourage society to move towards transferring 1 percent of its gross national product to the Third World."

UNTAD just ended. (UNTAD is a gathering of Third World countries who meet under the United Nations to negotiate better trade, development, and aid terms.) Most people in Manila felt that UNTAD was a failure. Why was it a failure and what are the implications of that failure for Christians?

The basic reason, I think, is that the West believes any improvement of the world economy can only be done if the Western industrialized economies are stabilized first. They think if they improve first then the others will come later. That is the first point. The second point is that they think their economic standard of living has to be improved quantitatively. They believe quality of life depends on material things. This is the conscious or unconscious view of the West. That means that the economic order of the world must give the West more and more because it is already at a high level. So now the difference between the UNTAD group of 77 and the industrialized world is a ratio of 1 to 12, but if it would become 1 to 4 this would mean things would have to go backwards. If the present trends continue it will be perhaps 1 to 18 by the year 2000. In Western economic thought equality is wrong. The industrialized nations want to maintain the status quo or grow. UNTAD is trying to change this status quo. The United States is the promoter of the free world and of innovation, but also the chief promoter of the status quo, or the present world order.

What should Christians do about this?

Pray.

Anything else?

We should see together in the church and especially in the Third World church what is the prophetic word for this situation in the light of God's Word. We need to expose the truth of the situation. The church should influence the thinking of society. For example, it should encourage society to move towards transferring 1 percent of its gross national product to the Third World. This goal was set 15 years ago, and we are now no closer than we were then.

Only 13 percent of the banana price comes back to the Philippines. Now if that is to be increased, people in the first world will have to pay more for bananas. Do you think people should pay more for these products?

Good question. Yes and no. We can now put the question back to you. Do you want people here to buy your technology with as high a price as you want to get?

(continued next page)

From 1967 to 1978, when prices doubled, "only those in strong trade unions have been protected from the effects of inflation. . . ," notes Paul Blumberg, who teaches sociology at City University of New York ("White-Collar Status Panic," *The New Republic*, December 1). He points out critical social questions: "In a society where money is the measure of social worth, what happens when clerical workers and retail salespeople discover that factory workers are suddenly earning . . . two or three times what they are making, . . . when unionized blue-collar workers are quickly closing in even on college professors?"

The world is going up in smoke. According to Worldwatch Institute, consumption of tobacco set a new record last year—nearly five million tons. Most of the increase in smoking is taking place in the Third World. China is the world's largest producer of cigarettes. And even Bangladesh produced nearly 12 billion cigarettes in 1977. But rich countries are also sending poor countries the cigarettes they discourage their own citizens from smoking. For example, the US annually sends up to $66 million worth of tobacco on easy terms to poor countries under its Food for Peace program.

In purchasing technology the Third World pays exorbitantly. Is that right?

Yes. And the value of technology is much bigger than bananas.

Many development projects end in failure and disappointment. Why is that?

You need new attitudes and a sense of purpose in doing a project. It's not just a physical activity. You need motivation to continue and make things worthwhile.

Do you think most missionaries have thought through the issues of life and development to work in the Third World?

No. They have only short-term interests that they want to accomplish.

Would you support your Ministry of Religious Affairs here when it says to stop all foreign support and all missionaries?

I differentiate between the person and the style of work. No, I would not completely support the Ministry of Religious Affairs. The government is going too fast. The basic question is how the churches will work together. We are not strangers in Christ. We need to be involved in common ministry. I am open for mutuality. If we have people that God calls to other countries I don't object to that. The question now is how to erase all those colonial or semicolonial relationships. Unfortunately at the Mennonite World Conference we did not have a dialogue. We had a monologue. I happened to be one who gave a monologue.

There really is no forum of dialogue and information here in Asia for Mennonites.

No. The forums in North America do exist, but foreigners are not invited. We are given a part but only in a ceremonial sense. Bring greetings from the people of India or something like that.

What should Asian countries be learning from the experience of China?

Before we might have said much, but now with Teng Xau Ping we see that something must have been wrong with the system there too. But there is something to be learned from Mao. He tried to organize economics by constraining high living and high consumption. You can say he promoted the ascetic life, the disciplined life. He tried to always keep in mind what is the purpose and meaning of life. He combined these two. This combination of meaning in life and the material part of life always needs to be kept in tension. In the church program we just want to put this question aside most of the time.

Are you saying that the church is more secularized than Mao?

Yes. It's not that I agree with Mao all the way, but now in Teng Xau Ping we see a man who is just following the rest of the world.

What are your limits as a person who exercises influence in government?

I usually try to avoid actually working together with government officials because of the corrupt practices. So I give an analysis and help in the planning.

What are the hard choices that you have to make—like Daniel or Joseph?

Ethical practices in government in the use and misuse of money.

Are Christians called to special witness on this?

Yes. Usually our reports are not to be distributed. In my report I say the truth. This is one of my missions—to try to say the truth. Not all of our government officials are corrupt. •

South Africa jails conscientious objector

Cape Town — In its 6 December 1979 edition the Dutch Christian daily newspaper *Trouw* reported the arrest of a South African conscientious objector.

The report states South African police arrested 23-year-old accountant Peter Moll of Cape Town 4 December 1979 because he refused to present himself for military service.

Early in October he was fined 50 rand because he refused to go to the border to serve. Moll considers military service in South Africa to be unjustified at the present time because according to him a civil war is taking place in the country. To participate in that, he said, is not something a Christian can take responsibility for.

On December 4 he was unexpectedly arrested again. He was immediately condemned to 18 months in prison. The punishment began immediately. Moll is an active member of a Baptist church.

Professor John Howard Yoder of Associated Mennonite Biblical Seminaries, Elkhart, Indiana, met Moll last July. Yoder commented, "Peter Moll is one of the small circle of conscientious objectors whom several of us visiting Mennonites met during our visit to South Africa last July. Strictly speaking he is a selective objector, but a conscientious one willing to pay as much for his selective objections as a straight pacifist.

"Richard Steele, a member of the same Baptist church in the suburbs of Cape Town, is a complete pacifist. I spoke in that church my last Sunday in South Africa. Both young men are active participants in congregational life and enjoy some moral support from the congregation, even though no one else in the congregation would take this stand.

"John de Gruchy has since written that he is able to visit Moll." De Gruchy is a theologian in Cape Town.

An evangelical Christian couple who have been educating their five children at home have been found not guilty of violating the state's mandatory school attendance law. Mr. and Mrs. Peter Nobel of Dorr, Michigan, said that "there was too little religious guidance, Bible training, and discipline" in the schools from which their children were taken. Mrs. Nobel instructed her children in home correspondence courses for five levels. An educational psychologist who conducted tests of the Nobel children found that they were far above average intelligence and had attained educational levels several years ahead of other children in the same age groups.

The Year of the Child is over, but for millions of children it made no difference. In India over 20,000 tots—some as young as five—work 16 hours a day making matches. In Hong Kong sweatshops use girls under 14 to assemble pocket calculators. And Colombia's work force includes three million kids, many of whom labor in ill-ventilated, dangerous coal-mine shafts. The International Labor Organization says the use of child labor increased 20 percent in 1979 and is still rising.

Teachers invited to apply for Japan exchange program

LaVerne, Cal. (WFC) — The World Friendship Center in Hiroshima, Japan, and its American Committee are sponsoring a teacher exchange program in the interest of peace during summer 1980.

Four teachers will visit Japan where they will study Japanese peace education and Japanese culture through travel, seminars, conferences, and visits to Japanese schools. The purpose is to provide a personal, cultural, and educational experience and a context for professional growth; to give focus to peace education; to offer resource ideas for curriculum planning in peace education; and to strengthen the teacher's work for peace in the community.

The committee will select persons currently employed as teachers with full accreditation and with a commitment to peace and international understanding. The intent is to have elementary, junior high, and senior high teachers represented.

The projected cost of the exchange is $1,400 to cover the costs of travel from Los Angeles to Japan and travel within Japan. Personal expenses will be in addition to this amount.

Application must be received prior to March 15 and can be made by writing the American Committee, WFC, 2425 E Street, La Verne, California 91750. Include a resume of biographical data containing professional qualifications, employment record, demonstrated concern for peace, relationship to curriculum planning, and Japanese language facility.

Mennonites have had a significant role in the World Friendship Center. Eva Harshbarger has been director of the center, and at the present time Stan Butler, Commission on Overseas Mission missionary, is the director.

Brazilians celebrating 50th anniversary of migration

Curitiba, Brazil — German-speaking Mennonites in Brazil launched jubilee year celebrations January 1, commemorating their migration from Russia.

Throughout January, February, and March special events are planned. These include a drama, the unveiling of a monument in Curitiba on February 9, followed the next day with an all-Brazil thanksgiving service, and on February 15 with a Portuguese thanksgiving service. On February 17 a memorial will be unveiled in Bage. A week later congregations will meet to set goals for the next decade.

In 1929 thousands of Mennonites streamed to Moscow demanding immigration. For most it was denied, and many were banished to Siberia or shipped home. About 5,000, however, found refuge in Brazil and Paraguay, arriving in 1930.

God does approve of sport, doesn't he?

Winnipeg, Man. (CMBC) — A provocative discussion on the role of sports in society and the place of athletic endeavor in a Christian college was organized for mid-December 1979 by the students' sports committee of Canadian Mennonite Bible College.

Although the series yielded no comprehensive "theology of sports," it placed sports talk into the theological and ethical framework of life at CMBC.

The participants in the discussion emphasized the goodness of sport and the need for it in the life of a community. Not only does sport serve important psychological and sociological functions, it is an important activity in its own right. It is "one of the things with which one loves God," said professor Carl Ridd of the University of Winnipeg. Sport is an exercise that brings the whole human person into one focused pursuit, he said. This makes the endeavor of an athlete similar to that of a dedicated musician or philosopher.

Sport, like all play, is a symbol of the "festive affirmation of living" (Harvey Cox), noted one of the participants. It is the aesthetic response of creature to Creator. Juergen Moltmann in his *Theology of Play* suggests that play, including sport, finds its rightful place in the doctrine of creation. The purpose of man's creation, he says, is "to glorify God and enjoy him forever." Next to a response of faith and obedience (ethics) it is important to respond to God aesthetically. Sport is carefree play, a celebrative affirmation of life, a loving response to God.

The participants in the discussion also warned that the good and beautiful can easily turn into the bad and ugly. The goodness of sport becomes twisted and distorted when athletes turn into jocks who become so enamored with their physical skills and looks that they lose sight of the true meaning of play.

The perversion of sport also happens on a team level when winning becomes the only thing. The game then becomes a means of expressing aggression and indeed, warfare, said one participant. The festive celebration of life turns into an egotistical display of domination.

The distorting element may also creep in among spectators, said Adolf Ens, professor at CMBC. When spectators turn into fans vicarious participation in sport turns into partisanship and hype. Spectators then no longer see the beautiful play but the play that scores against the opposition, he said.

Federal officials estimate that one of every three Americans with a drinking problem is a woman, compared with one of six a decade ago. But the alcoholism figures are only one part of a much wider trend. In the wake of the revolution in sex roles and gains in female employment, women are increasingly afflicted by a range of social and physical problems that used to be largely the domain of men. It is a phenomenon that some describe—in a much-disputed analysis—as "the dark side of female emancipation."

The Mennonite Camping Association is planning another biannual conference to be held April 7-10 at Camp Mennoscah, Murdock, Kansas. The theme is "Church and Camp: Partners in Adult Education." Workshops and seminars include family camping, adventure camping for adults, theology of land use, *God-Man-Land*, integration, special needs camps, young adults, and retreating in the 1980s. For more information write: Orv Gingerich, 1016 North Wahsatch, Colorado Springs, Colorado 80903.

White-collar crime costs the United States economy $44 billion a year. That's 11 times the cost of more publicized crimes against property. And according to the Joint Economic Committee of Congress, if the costs associated with antitrust price fixing and fraud against government programs were included, the total bill for white-collar crime would exceed $200 billion.

Record

Calendar

February 8-9—Mennonite Disaster Service all-unit meeting, First Church, Saskatoon, Saskatchewan

February 8-12—Council of Commissions, First Church, Newton, Kansas

May 12-13—Mennonite Media Council, Nashville, Tennessee

Canadian

February 7-9—Evangelism workshop, Canadian Mennonite Bible College, Winnipeg, Manitoba

February 22-23—Conference of Mennonites in Manitoba, First Church, Winnipeg, Manitoba

Western

February 17-19—Bible lectures, "The Bible Speaks," by Willard Swartley, Bethel College, North Newton, Kansas.

Deaths

John J. Esau, pastor and traveling evangelist under the Home Missions Board of the General Conference, died January 13 in Mountain Lake, Minnesota. He was 79. Though totally blind for over 50 years, Esau traveled extensively throughout the US and Canada in a ministry of evangelism to Mennonite congregations. During a portion of his ministry he served with Grace College of the Bible in Omaha, Nebraska, and in General Conference pastorates in Ohio, Montana, Minnesota, and Oregon. He gave most of his energies to a ministry of evangelism and spiritual renewal services in local congregations. He grew up in Mountain Lake and returned to live there for his last 23 years. He was ordained to the ministry in 1927 at the Ebenezer Mennonite Church in Bluffton, Ohio. J. J. Esau officiated at the ordination of his son John, who is now pastor of the Bethel College Mennonite Church in North Newton, Kansas. Esau married Elvina Augsburger of Bluffton, Ohio, on 24 June 1926. She died 11 September 1960. In July 1962 Esau married Arvilla Geiger in Pandora, Ohio. In addition to her and son John, a sister, Anna Esau of Mountain Lake, survive. Funeral services were held in Mountain Lake on January 16.

Ministers

Heinz Janzen has accepted a call to be pastor of Trinity Church, Hillsboro, Kansas. He will be assisted by his wife, *Dotty*, who has training in various areas of pastoral ministry. Their duties will begin on October 1. Presently he is serving as general secretary of the General Conference, a position he has held for 10 years. Prior to that he served as pastor of two churches in Ohio and Illinois.

Janzen

Gary Stenson, pastor at West Swamp Church, Quakertown, Pennsylvania, since 1969, has accepted a call to the pastorate at Calvary Church, Washington, Illinois. A Carlock, Illinois, native, Stenson has also served churches at Beatrice, Nebraska, and Pawnee Rock, Kansas. He is a graduate of Bluffton (Ohio) College and of Mennonite Biblical Seminary, Elkhart, Indiana. He is serving as president of the Eastern District. His term of service will begin sometime in August. Walter Dyck is Calvary's pastor during the interim period.

Principal

Applications are invited for the position of principal at **Rosthern Junior College**; a Mennonite residential high school (grades X, XI, XII).

Required qualifications:
- recognized teaching certificate
- theological training preferred

Please direct all applications and inquiries to the RJC board chairman prior to February 28.

Send to: **Henry W. Harder**
Box 412
Hanley, Sask. S0G 2E0

MCC (Canada) invites applications for a **Voluntary Service** assignment in **Ostia, Italy** (near Rome)

Assignment: a ministry — social and spiritual—to Jews who have emigrated from the USSR.

Applicants: must speak Russian and be able to teach the English language.

For information contact: Personnel Services, MCC (Canada), 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8; Telephone (204) 475-3550.

Teacher Wanted

Swift Current Bible Institute is now receiving applications for a teaching position. Starts September, 1980. Send transcripts of academic records and resume to David Ortis, Principal, **Swift Current Bible Institute**, Box 1268, Swift Current, Saskatchewan S9H 3X4.

Have mercy

Vern Ratzlaff

Hebrew thought had much to say of God in terms that avoided abstraction but emphasized emotional states well known to people of the community. And of the many rich terms used, few have a wider range than "mercy." Calling it an emotion doesn't do it justice. For the Hebrew it was an emotion that invariably expressed itself visibly. Mercy belongs to God; one of the most repeated of all statements in the older testament is that his mercy endures forever. (Remember the cumulative impact of Psalm 136.) His mercy was exhibited through the exodus—in history—(Exodus 15:13), but it is also evident in nature around us (Psalm 119:64).

Mercy is often related to other characteristics of God. Sometimes it is related to truth. Truth is not an abstract idea but an attitude of trustworthiness—being faithful to one's promise. Sometimes mercy is seen as God's trustworthiness evidenced in his covenant loyalty. At other times mercy and justice are joined together, where they become one's whole duty (Zechariah 7:9). Since mercy is the characteristic way of God's dealing with us, it becomes the key to our dealing with each other. The key to understanding it is to experience the full expression of it in our own life as given so freely by God. It is given not because mercy itself—love in action—*is* justice. God gives us not what we *deserve* but what we *need*.

This is precisely where the concept of mercy in Hebrew thought was such an offense to the Greek/Roman world. "The doer shall suffer" was the motto of the Greek world. Guilt was the human lot. For offenses against deity or fellow humans there might be assuagement but not the mercy of forgiveness. Certainly the gods couldn't extend mercy—the pagan concept of justice forbade *that*. And for the individual to show mercy was to demonstrate weakness where strength was needed.

For Jesus to remind his friends that they should show mercy because they had received it—that they should show mercy so they might *continue* to receive it—cut across the pagan understanding of the universe.

Mercy, an emotion that invariably finds visible expression, that moves us at the deepest and most intimate levels (cf. Paul's "bowels and mercies," Philippians 2:1, as the King James Version has it), literally is "gut feeling."

God's mercy to us is expressed in his pledge for all eternity by the triumphant refrain of Romans 8:38, 39: "For I am sure that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord."

God's mercy laments for those still without hope, and calls the enemies of God to become the friends of God.

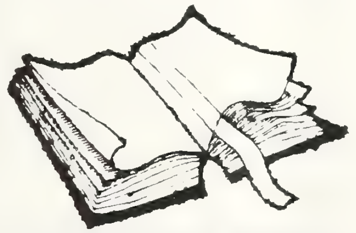
"I have chosen mercy and not sacrifice," Jesus reminds his listeners twice in Matthew (9:13, 12:7), but expands the Hosea quotation by adding, "For I am not come to call the righteous but sinners to repentance."

Mercy is more than a quick tear for an unread document; it recognizes our complicity in the suffering created by our personal greed and corporate participation in systemic oppression. It recognizes the need to act in Winnipeg and not only point to South Africa.

Mercy involves itself and is essential for action. Aristotle, in his introduction to *Politics*, maintains that one of the functions of politics is to purge the audience of emotions such as mercy and pity so that it might be cool and ruthless in dealing with life situations. But for Jesus, mercy is the very motive to action.

Have mercy. Look on others with the attitude of Jesus, who identified himself with the downtrodden, with those being politically manipulated, with those being religiously shortchanged, with those being economically browbeaten, with those enslaved by self, society, and Satan.

And how happy—how fortunate—are we then, for then God's own mercy will redeem our lives. *Fifth in a series of ten.*



Open your Bible

Vern Ratzlaff is the executive director of MCC (Manitoba), 1483 Pembina Highway, Winnipeg, Manitoba R3T 2C7.

Ann Marchand: "Whether I'm called Catholic or Mennonite isn't important; but I want to live an ethical life according to Jesus."

Ann makes plans together with Lauren Friesen, pastor of the South Seattle church.

Peggy Kilborn Newcomer

MVS became pastoral internship

As a child in a Wichita parochial school Ann Marchand wanted to grow up to be like her teachers—serious Catholic sisters who demanded quality. "When they stopped wearing habits, I wasn't nearly so impressed;" she laughs, "but the idea of the religious life continued to intrigue me."

Ann studied toward a BA in social work from Kansas University. She had become acquainted with Mennonites in the Wichita area through peace activities in the early 1970s. When graduation time approached and she was looking for a religiously oriented service opportunity, she applied to Mennonite Voluntary Service and was accepted in the Seattle I unit.

When Ann arrived in the Northwest she wasn't sure if she'd attend a Catholic or a Mennonite church. For a while she alternated Sundays. But she soon found herself regularly with Mennonites because of the small size and informality of the congregation.

Ann worked two years on the crisis outreach team at Seattle Mental Health Institute. Originally she planned—after her MVS term—to go to graduate school, perhaps continuing in social work. But through her experience at this secular mental health center Ann realized she wanted to be involved where she could directly address religious issues. Today she is a seminary student.

"My decision to go to seminary was coming to grips with the fact that I wasn't serious about being a nun anymore," she says.

Ann enrolled at Associated Mennonite Biblical Seminaries. Arrangements were made to extend her MVS term one year and to earn six hours seminary credit working as a pastoral intern to Lauren Friesen at South Seattle Mennonite Church.

"My internship grew out of my experience with this congregation," Ann explains. "I wasn't ready to go right back to school; I wanted to have some practical experience working in *this* church."

Pastoral internship. During the early morning—in the MVS I unit house overlooking busy 15th Avenue on Seattle's Capitol Hill—Ann usually spends three hours daily at her studies. She reads from a list of books suggested by Lauren. Every two weeks they meet formally to discuss her written evaluation of each book's content and how it can be of use in pastoral ministry. The list covers Anabaptist and Christian history, sermon preparation, role of the minister, pastoral counseling, and ethics.

Ann also reads carefully from the Scriptures—one book at a time—and uses a commentary. She keeps a spiritual journal (part of her contract with the seminary), privately evaluating insights from her studies and her work as a minister.

And she studies Greek. Lauren Friesen offers a Tuesday evening introductory Greek class to the whole congregation. Ann participates.

Afternoon activities include visitation, planning youth activities, and sermon preparation.

There aren't many elderly or shut-ins in the Seattle congregation, so Ann has been visiting folks in a nursing home. She is also investigating possibilities to visit women in prison.

Ann teaches the teenage Sunday school class and sponsors their social activities.

Preparation for once-a-month worship responsibilities is the most time consuming. Library research, reading, coordinating with Lauren; in all she spends 30 hours preparing one morning's worship and sermon.

Once or twice a week Ann ends daytime activities with 5:30 p.m. mass at St. Joseph's Catholic Church. "This is important to me," she explains. "Mennonite worship is so unstructured; I miss ritual and liturgy. I think also that Catholics put more emphasis on meditation and prayer, and I need this reinforcement. But," she continues, "there's no sense of community at that worship service. For that I go to the Mennonites." Ann has begun meeting weekly with a small group of Mennonites for early morning prayer.

Certainly feminism is central to Ann's sorting out her pastoral role. "There are no female role models," she points out. "What does a woman minister do? There's a lot of pressure in my position. If I don't do well, some people will say, 'Well, women just can't do it.'

"I feel the importance of first impressions, and for the sake of credibility I don't wear jeans as often as I'd like. But I am excited about being a model for the next generation.

"This community is very supportive, and I expect seminary to be the same. But then what? Maybe in four years there will be a lot of change."

The future. Ann is not certain about ordination or a pastorate. But she could see herself working in a prison or hospital chaplaincy. "I like working directly with people in need," she observes. "That was the rewarding part of mental health work. Maybe I'll work in a soup kitchen. The Catholic Worker type of community appeals to me—direct service in a Christian context."

Is Ann Marchand still a Catholic or does she now consider herself a Mennonite? "Neither," she exclaims. But she's quick to point out her name in French means "merchant." Translated into German it becomes "Kauffmann," which ties her directly to ethnic Mennonites. "Whether I'm called Catholic or Mennonite isn't important," she summarizes, "but I want to live an ethical life according to Jesus."

Meditation

A prayer for voluntary service

Holy Week, 1979, Philippines

Oh Lord, be merciful to us and to our structures that keep us apart rather than bring us together.

Oh Lord, look kindly upon your North American voluntary service programs now in this hour of need. Give power to all who serve and strength to those who organize. Most of all, Lord, give a unified vision that will nurture the seeds that have been planted for two generations so they can grow into a full-formed plant that can stand proudly as a partner in the kingdom.

Oh Lord, give us courage to dream of voluntary service structures that not only train for discipleship but hold the promise of lifelong alternatives. Give us structures that give power, growth, life, and deep resources of spiritual strength.

Oh Lord, in this age of growing bureaucratization give us extra vision and insight to build our structures to fit the real needs of human growth, gospel witness, and justice. Look kindly upon us in our need, for we are so limited in our strength and capacity for unity. Heal us individually for the task ahead of us.

Oh Lord, we pray for a new consensus among us that will energize all of us who seek to build alternative styles of disciplined witness. For those who coordinate and organize we pray that new resources of humility might flow forth along with the courage to speak from the powerful urgings of the Spirit.

Oh Lord, for those whose travel schedules are too long with the press of church relations and volunteer pains and hopes, we pray that they might find new resources for authentic growth. Give release to those whose vision has been dimmed by the pounding press of budget concerns, meetings, conferences, and issues they may never have chosen to call important in the work of your kingdom.

Oh Lord, we have known for years that the total vision that might have been given to us in voluntary service may be far richer, holding much broader boundaries of mission and service than we have thus far realized. We confess that we have not fulfilled that vision because we have grown tired of too many meetings, too much travel, too little faith in financial support and too much fear of our own immaturity. At times, Lord, we have listened to the voices of caution rather than the voices of global vision. Forgive us.

Oh Lord, our schools and our congregational training have too often been steeped in professional expectations rather than immersed in values that evoke service. Give us biblical teaching, spiritual formation—total models of spiritual, intellectual, and physical growth that will equip and sustain us for ministry.

Oh Lord, in service give us a new ministry of prayer that stands as a firm foundation in the midst of so many competing trends and practices. Teach us again to pray.

Oh Lord, give us more clearly a long-term vision for ministry that raises the demands of truth as it encounters our civilization and breaks open the myths of false hopes and heathen worship.

Oh Lord, we sense in our bones that the North American Mennonite community may now have reached the height of its modern awakening. We sense that it may continue for decades, perhaps centuries to live off the endowment of energy and wealth accumulated by our people. But we sense, Lord, that the energy of the Spirit may leave us unless we listen keenly to the still small voice in the wind. Lord, give us ears to hear and consciences to respond.

Oh Lord, be merciful to us in this hour of need. Amen.

Gene Stoltzfus

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The Mennonite

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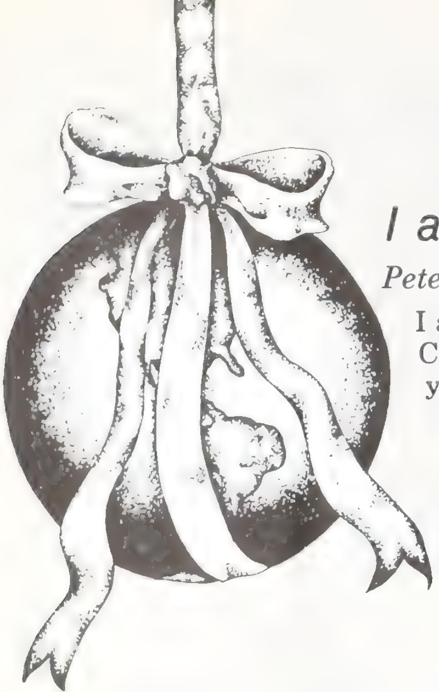

I am the earth . . . cherish me

Peter J. Ediger

I am the earth . . . cherish me.
Cherish me and I will serve you well
you and your children and your children's children.
But if you exploit me, trample and abuse me
we will die together.

I am the earth . . . cherish me.
Cherish my soil perpetually pregnant with the promise of life
for you, your children, and your children's children.
But if you erode me, strip me, rape me
we will die together.

I am the earth . . . cherish me.
Cherish my air the essential breath of life;
cherish my water the refreshing renewal of life
for you, your children, and your children's children.
But if you poison and pollute me
we will die together.

I am the earth . . . cherish me.
Cherish my plants providing food for hunger
and shade for cooling and beauty for seeing
for you, your children, and your children's children.
But if you defoliate me
we will die together.

I am the earth . . . cherish me.
Cherish the creatures drawing life from me
and giving life in turn
for you, your children, and your children's children.
But if you eradicate the creatures from my breast
we will die together.

I am the earth . . . cherish me.
Cherish my caretaker creatures, your sisters and brothers;
cherish their humanness—their bodies, minds and spirits
for you, your children, and your children's children.
But if you debase and dehumanize each other
we will die together.

I am the earth . . . cherish me.
Cherish my Creator the Word who gives me form and life;
cherish my mystery, my awe, my wonder
for you, your children, and your children's children.
But if you deny my Creator
we will die together.

I am the earth . . . cherish me.
Cherish me and I will serve you well
you and your children and your children's children.

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The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

95:07 12 FEBRUARY 1980

A PEOPLE OF THE WORD

IN AN UNCERTAIN WORLD—

THE BIBLE IN MENNONITE HISTORY

John Friesen

Mennonites throughout history have viewed themselves as a people of the Word. Close scrutiny of our history reveals though that our view and use of the Bible have changed greatly. Understanding these changes and their effects may help in the discovery of the significance of the Bible for today.

The era before Anabaptist-Mennonite beginnings. To understand the place of the Bible in the Anabaptist-Mennonite experience it is important to see the developments that went before.

The Bible arose in the cradle of the church. The early church was evangelizing, teaching, baptizing, and expanding rapidly *before* it decided which writings were to be the authoritative witnesses to God's revelation in Christ.

By the late second century the church had decided the Jewish canon was an authoritative promise and prophecy to Christ's coming. The church was slower in accepting Christian writings as authoritative. The writings of Paul and the four Gospels were widely used, but it was not until the third century that the church began to consider them as canonical Scripture. The exact number of writings in the New Testament was not officially fixed in the Roman church in the West until the council at Rome in 382. About the same time Jerome prepared a new translation of the whole Bible, the Vulgate. It became *the* Bible for the Roman Catholic Church up to the 20th century.

For the medieval Roman church an important factor in interpreting Scripture was "tradition." By tradition they meant the interpretations given to the Bible by the early church fathers. These interpretations frequently became more significant than the biblical texts themselves.

During the Renaissance and Reformation there was renewed interest in the Bible. New critical texts of the Bible were produced. The reformers Luther, Zwingli, and Calvin rejected tradition and accepted the Bible as the sole basis for Christian faith.

Anabaptists' view of Scripture. The Anabaptists' view of Scripture is difficult to characterize in a few sentences. Anabaptists did not originate with one person as the Lutherans did, nor did they have one central authority as the Roman church had. Anabaptism was a widely scattered movement, springing from diverse cultural contexts. The Anabaptists' view of the Bible varied all the way from literalism to spiritualism. After some time though, some generally accepted views and practices began to emerge.

Mennonites have always viewed themselves as a people of the Word.

Anabaptists adopted the Reformers' concept of the Bible as the sole authority. They maintained, however, that the Bible was authoritative *both* for faith in God, *and* for the manner in which the Christian lived, e.g. pacifism and material sharing. They further emphasized that the Old Testament was a witness to the promise of God's revelation in Christ, and the New was the witness to that revelation in Christ. Thus—for *faith* and *life*—the New Testament was normative.

Their interpretation of the New Testament was Christ-centered. They determined their understanding of the New Testament from the perspective of Christ's life, work, death, and resurrection.

Anabaptists maintained the proper context for interpreting Scripture was the local believing community—not the inspired individual, nor the scholar, nor some remote ecclesiastical official. Some of the most important Anabaptist writings reflect community views rather than individual opinions, e.g. the Schleitheim Brotherly Union, the writings of Peter Ridemann and Pilgram Marpeck.

The most divisive issue was the relation of the written Word to the inspiration of the Holy Spirit. Some believed that God's revelation regarding faith and life was contained in the Bible; others argued that the Holy Spirit could reveal radical new views which were not in the Scriptures. The dangers and excesses of the latter position eventually caused the first view to become normative.

The Bible in Mennonite orthodoxy. The era from the mid-16th to the early 19th century can be described as the era of Mennonite orthodoxy. Because of persecutions and legal restrictions Mennonites were forced into geographical enclaves where they developed remarkably close-knit communities and common views on many issues.

To guide them in their interpretation of Scripture many Anabaptist-Mennonite communities developed confessional statements, e.g. the Dutch Dordrecht confession in 1632, which was also adopted by the Palatinate Swiss in 1660, and the Prussian confession in 1660.

Mennonites also produced catechisms which were concise summaries of essential beliefs. Since these catechisms were memorized they provided church members with a common method for interpreting the Bible.

Two issues which received a lot of attention in biblical interpretation during this era were church discipline and nonresistance.

The concern to find the right form of church discipline expressed some important biblical emphases, but it also had negative effects. It caused church divisions among the Dutch (Frisian-Flemish) and among the Swiss (Mennonite-Amish).

The emphasis on nonresistance became an increasingly significant witness against nationalism as European nations turned to citizens' armies.

For the various groups of Mennonites the Bible remained the basic guide for faith and life. It was the basic content for sermons. In some areas sermons became largely a summary of the history of salvation from Genesis to Revelation. In some Mennonite communities the Bible formed the basic school curriculum.

Influence of Pietism and Revivalism. During the 19th century Mennonites in Europe were influenced and changed by Pietism. From the Netherlands in the west to Russia in eastern Europe, Pietism provided a new perspective from which to read Scripture. It emphasized Bible reading and prayer meetings in small groups led by lay people. It also pioneered foreign missions. In its early stages it rediscovered the social and ethical implications of the Bible. In its later expressions it became quite chiliastic.

> *Anabaptists maintained that the proper context for interpreting Scripture was the local believing community—not the inspired individual, nor the scholar, nor some remote ecclesiastical official.*

Pietism began within state churches where church membership was on the basis of infant baptism. In this context Pietism stressed that being genuinely Christian required having a definite, even datable conversion experience. Within Mennonite communities this Pietist separation of conversion from church membership individualized and internalized Christian faith. The Bible was consequently read from this perspective.

In America during the same century Mennonites' view and use of the Bible was affected by Revivalism. Revivalism was Christianity interpreted into a frontier setting. The main method was the mass revival meetings. The call was for individual conversion. In the mobile frontier setting the content of the message lacked a dimension of community. Ethics was frequently reduced to a few personal dos and don'ts. Revivalism placed renewed emphasis on Bible study, prayer meetings, and missions.

The influence of Modernism and Fundamentalism. These have had a predominant influence in this century.

The movement called Modernism occurred both within Roman Catholic and Protestant churches. With respect to the Bible, modernists argued that the intellectual tools of various disciplines—e.g. of history, philosophy, and literature—ought to be utilized in the interpretation of Scripture. The message of the Bible which resulted was less supernatural and more closely related to the social, economic, and political concerns of people's everyday lives.

The reaction was swift and defensive. The Roman Catholic Church retreated to the interpretation of the biblical witness as outlined by Thomas Aquinas. Protestants in the Revivalist tradition retreated to about seven "fundamental" beliefs. They also adopted the King James Version as the only correct Bible.

As the controversy developed, Fundamentalists affirmed that the Bible was not only the textbook for key doctrines, e.g. the deity of Christ and the substitutionary atonement of Christ's death, but that it also was authoritative when it referred to other issues, e.g. historical events and creation.

The combative spirit of Fundamentalism caused numerous divisions over biblical interpretation. It taught that true (fundamental) Christianity consisted of believing a few key doctrines.

Re-analysis of Anabaptist-Mennonite roots. Many Mennonites felt uneasy about both the humanistic bent of Modernism and the creedal approach of Fundamentalism.

From the 1920s to the present numerous Mennonites have attempted to rediscover new approaches to Bible study and to the biblical message by analyzing their own heritage.

This approach has borne some important results. The centrality of the congregation in studying and interpreting the Bible was rediscovered. The importance of promise and fulfillment for understanding God's revelation in Christ was rediscovered. The biblical message as *both* a call to *faith in God* and a call to a *new way of life* was rediscovered.

Nevertheless, within Mennonite communities the influence of Modernism-Fundamentalism continues.

Conclusion. The Mennonite communities' views and use of the Bible have varied greatly through history. Maybe if Mennonites understand this history we will be able to move forward to develop an adequate understanding and use of the Bible. Knowledge of this history may at least help to avoid absolutizing the view of one or the other of the influences. *First in a series.*

3399

From a Colombian

Doug Hostetter—about a year ago—studied and worked in Colombia for two months. Doug says he had previously believed Colombia was one of the few countries "with moderate prosperity, democratic institutions, and a civilian government." His experience contradicted these impressions. He found much repression and suffering.

But he also discovered a small but vital group of Christians who are trying to follow the Christ of the Bible. The following is a letter from one such Christian. The writer is not identified for obvious reasons. Doug passed the letter on to The Mennonite.

It is important that I write to alert you—and through you the world—to the rapid increase in repression, torture, and authoritarian rule in Colombia.

The world press hails Colombia and Venezuela as lighthouses of democracy and freedom in a dark sea of Latin American dictatorships. In some measure we were spared the brutal dictatorships of the southern cone of South America.

In 1978 Julio Caesar Turbay Ayala was elected president of our republic by 18 percent of the voting population. Without an earned high school diploma and not belonging to blueblood lineage, his success is quite an accomplishment. But it must be seen as the culmination of political dealing and as the victory of a new and powerful emerging financial class backed by money from industry, contraband, illegal emerald trade, drugs, and speculation.

In a strange ceremony within a month after taking office (the main speaker was the minister of defense, Camacho Leyva), President Turbay announced a new Statute for Security, ostensibly to deal with crime and insecurity which run rampant throughout the country.

The new law had to do with "offensive writing" on walls (one year in prison), the "occupation of public places" (one year), broadcasting news or "commentaries about public order or illegal strikes" (suspension of license). There were also clauses related to kidnapping, military justice, armed groups, and powers of mayors.

The Statute for Security has not received unanimous support, although a divided Supreme Court—after striking down several articles—declared it constitutional. When judges openly criticized it the government demanded their resignation and used the minister of justice to sharply reprimand them, demonstrating that in Colombia—like under any dictatorial regime—dissent is not acceptable.

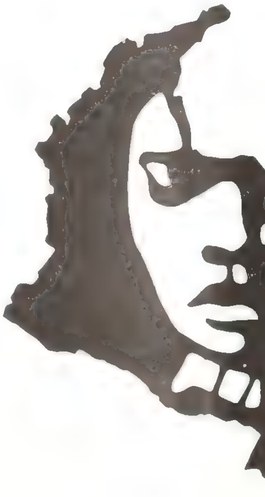
Increase in cost of living. It was no coincidence that these drastic measures were announced shortly before sharp increases in the price of gasoline and bus fares. An increase in bus fares is traditionally an explosive issue in a country where busses are the main means of transportation.

The people have seen the value of the peso slide 74 percent in the past seven years. Fifty percent of the workers earn less than minimum wage (84 dollars a month). Eighty percent of the Colombian homes don't earn enough to even live half decently.

All this while profits have risen enormously for the large corporations. During the four-year period between 1967 and 1970 the incredible sum of $103,875,000,000 left the country in profits, interest, loan repayments, and royalties.

The Statute for Security paves the way to maintain this disparity by suppressing worker strikes, dissent, protest, organizing, and such things as peasant takeovers of unused land.

Arrests and tortures. Shortly after the Statute for Security took effect, the army began night roundups of university students and suspected "subversives."



For some days following the arrests the Military Institutes Brigade (BIM)—in charge of these operations—systematically denied information to families as to whereabouts of loved ones.

In less than a week's time in October there were 236 arrests in Bogota, and in a single day there were a reported 600 raid permits. Slowly the facts emerged as lawyers—who themselves were threatened and abused for their defense of these political prisoners—began locating the arrested persons mainly in various military garrisons. It is reported that in the Bogota area some 2,200 persons are being held.

Uniformly the prisoners reported long interrogations and brutal torture.

In a recent letter 20 university students in the Carcel Modelo (Model Prison) wrote, "From the first moments of the raids we were subjected to long interrogations and then taken to dark cells where we were blindfolded. Shortly we were taken to cold rooms where we were struck with blows over our entire bodies.

"Nor did we have to wait for electric shocks, forced hunger, and sleeplessness. We weren't given water, and we were threatened with death—not only our own but that of our relatives as well. Moreover our women companions were handled while naked as much as (their tormentors) wanted to."

Besides these horrors there are repeated rapings of the women prisoners as well as threats and tortures to relatives of people being sought by the military. These threats sometimes resulted in parents being intimidated to such an extent as to search for their own hiding children to turn them in, or to search for friends of their children in a desperate gamble for the latter's freedom.

Before being released tortured prisoners must sign statements saying they were properly treated.

There have been murders of several prominent leftist leaders. Recently a rightist paramilitary terrorist organization resurfaced, the AAA (American Anticommunist Alliance), thus increasing the climate of fear and causing

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Christian

This letter is not from a Mennonite Christian, but our Commission on Overseas Mission has several missionaries at work in Colombia. Some of our workers express concerns very similar to the letter. Here is a house church that meets regularly in the home of COM missionaries Gerald and Mary Hope Stucky.

several defense lawyers to withdraw from the scene.

Bowing to a wave of protests regarding the tortures, the government ordered an investigation. Congress initiated an investigation, but when they summoned the director of the Institute of Legal Medicine, Silva Pilonieta, to testify regarding their investigations of the alleged tortures, he said that there were no copies of the report to be had. The only one available was in use in the government investigation and was thus classified (*El Tiempo*, 22 November 1978).

The liberal and conservative press have given prominent coverage to the government's justifications for the Statute for Security and for the raids in which allegedly subversive material has been seized. Nevertheless, the truth is that Colombia has lived under a government-declared State of Siege (martial law) with only brief interruptions for at least the past 25 years. And now, to top off the farce, President Turbay is pushing through a "judicial reform," whose main purpose is to legitimize the State of Siege and the Statute for Security (through congressional approval) so that both of these conditions become the normal state of affairs in Colombia. This is expected to occur midway through 1979 at which time the official State of Siege and Statute for Security can be lifted (presumably to the credit of the Colombian democracy) without affecting in the least the repressive powers of the government nor the shrinking freedoms of the common citizen.

The church. Where has the church been during all this? Two bishops of the powerful Catholic Church have raised their voices in protest. Since the Colombian Roman Catholic Church is not noted for its progressive stance, its general silence hasn't surprised anyone.

The Protestant churches—a tiny minority forged through years of persecution—do not have any clear focus on their roles in such issues. On the one hand, having suffered ostracism and persecution, the Protestant community has tended to see itself somewhat as pilgrims and strangers in a hostile society. Since its ranks are overwhelmingly filled from the lower classes, it shares with all poor and powerless that common characteristic of marginality to society's decision making. This also enables us to be aware that we too suffer the effects of the injustice and oppression of the rich and powerful who dominate the nation.

The situation of repression and tortures has been talked about in our Christian community. But within a matter of weeks from the time it had been raised, a brother of one of the young men who was attending the services was arrested at the university along with some 60 others. Our friend was frantic and searched for his brother to no avail. Finally the BIM admitted his arrest. After being under arrest for about a month he was released following his acquittal under military justice.

Why do I write you? The climate of repression and fear is becoming worse. We need your support, your solidarity. We need to know that we are not alone. We know that multinational industries have a vested interest in keeping wages down and profits up, and in eliminating labor union activity. We know that the US government has a vested interest in keeping Colombia within its sphere of control and in preventing any basic changes from taking place which might alter that control even if they meant justice and opportunity for us.

But we also know that North American Christians who care are more numerous and, when mobilized, are more influential than those who support this kind of repression. We have seen how you helped end the American war in Vietnam. We have seen how you have brought pressure to bear on the Pinochet dictatorship in Chile, and we are confident that you will support us in our moment of need.

We ask you to pray for us—the Colombian people—and for yourselves and your government. We ask you to write your congresspersons, alerting them to this situation and asking them to check into US military aid to Colombia which is being used against us and in violation of human rights.

We realize that Colombia seeks to maintain a well-polished image before the North American public and at the same time sell a lot of coffee (337.5 million pounds in the US last year). We urge a boycott of Colombian coffee as a means of speaking the kind of language that can be heard.

By doing the above you become the voice of the voiceless poor of Colombia and Latin America, of the citizens who have disappeared, of the prisoners who are being condemned to torture and long imprisonments without a fair trial.

May your reward be the satisfaction of sons and daughters who hear the King say to you, "Come blessed of my Father . . . for inasmuch as you have done it to one of the least of these my brothers, you have done it to me" (Matthew 25:34, 40).

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Hardcover, $4.50; in Canada $5.20
Paper, $2.95; in Canada $3.40

News

Chrisman sentenced to one year of Mennonite Voluntary Service

Bruce Chrisman of Ava, Illinois, who was convicted 3 December 1979 of failure to file an income tax return in 1975, was sentenced January 2 to one year in Mennonite Voluntary Service. Chrisman is a war-tax resister. He believes conscientious objectors should be exempt on First Amendment grounds from paying that portion of federal income tax that supports the military.

Judge J. Waldo Ackerman of the US District Court in Springfield, Illinois, ordered the unusual sentence, giving Mennonite Voluntary Service (MVS) staff 30 days to work out a program with Chrisman.

"I'm amazed," said Chrisman. "I feel very good about the sentence. The alternative service is probably the first sentence of its kind for a tax case. I think it reflects the testimony in the trial and its influence on the judge." Chrisman could have been sentenced to one year in prison and a $10,000 fine.

Chrisman and his wife, Mary Anne, and two-year-old daughter, Vanessa, live on a small farm near Ava. Plans are for them to join MVS as a family. They will remain in their home community and engage in prison ministries and peace education work along with their farming. Charles Neufeld, regional MVS administrator, is working with the Chrismans and a local support committee headed by Ted Braun, pastor of United Church of Christ in Carbondale, Illinois, to give guidance to this ministry.

At the November trial Bob Hull, Jim Dunn, and Peter Ediger joined with Chrisman in testifying to Christian conviction against warfare, including payment of taxes for support of war. When the prosecution cross-examined Chrisman from the Bible they also called Ediger as a trial witness. Ediger, who is director of Mennonite Voluntary Service, articulated Mennonite pacifist beliefs and how the tax code infringes on the First Amendment rights of religious pacifists. Dunn, who is pastor of the First Mennonite Church in Champaign-Urbana (Illinois), was a character witness. Hull, secretary for peace and social concerns of the General Conference Mennonite Church, and Ediger testified about Mennonite beliefs during the earlier pretrial hearing.

An appeal of the case has been filed by Chrisman's attorney, Jeffrey Weiss, not to contest the sentence, but to test the court's rulings denying relevance of First Amendment rights in this case. Persons interested in helping with court costs may send a contribution to the Commission on Home Ministries, 722 Main Street, Newton, Kansas 67114, designated "War Tax Alternative Fund."

The Chrismans are ready to share their faith and concerns for peacemaking in their community and beyond. Persons or churches interested may write them at Route 2, Ava, Illinois 62907.

HUNGER: *Despite good crops hunger stalks hundreds of millions*

Mennonite Central Committee food and hunger concerns office has released a series of articles presenting an overview of the world hunger problem. The Mennonite *will publish an edited version of the series. For readers who would like single articles or the entire series they are free for the asking. Write: Food and Hunger Concerns Office, Mennonite Central Committee, Akron, Pennsylvania 17501.*

Akron, Penn. — Headlines in 1974 read: "Grain prices go through the roof"; "Malthus may have been right"; "Food situation critical in South Asia; churches mobilize massive response."

The food situation was critical from 1972-75. Food prices did go through the roof in North America and in poor countries. People starved in South Asia and the Sahel region of Africa.

What has happened since 1974? Blessed by a series of five good crop years worldwide, the feeling of panic has largely disappeared. There have been spot shortages in Africa, Indochina, and currently in Bangladesh and India, but overall the food supply situation is much better now than in 1974.

However, the long-term food outlook appears frightening to many economists. John Mellor, agricultural economist and author of several books on development, predicts the food gap might increase to 185 million tons by 1990. This is five times the shortfall in the relatively good crop year of 1975.

Only some of the 19 resolutions of the World Food Conference (Rome, 1974) have been implemented. These include some aspects of an international grain reserve, more funding for agricultural research, an international fund for agricultural development, and increased food aid to food-deficit countries.

But little or no progress has occurred in an early warning system on food and agriculture, a reduction of military spending, trade adjustments, and land reform. These latter issues are some of the fundamental hunger issues.

Statements on the number of people malnourished are illusive and imprecise, although the numbers have undoubtedly dropped from the critical days of 1974. But the number of persons has not diminished as greatly as it should have in light of the better crops.

A National Academy of Science study in 1977 said, "Possibly as many as 450 million to a billion persons in the world do not receive enough food."

There are reasons why the number of hungry do not diminish in direct proportion to the world's supply of food. The more obvious reasons are: (1) continued population growth; (2) increased production in the developed countries; (3) lack of employment in the poorer countries to enable persons to purchase the food that is more readily available; (4) political/military struggles in Southern Africa, Indochina, and Nicaragua, disrupting normal production and distribution; (5) no progress in land reform; (6) continued bidding up of the available food resources by the more affluent in Japan, Europe, North America, and the Soviet Union; and (7) lack of adequate distribution mechanisms.

Artura Tanco, Philippine minister of agriculture and president of the World Food Conference, outlined the problem succinctly when addressing the September 1979 meeting of the council, "The real problem in overcoming hunger and malnutrition is not physical or technological but political." Clearly the past five years have shown that increased production alone will not solve the world hunger problem. More fundamental and far-reaching actions are needed. Christians can help create that concern. Attention to the fundamental problems that keep up to one-fourth of the world's people malnourished is essential. *Paul Longacre, MCC secretary for Food and Hunger Concerns*

MCC 1979 ANNUAL REPORT

Seeds of Hope

"The kingdom of God
is as if a man
should scatter seed
upon the ground,
and should sleep
and rise night and day,
and the seed should
sprout and grow,
he knows not how."

Mark 4:26,27 (RSV)

In 1979 the world was troubled by news of the boat people, land refugees and millions starving in Kampuchea (Cambodia). Nuclear stockpiles grew, while the world reacted to an accident at Three Mile Island.

An Islamic Republic was established in Iran; Egypt and Israel signed a peace agreement. Pope John Paul II traveled the globe, a new prime minister was elected, then quickly forced to call another election in Canada, and former Canadian Prime Minister John Diefenbaker died.

1979 ended a decade that began with war and famine in Biafra and Bangladesh—a decade that included the Quebec Separatist movement, the final years of the Vietnam War, Watergate and a growing energy crisis. It was the 60th year of MCC's worldwide ministry in the Name of Christ.

In this year many felt small in comparison to the problems around them. The world's problems were not solved, but Brethren in Christ and Mennonites welcomed Indochinese refugees and international trainees. An estimated 12,000 volunteered at material aid centers, thrift and Self-Help shops, meat cannings and relief sales, and entered service with MCC. Their continued support of mission and service programs was a sign that God continues to give His people hope.

Increased financial support in 1979 indicated the confidence of constituents that their gifts would be used of God. Gifts were not always large in comparison to world need, but as Christ rejoiced at the the two coins given by the widow (Mark 12:42-44), we believe God uses the gifts given to MCC in faith.

Those gifts, the plans laid to use them, and the contribution of workers are seeds, sown with prayer and love, which grow and spread and bear new seed.

Areas of special concern to MCC in 1979 were Kampuchea, Nicaragua, Dominica, Dominican Republic, Uganda and Lebanon, where war and natural disasters created vast need for development, material aid and for spiritual support.

At year's end, MCC has been able to give food aid, medical supplies, seeds and tools to Kampuchea. Such involvement may prepare the soil for future work. MCC seeks to send rehabilitation workers there in 1980.

War in Nicaragua left 150,000 homeless and 50,000 dead. Crops, hospitals and schools were leveled. Food aids and seeds were sent during 1979. Reconstruction will continue in 1980 and 1981.

In Dominica and Dominican Republic, Hurricane David left 150,000 homeless and destroyed crops. MCC has sent personnel and material aid to both countries and will work there in 1980 with Mennonite mission and local church groups.

1979 saw the end of the bloody eight-year reign of Idi Amin Dada in Uganda. That country is still experiencing economic and political difficulties. MCC has sent hand tools, soap, blankets and water pumps, as well as workers. A rural development program will continue in 1980.

The tiny country of Lebanon continued to absorb the hostility of the Middle East, suffering repeated acts of war and terrorism. Early in the year material aid was distributed to refugees from the war. Workers encouraged agricultural development

	Africa $3,160,294 (total program expenditure)	Asia $2,912,994	Europe $179,218	Latin America $1,802,716	Middle East $966,444	North America $3,405,439
total personnel	181	77	25	126	24	289
agriculture/nutrition	31	21	1	41	2	1
economic and technical	13	10	1	7	0	6
education	63	5	5	29	9	14
health	10	8	7	23	2	8
religious/social services	16	4	6	10	3	63
language study/study assistance	10	0	0	0	0	4
administration/support services	38	29	5	16	8	193

Bangladesh	35	Haiti	10	Nepal	18	Upper Volta	1
Belgium	2	Hungary	1	Nicaragua	2	West Bank	
Bolivia	51	India	9	Nigeria	15	Zaire	3
Botswana	32	Indonesia	5	Paraguay	5	Zambia	1
Brazil	27	Ireland	2	Philippines	3		
Chad	2	Italy	1	Poland	1		
Egypt	11	Jamaica	17	Sudan	4		
England	1	Jordan	4	Swaziland	23	Canada	
Ethiopia	2	Kenya	6	Switzerland	2	volunteer	6
France	1	Laos	4	Tanzania	3	salaried	6
Germany	14	Lebanon	2	Thailand	3	United States	
Grenada	8	Lesotho	13	Transkei	2	volunteer	7
Guatemala	6	Malawi	5	Uganda	3	salaried	8

and are a supporting Christian presence.

Many areas that suffered most deeply—Kampuchea, Indochina, Middle East, Nicaragua—suffered not because of natural disaster, but because of political struggles. The call to reconciliation and justice was discussed often as MCC sought ways not only to offer assistance after the tragedy of conflict, but to be God's presence in the world in a way that prevents tragedy and heals wounds of hatred and injustice. The largest number of MCC overseas workers continued to be teachers, who shared new knowledge, and agriculturists, who shared hope for increased food production.

Disasters at home called for the efforts of thousands of Mennonite Disaster Service volunteers. New work began in Mississippi, where floods struck in the spring and Hurricane Frederic raged in the fall; in Texas and Ontario after tornadoes; and in Louisiana, Alabama, Minnesota and Manitoba after spring flooding.

U.S. Ministries and MCC (Canada) sought sponsors for resettlement of refugees and worked in ministries with Native Americans, the elderly, offenders and the rural and urban poor.

It was a year of sometimes painful, sometimes joyful, discussion between MCC and MCC (Canada) concerning greater mutuality. A fledgling MCC U.S. was born to handle state-side concerns. MCC's relationship to conference bodies and other church agencies was a matter for prayer and dialogue.

At the end of 1979 there were 722 workers—433 in 43 overseas countries and 289 in North American volunteer positions and in headquarters, regional and provincial offices. These workers, motivated by their commitment to Christ and concern for their fellow humans, spread seeds of faith and understanding through sharing friendship and their faith as well as sharing skills in education, health, technology, agriculture and social services.

For a detailed 1979 financial and program report write to:

Mennonite Central Committee
21 South 12th Street
Akron, Pa. 17501

or MCC (Canada)
201-1483 Pembina Highway
Winnipeg, Man. R3T 2C8

MCC
Financial Summary

Income

1.		
Contributions:		
U.S. Constituency	3,113,899	
MCC (Canada)	1,415,054	
U.S. Relief Sales and Thrift Shops	1,408,745	5,937,698
2.		
Other Income:		
Grants	1,975,570	
Volunteer Earnings	477,475	
Self/Help	873,567	
Other	758,872	4,085,484
3.		
Material Aid in Kind		3,309,577
Total Income		$ 13,332,759

Disbursements

1.		
International Program		9,630,339
2.		
Domestic Program:		
U.S. Ministries	238,844	
Mennonite Mental Health Services	23,705	
Mennonite Disaster Service	62,186	
Peace Section	49,313	
Peace Section (U.S.)	75,856	
Exchange Visitor Program	85,444	
Self/Help	724,580	
Other	111,351	1,371,279
3.		
Administration		1,332,167
Total Disbursements		$ 12,333,785
Excess of Income over Disbursements		998,974
Less Funds Spent for Long/term Assets		46,358
Net Increase in Operating Fund Balances		952,616

All amounts rounded off to nearest dollar. A detailed financial statement and program report is available upon request.

Material Aid Shipments 7,637,263 pounds

MCC (Canada)
Financial Summary

Income

1.
Contributions:
Constituency contributions as forwarded by provinces:

	General	Designated	Total	
B.C.	199,686	49,306	248,992	
Alta.	96,262	72,921	169,183	
Sask.	130,138	101,103	231,241	
Man.	360,813	322,562	683,375	
Ont.	465,879	163,688	629,567	
Other	35,114	34,131	69,245	
Relief Sales	365,800	78,198	443,998	
	1,653,692	821,909	2,475,601	
Food Bank (farmers' contributions only)			372,033	2,847,634
2.				
Other Income:				
Government Grants			$3,709,679	
VS Earnings			344,209	
Self Help			195,004	
Other			355,050	4,603,942
Total income				$7,451,576

Disbursements

1.		
International Program		4,612,051
2.		
Canadian Program:		
Peace and Social Concerns	$ 54,268	
Native Concerns	55,507	
Die Mennonitische Post	64,943	
Kanadier	18,364	
Food Bank	1,263,692	
Voluntary Service	395,153	
Ottawa Office	44,995	
Offender Ministries	27,989	
Mennonite Disaster Service	2,682	
Mennonite Historical Society	6,500	
Montreal House of Friendship	33,160	
Other	66,907	2,034,160
3.		
Administration		409,004
Total Disbursements		$7,055,215
Excess of Income over Disbursements		396,361

> "We need the help of God
> to know when we are preparing the soil,
> when planting the seed,
> when weeding, when harvesting."
>
> *-RAY BRUBACHER, MCC AFRICA SECRETARY*

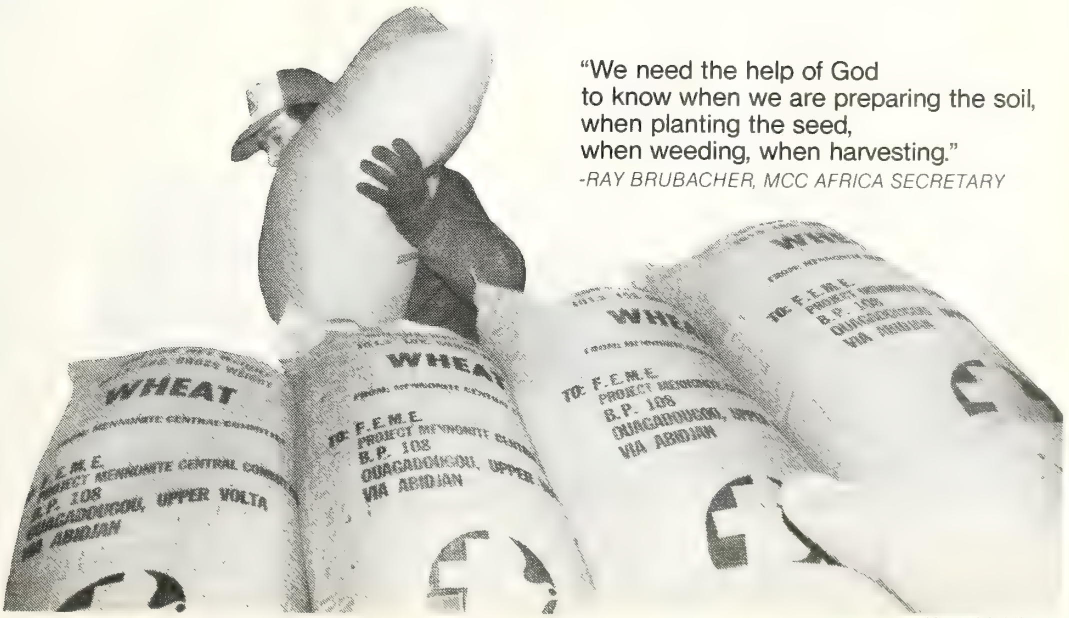


Photo by Maynard Shelley

Material Aid, Kansas

"Television participates in our turned-awayness from God," states George C. Conklin and Linda W. McFadden in Television Awareness Training—The Viewer's Guide. "Part of the proclamation of the gospel is to name and call to account the uses we make of our God-given freedom and of creation. A theological reflection on television must begin with ourselves and the uses we make of television, must continue with the uses it makes of us and of all creation, and must result ultimately in our choice of a new relationship with this aspect of creation."

The renewal of the cold war is the theme for this year's Washington Seminar. Limited to about 50 registrants and coordinated by the MCC Peace Section office in Washington, DC, the activities (March 23-25) will include congressional briefings and talks by Father Richard McSorley and Richard Barnet. The seminar will analyze the impact of the cold war on the draft, the arms race, Pentagon planning, Congress, and Third World poverty. Further information may be obtained from Jude Krehbiel (316-284-2715) or Bruce Leichty (316-283-1110). For a special economy flight from Wichita, Kansas, contact the above by February 15.

Camp coordinator needed

The Conference of Mennonites in Saskatchewan requires a coordinator for its camping program.

Duties: The work includes camp promotion and assisting with staff recruitment, camp programming, and counselor training. About two-thirds of the coordinator's time will be spent in program and development of Shekinah, and one-third will be used in coordinating the total provincial camping program.

Send resume of camp experience, education, and other pertinent information to:
Education Committee, c/o Rudy Froese,
Box 83, Martensville, Sask. S0K 2T0.

MCC (Canada) focuses on refugees and overseas initiatives

Vineland, Ont.—"While we are gathered in this place of peace and worship there are other parts of the world where unrest and conflict abound—beyond our comprehension—which challenge everything Mennonite Central Committee was created for about 60 years ago," said chairperson Hugo Jantz in opening the 16th annual meeting of MCC (Canada) here January 18-19.

The opening meditation by Ross Nigh, Brethren in Christ MCC member, based on Philippians 3:12-14, shared a "dream of Jesus for MCC (Canada) in the 1980s." This meant, he said, (1) renewed emphasis on justice; (2) more attention to lifestyle ("We've shown we are willing to give more; are we also willing to change?"); (3) holistic service ("Our message would be stronger if we advocated voluntary service for all, not just our youth and retired persons,"); (4) more active peace practitioners.

MCC (Canada) reported a 1979 income of $6,483,337. Of this amount government grants were $2,710,000; direct constituency contributions $2,476,000. J. M. Klassen, executive secretary, commented, "We enjoy very congenial relations with CIDA (Canadian International Development Agency) and provincial funding departments, but we do want to remain the service agency of the church and not allow the temptations to be popular, big, and powerful to overcome our need to be humble, faithful, and obedient to our Lord."

The mood was affirmative and expansionist. Extra staff or staff time was approved for native concerns, peace and social concerns, *Die Mennonitische Post*, offender ministries, and voluntary service.

MCC (Canada)'s Refugee Assistance Program (RAP) was never far removed from the agenda. Lamar Fretz, Brethren in Christ board member, said, "The program has made the world a little better. It has also helped our own people by bringing the missionary experience—cross-cultural at that—right to the local congregations."

Art Driedger, overseas director for MCC (Canada), reported 3,400 refugees sponsored by MCC-related efforts in Canada. Of 550 constituency churches 430 have already committed themselves to participation in RAP. About 2,000 of these refugees have already arrived in Canada.

Consensus of the board was that MCC-related churches would also take in handicapped or other "hard" cases once these were made known.

Frank H. Epp leads memorial tribute to Newton Gingrich, deceased MCC chairperson.

Closest to becoming "hot" agenda was the Winnipeg-Akron question of responsibility in overseas work. RAP focused the issue. US Mennonites have not become nearly as involved as Canadians. Several board members—partly reinforced by constituency and the Mennonite press—said the efforts in Southeast Asia were hindered because all projects have to be cleared by Akron. If MCC (Canada) had been able to go directly, probably more material aid—especially food—could have been distributed.

From this discussion came a revised Southeast Asia 1980 Program Plan to be considered by MCC International.

Some field staff have resigned over the whole "problem," and MCC has been badly understaffed in Southeast Asia. Steps will be taken to rectify this.

There still seemed uneasiness that the political situation in the region is too easily dictating MCC's approach. A concern was voiced by several, "If there are people in need we must try to aid these persons, regardless of the immediate political climate.... MCC is simply not structured for emergency responses."

The Southeast Asia tension probably contributed to a "fast" adoption of the proposal to create a stronger, separate MCC (US), which would then be a partner with MCC (Canada) in MCC International.

A 1980 budget of $8,543,552 was readily adopted.

Marlene Toews, Winnipeg teacher; Frank H. Epp, Waterloo, Ontario, professor; and Stephen Lee, Vancouver Chinese Mennonite pastor, were newly elected to the MCC (Canada) board.

Newly elected executive members for 1980 are Frank H. Epp, Joe Neufeld, and Peter H. Peters. *Bernie Wiebe*

Principal

Applications are invited for the position of principal at **Rosthern Junior College**; a Mennonite residential high school (grades X, XI, XII).

Required qualifications:
- recognized teaching certificate
- theological training preferred

Please direct all applications and inquiries to the RJC board chairman prior to February 28.

Send to: **Henry W. Harder**
Box 412
Hanley, Sask. S0G 2E0

An assembly on the draft and national service is scheduled March 27-29 in Goshen, Indiana. Sponsored jointly by Mennonite Central Committee (US) and MCC Peace Section, the meeting is to be a forum for sharing convictions. Attendance is open to all interested persons. Among the speakers are Don Blosser, James Juhnke, Delton Franz, Elmer Neufeld, and Mike Klassen. Registrations ($10; $5 for students) should be mailed by March 17 to Bruce Stahly, College Mennonite Church, Goshen, Indiana 46526. Lodging is available. Stahly's telephone number is 219-533-4950 (office); 219-533-5117 (home).

Teacher Wanted

Swift Current Bible Institute is now receiving applications for a teaching position. Starts September, 1980. Send transcripts of academic records and resume to David Ortis, Principal, **Swift Current Bible Institute**, Box 1268, Swift Current, Saskatchewan S9H 3X4.

Native people hold mirror before Mennonites

Mennonite Central Committee (Canada) invited all secretaries and moderators from Mennonite and Brethren in Christ churches in Canada—national and regional—to "Native Awareness Day," January 17, at Vineland, Ontario. MCC (Canada) board, staff, and provincial directors were also there.

The resource persons were Adam Cuthand, Toronto Anglican Cree clergyman; Bob Overvold, director of aboriginal rights of the Dene nation, Northwest Territories; Stan McKay, Koostatak, Manitoba, United Church of Canada Cree clergyman; and Ron LaFrance and Selma Delisle, from the Mohawk nation, New York State. The topics were: "Aspirations of the Dene," "Issues facing the Akwesasne," "Land Theology and Ownership," and "Expectations from the Church."

The meeting arose out of continuing misunderstandings in the constituency about MCC's native concerns program. MCC has a mandate to work among native peoples. But when this program gets into land rights, nationhood, and self-determination about forms of worship, controversy inevitably surfaces.

Here was a chance to hear it straight from the natives—Christian and non-Christian.

Their message was clear and united. They said native people have come to a new consciousness of their millennia-old heritage and identity. They were citizens of the land before white people came from Europe. Their idea of the earth was to treat it like the "mother," and the Creator was involved in everything.

Adam Cuthand said, "Indian language does not have gender. When John 3:16 says that God loved the world, we understand this means all of the animate cosmos." White people have upset the Spirit-energies by wanting to define everything scientifically. "That leads you to take sin too lightly," he said.

Expressing native peoples' concerns: (from left) Selma Delisle, Ron LaFrance, Bob Overvold, Adam Cuthand, Stan McKay. At far left is Waldo Neufeld, MCC staff; standing is panel moderator Vernon Leis.

Other messages were: whites have too readily abused the living earth and failed to replenish its resources; whites too readily colonized the native peoples and taught them dependence and submission.

Then to cap it off white Christians come regularly with a gospel of "freedom, reconciliation, and oneness."

Stan McKay said, "Today we are asking you to recognize us as your brothers and sisters with a true oneness in Jesus Christ . . . our people face death because our land is dying."

Bob Overvold said the Dene want what Mennonites want, "a right to our own forms of education; a right to choose our language; a right to worship as we choose."

McKay reminded the over 125 MCC-related white persons, "Sharing in part of God's creation is a symbol of MCC. Our sense of God is one of all-overcaring. This is also part of the rich Anabaptist heritage . . . but too many Mennonites feel urged to go with society, counter to your heritage. . . . A spiritual understanding of the land begins with a spiritual understanding of your self."

Vigorous discussion followed the input. Several MCC persons shared experiences which parallel the native peoples' journey. Others simply could not yet conceive a place for a unique native form of worship and peoplehood. Nor was consensus found on new ways to be missionaries among native peoples.

But there was agreement that such direct meetings are helpful. We must pledge prayer support and greater efforts in getting to know each other, said one participant.

A findings statement at the end of the day recommended MCC further work at affirming native peoples and helping its constituency to become more intelligently involved in their struggles.

Second, it urged development of "a biblical theology of land ownership and stewardship, keeping in mind the statement that 'if the land dies we all die.'"
Bernie Wiebe

Reviews

That there be peace

That There Be Peace (Mennonites in Canada and World War II), *edited by Lawrence Klippenstein (Manitoba CO Reunion Committee, Winnipeg, 1979) is reviewed by Henry A. Fast, Box 125, Newton, Kansas 67114.*

The title immediately excited my attention. How did Canadian Mennonites react to the pressures and the agony of World War II? The preface by Gerhard Ens, a conscientious objector (CO) of that period, really "turned me on."

The preface vividly and sensitively reflects the mood and purpose of the book. "A book like this is long overdue," he begins. "We COs doing alternative service" during those long war years "had one wish: that times would become normal once more.... Only years after it was all over did we discover that this compulsory service had been for most of us a blessing in disguise. . . . This album," he adds, "is an attempt to recall and to recount these blessings. . . . It wants to remind us of a Christian witness made by ordinary young men, often imperfectly, and yet not without many-faceted benefits to themselves and to their fellowmen."

As a former Mennonite Central Committee director of Civilian Public Service in the US, I read with keen interest and appreciation this Canadian CO story written by men who as young draftees experienced what they are writing. What comes out of human experience speaks to human interest. For me this book appeared like a "people" book. It's a book not *about* COs but rather *by* COs who now are reflecting on the meaning and worth of their witness in alternative service. The reader is not confronted with an argument, a propaganda line, or a pressure tactic. He is given the opportunity to get the "feel" of the life, relations, and work of men in CO service and perhaps learn unconsciously to identify with them in their struggle to be faithful in Christian discipleship and faithful also in their relations to fellow human beings.

Certain parts of the album are especially helpful:

1. The beginning chapter, "Service for Peace," provides an excellent analysis of some tension points that showed up between the viewpoints and background experiences of the earlier immigrants to Canada of the 1870s and the 1880s and the later immigrants coming out of the Russian revolution in the 1920s and the 1940s. Finding their way to a common mind on Mennonite relations to World War II was not an easy achievement. But the writer tells this story with such a sensitive and sympathetic spirit that the picturing of it opens up no old wounds.

2. The generous use of pictures (photos), almost album fashion, provides a priceless human touch and warmth to this story. The pictures are not selected because of their professional excellence but because they picture people *involved.* It is hoped these pictures will help the reader to get a feel for the life, relations and conditions of work the alternative service project brought with it. But more especially I believe the book and the pictures want us to remember it is people who make this a story worth telling. The COs in this story are not a faceless, nameless crowd. They are serious about their work and commitment. But they are also human. In word and picture you catch glimpses of suffering, inner struggles, and mutual care. But you see them also fostering good fellowship, playing, worshiping, praying, and reading.

3. The chapters by individual writers and the pictures attached make vivid that the life and work in camps, medical service, life in jail, the venture of a camp paper, and the clippings culled from the press each have their worth in this CO story.

4. The chapter "In Retrospect" provides a fitting capstone to the whole story. It helps to verify the claim of the preface: "A Christian witness made by ordinary young men, often imperfectly" may yet be (or become) a blessing to themselves and to others.

The reading of this book was an exciting experience. I wholeheartedly commend its reading to former CPSers in the US but also to young people who wonder about the Christian commitment and war and the whole military viewpoint and method. I commend it to all others who have a love for and an interest in Mennonites in Canada.

Beside my Bible

Mary F. Heisey

Learning choices

Today's print explosion offers exciting and perplexing choices. Books can tempt us and teach us harmful values if we're not careful.

Images of Salvation in the Fiction of C. S. Lewis, *by Clyde S. Kilby (Harold Shaw, Wheaton, Illinois, 1978, 140 pages)*

"When Lewis died in 1963 he left 23 Christian works, all of which remain in print today." His following and influence are enormous.

This study examines "his creative use of images, symbols, and illustrations in his presentation of biblical truths and the Christian way of life."

Assuming you've read the particular books discussed, this work contains summaries of his 14 stories and some of their Christian meanings.

Are Textbooks Harming Your Children? *by James C. Hefley (Mott Media, Box 236, Milford, Michigan, 1979, 223 pages)*

This eye-opening account shows TV is not the sole culprit corrupting today's child. Textbooks are also poisoning young minds with "progressive" viewpoints and pornographic sensationalism.

Proliferating psychology and sociology texts are encouraging negativism, racism, moral permissiveness, rebellion against parental authority, and bias against Christianity.

Sharing of Scripture, *by Clarence and Edith Roberts (Paulist Press, New York, 1978, 220 pages)*

More and more the Spirit is revealing to believers the need for continuing education in Scripture. As we nourish our hearts on God's Word we grow and develop our gifts for his glory.

Sharing of Scripture (SOS) is a program originally designed to make Bible study more purposeful and productive for Catholics in the Oakland (California) diocese. It works "equally well with 10, 100, or more people." Small-group sharing under a trained leader is emphasized.

This guide details organizational methods and includes questions for home meditation and prayer before group sharing.

ENERGY STEWARDSHIP

From a Japanese viewpoint

Japan's recovery from World War II and its development into an industrial power make one of the amazing stories of this century. But that country has different energy strategies and expectations than North America.

The editor of the Energy Stewardship column asked us to "write on what you saw in Japan that makes it possible for them to use considerably less energy per capita than in the US and still be a tremendous industrial power."

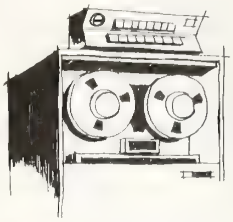
How much less energy per capita do the Japanese use? According to a UN statistical chart in the *Hammond Almanac 1979*, Japan in 1974 used 18 barrels of crude oil equivalents per capita, Canada used 47, and the US, 55. Japan, however, imports much of its food supply (grown by using much fuel in other countries). Japan also has a high population density. It has highly developed public transportation and has an economy which does not require the use of cars. But in addition to the tremendous differences in energy use caused by these factors, other differences result from ways of thinking.

Traditionally the Japanese have believed that to keep warm you heat the body rather than the air surrounding the body. They talk about "layers" of clothing. From the end of October to the middle of March neither we nor our friends wore short sleeves. We wore long underwear, long-sleeved slips and shirts, sweaters, and woolen socks. We dressed for warmth. The variety on the winter clothing market was a revelation to Americans.

A two-car family is almost unheard of in Japan. Many families have no car at all. You can get to work or the supermarket by bus and/or train. Stiff driver-education courses and exams teach car drivers to look out for pedestrians and bicycle riders. The bicycle is a common means of transportation. Some people do own two bicycles. They ride one to the train station and park it, the other from the train destination to work or school. One thing we notice in coming back to the US is that, although there are many parking lots for cars, there are few racks for parking bicycles.

Even in humid Tokyo air conditioning homes has been the exception rather than the rule. The Japanese say that the sound of windbells and the sound of water make you *feel* cooler. Perhaps so. This is a rationale for beautiful, though small, Japanese gardens.

It is not our intention to overidealize the Japanese way of life. We know its discomforts well. We do hope that we have shown reasons for the tremendous difference between per capita energy consumption, 55 and 47 for the US and Canada, compared with 18 for Japan. The Japanese could learn from us, for example, about housing insulation. And we can certainly learn from the Japanese. *Ronald and Elaine Rich lived in suburban Tokyo for 10 years and returned to the US early in 1979 when he became academic dean at Bluffton College. They live at 112 South Spring Street, Bluffton, Ohio 45817.*



DEAR COMPUTER:

Route 2, Box 102A
Newton, Kansas 67114
12 November 1979

Computer
Internal Revenue Service
3651 South Interregional Highway
Austin, Texas 73301

Dear Computer:

Your unsigned notice arrived in my mailbox on 24 October 1979
You want some money from me
But you initially had the money
Then you sent it to me (check #86628258)
Now you want it back plus interest
My conscience hasn't changed
War is always ugly and sinful
The Jesus way is still the way of peace
That's why I requested the refund which you sent
I don't want to pay for the insanity of war
Of course, you're just a computer
You don't understand the injustice when the US budgets $150 billion for war
You don't understand the US Constitution's First Amendment
You don't understand Christians who really mean what they say
You don't understand Christian commitment
Yes, you're just a computer
Just like the ones that direct nuclear warheads
You have no heart or hands or eyes or feelings
You don't see destruction or civilian casualties
You don't feel the agony of death and suffering
No, you're just programmed to get more dollars
Dollars to build bigger bombs and feed the military mania
Dollars to build more nuclear weapons every day
Dollars to bring destruction to the whole world
Dollars to bring hell on earth
Don't expect me to pay for that
I sent my refund to Mennonite Central Committee
I want to help build a better peaceful world
I want to be a faithful follower of Jesus
Jesus even said, "Love your enemies"
Unfortunately, computer, you're not alone
The whole US government buys your inhuman logic
Legislators, administrators, judges all say I must pay for war
But I'm a Christian conscientious objector to war
So I wonder, are they all computers too?

For humanity,

James Klassen

I chose the ministry

Twenty-five years later

Ediger

I don't recall many of the must-have-been profound thoughts/feelings from my ordination service 25 years ago, thanks to God's gift of a generous capacity to forget. But I do remember some significant experiences since that time, and I see those as the more real "ordinations" into pastoral ministry.

The real ordinations happened in seven years of working with the newly formed Mennonite Community Church in Fresno, California, followed by three years of running around as field secretary for city churches under the General Conference Board of Missions. The real ordinations happened in a year of much learning as interim pastor of the Woodlawn Mennonite Church on Chicago's black southside. And the real ordinations have continued in 14 years with the Arvada Mennonite Church.

The real ordinations into pastoral ministry came and keep coming in sitting around a table (or recently more often on the floor) and planning everything from constitutions to curriculum; from worship to workshops; from visitations to vigils.

The real ordinations came and come from walking and crying with persons in the valleys of the shadows of deaths of all kinds—death of a loved one or not-so-loved one; death of a relationship; death of a dream; death of an illusion; death of a faith; death of a self. Sharings in such dyings are awesome, painful, growthful ordinations.

The real ordinations came and come in walking and leaping and quietly rejoicing with persons in the mountaintops of births of all kinds—birth of a child; birth and blossoming of a relationship; birth of a dream; birth of a faith; birth of a new self. Sharing in such birthings is an awesome, full-of-wonder ordination.

The real ordinations came and come from wrestling with books and the Book; with spirits and the Spirit. The real ordinations came and come from facing all the agonies and ecstasies and mysteries of people and people problems, learning to trust the Spirit in the middle of all those problems, and being amazed again and again at the grace of God at work in all those persons.

The real ordinations into pastoral ministry came and come from the continuing call to participate in the fragile, powerful kingdom of God in its loving conflict with the powers of the world. And the awareness of the reality of that crunchy conflict grows with the years.

While my mind (and occasionally my body) tells me that it's not entirely realistic, my spirit says I'm ready for another 25 years of ordination into pastoral ministry. *Peter J. Ediger, 10102 West 64th Place, Arvada, Colorado, shared these thoughts in the Arvada Mennonite Church newsletter, summer 1979.*

Notes on church growth

Identify the obstacles

Obstacles to church growth are most bothersome when we are not clearly aware what they are.

A common obstacle to growth in Mennonite churches is our time and social life already committed to many longtime friends and relatives so that new persons have a hard time finding friends among us. One church became aware that new persons they had won to the Lord in their evangelism program did not attend very long.

The congregation thought of itself as a friendly church. They greeted visitors with a friendly smile. So they couldn't understand why new people didn't stay. They shared their experience with their new pastor. It was suggested they try to identify the problem by interviewing—as many as possible—the converts who had drifted away.

The people interviewed said nice things about the church, but one theme came through in various ways. They had not felt they had a place in the congregation. One man bluntly said, "I guess you'd have to say we were frozen out!"

The congregation was surprised, but they began to realize that being friendly on Sunday mornings is not the same as opening their lives as friends to new people. This discovery helped them revise their entire approach to outreach. They developed a program of "friendship evangelism."

The Lord has added many new persons to their fellowship, and their lives and relationships have been greatly enriched. Identifying the obstacle clearly was an essential first step to enabling growth. *Floyd G. Bartel, CHM secretary for congregational mission*

Letter

Because war is so imminent

Dear Editor: It's puzzling so many people are disturbed if Christians sometimes resort to civil disobedience (Christine A. Elias letter, 11 December 1979 issue). It should be done only after deep searching, and we should respect our government as much as we can. Be grateful, but do not let that and a desire for a comfortable life shut our mouths.

Christians have found it necessary at times to disobey government.

The early Christians refused to throw a few kernels of incense to the emperors. Why? They could have kept their faith in their hearts, couldn't they? They did not think so. The early Anabaptists did not baptize infants and they did baptize adult believers. In both cases they were disobeying the law.

We should be thankful for our privileges, and our attitude should portray Christ's love. We should not try to overcome violence with violence. Also I believe if there is enmity between church members that should first be cleared away. Do one and don't leave the other undone.

If we truly have peace in our hearts that peace will reach into all of our actions. We are citizens of our country and we should take responsibility as citizens. The prophets did not hesitate to confront governments with their sins.

The war and peace issue is so important now because war is so imminent. It has never been as threatening as today. If early Christians had offered the incense kernels there would have been little impression on society. If Anabaptists had baptized their children and not baptized adults, that would have had little effect on society.

Today if we do not speak up against war it means untold suffering, perhaps the end of humanity. In the same issue Elias' letter appeared with one from James Klaassen about what the US did in Vietnam. Should we just meekly support that with our money?

I don't know what I would do if I had to pay income tax. I don't know whether I would have the courage to refuse. Maybe I would give all the surplus away and then I would not need to pay income tax. But that is in silence and nobody would know I objected to war and the wrongs our country is doing.

Let's thank God that there are those who stand up for what they believe is right. Let's ask God to help them use the right methods. *Marie J. Janzen, Box 205, North Newton, Kansas 67117*

December 17

Meditation

Writing for family worship

The year 1977 was a dry one for Iowa farmers. Some corn and beans were disked down already in August. We saw plenty of clouds. Many of them looked like they carried lots of moisture. But it didn't rain. Much of the crop was lost.

There is plenty of truth in this universe. God has revealed himself to us in many and varied ways. Without eternal truth our lives are dry and barren. But when our experience and eternal truth get together life takes on meaning and productivity.

In writing devotional material it is my aim to bring the eternal truth of the Scriptures to bear upon the everyday lives and experiences of the readers. How can it happen?

As the man who nearly killed his mule with a mall said, "First you have to get their attention." We identify most readily with an experience, a need, a hurt, or happiness similar to our own. No farmer who has had to disk down dried-up corn in August will be able to quickly ignore the opening paragraph above.

Second, we point to the truth beyond as an answer or solution to the human dilemma. Though it is thousands of years old the Bible speaks to every situation "common to man."

Third, the writer must build a bridge between the need and the solution. Biblical characters are great bridges. Their lives and language sparkle with the stuff of which life is made.

What do I want to happen to the reader as he reads my devotional material? First, I want to arrest and hold his attention. There is no second chance for uninteresting authors.

I want my readers to become aware of eternal realities in the clouds of everyday experience. I want them to experience flashes of insight as real as the lightning in an April thunderstorm.

I want my readers to feel an identification and solidarity with the elect of God of all ages. I want them to know Abraham, Sara, and Saul. May David and Deborah and Daniel and Delilah be more real to them than Dagwood and Snoopy and Ann Landers. May they appreciate the great cost of our redemption in Jesus Christ. There is power in the great host of witnesses pressing toward the mark of the high calling of God in Christ Jesus. I want my readers to feel it and be encouraged by it.

Most importantly, I want my readers' lives changed. Good Christian devotional material must do more than tease the brain and tickle the senses. It must lead people to the point where the Spirit of God changes their lives. Minds that are already made up must be changed. Attitudes that have been the same since childhood must be altered. Behavior patterns formed in adolescence must be reshaped. It is possible.

And what happens to me as I write? McLuhan was right. The medium and the message are well nigh to being inseparable. My hopes for my readers are in vain if it does not first happen to me. I too must reverberate with an appropriate emotional response. My life must also reflect a correlative change in mind, attitude, and behavior.

Robert Hartzler

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Choosing the way—4

Outward and inward

"There were two brothers, the Black Knight and the White Knight, and they set off on a quest, each on his own, one going north and the other one south. After many years they met in a dark wood, and did not know each other. They immediately assumed they were enemies until, when both were lying bleeding to death on the grass, they undid their helmets and recognized they were brothers" (O'Connor, *Journey Inward, Journey Outward*, page 2).

Sometimes I think our greatest shock at Jesus' second coming will be to see who all "made it." The second shock may be to discover who isn't invited to the Great Banquet.

Mennonite families have brothers and sisters belonging to different congregations within our denomination. Some are absolutely convinced that their siblings are on the broad road leading to hell.

Why such suspicion and mistrust even among our own families?

There is widespread doubt about the future of Western civilization. The growing gold crisis, political animosity, resource abuse, and inability of leaders to establish a new direction—all the major phenomena of our time point toward catastrophe.

Similar fears prevail about the Christian churches. An almost fanatic resurgence of Islam, the continuing trend to the cults, a civil religion hardly identifiable apart from nationalism (openly championed by religious leaders like Jerry Falwell), and the continuing commitment of other religious leaders to social and political causes (leaning quite far to the left)—these major phenomena point toward collision within the body of Christ.

It's not that religion is unpopular today. Newspapers, radio, and television frequently feature discussions about core issues of the Christian faith.

But the brothers and sisters are each on their own quest. When we meet we don't seem to know each other. So we assume we must defend our findings even if it means to strike out at one another.

One core issue around which we raise our fists is the Christian faith and life. John Friesen (page 98) tells how we came to this polarization.

Some are satisfying their quest in the "inward" journey of engagement with self, God, and others of a like mind. They proclaim this to be the fundamental way of salvation.

Some are satisfying their quest in the "outward" journey of involvement and losing their own selves in identification with world needs and the world's needy. They proclaim this to be the radical discipleship called for by the Christ of Calvary.

Over the years the gap has widened between the two. But we built a detente among us instead of "killing" our brothers and sisters. It is a continual jockeying to ease discomfort and discord. We don't honestly speak to one another or look into the others' faces. They go their way and we go ours.

When the pain gets too close to home some churches withdraw without personal consultation. Others simply do their own thing because we have few basic issues—especially current ones like women in the church, labor-management relations, lifestyle—we are willing to discuss and expect to find a common leading of God's Spirit.

When a discussion is finally held—like the gathering in Minneapolis over civil responsibility—both sides come with minds made up. The majority group in the middle—who would like to discern God's will—are bewildered from left and right.

That is the price of detente—even spiritual detente. At best it is buying time for wisdom to come. At worst it is a sellout to a status quo or a cancelling out of the strong commitments on both sides. (Satan's chambers continue to ring with glee.)

How shall we then live? The prophet Isaiah addressed Israel in similar recessional, depressed times: "Sing, O childless woman! Break out into loud and joyful song, Jerusalem, for she who was abandoned has more blessings now than she whose husband stayed! Enlarge your house; build on additions; spread out your home! For you will soon be bursting at the seams! . ." (Isaiah 54:1-3, *Living Bible*).

This is no time for Christians to hesitate. The journey inward impels us to journey outward. And the outward journey demands an inward firmness.

We are brothers and sisters. But our helmets need to be undone.

Together we can choose the Way. *Fourth in series of six.* *Bernie Wiebe*

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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THE TEACHER

Bertha Fast Harder

the children's covenant

Five Sunday school pupils, ages 9-11, and I had started out with the people of Israel to the land God had promised them. We had crossed the Red Sea and camped out in the desert (in tents fashioned with colorful blankets). We had gathered manna (oyster crackers). We had brought jewelry one Sunday to make the golden calf. The girls and boys had reworded the Ten Commandments for their own better understanding and had written them on a huge stone slab.

At the Jordan River several were chosen as priests to carry the ark of the covenant before us. We built an altar of stones (brought by the children) as a monument to God who had kept his promise.

The following Sunday we studied Joshua's farewell address; he asked Israel to renew its covenant with God. I spoke about the meaning of a covenant. Then I said (glad for a present illustration of "covenant" taking place among people they knew), "Do you know your parents and other persons in our church are writing a covenant of their own? They are working on a statement of a common faith—of what they believe about God, about Jesus Christ, and other areas of our particular Christian faith like peace and war and caring about others." On a later Sunday all who wanted to profess the statements of faith could sign the covenant.

During this explanation I became aware of the children's keen interest. After a thoughtful silence Benji announced, "We could write our own covenant." "Yeah! Yeah! We could do that!" echoed the others excitedly.

It was one of those unexpected moments. This kind of interest—and the spontaneous idea—had never crossed my mind as I prepared for this particular session.

Added comments burst from the children, "We'll keep it a secret. We won't tell anyone."

I walked to the chalkboard, erased the earlier planned instructions, and turned to the class. "Okay, let's start working on our covenant."

We decided to entitle the project "Our Covenant. Children's Sunday School Class Number 2. What We Believe."

The students listed the following subjects for "what we believe" statements: "What we believe about war." Then, "We should know what we believe about God," and "about Jesus." The fourth was "the Ten Commandments." The fifth concern was "loving others" and sixth, "the world of people." After a little probing for others they assured, "This is enough." (So be it. I reminded myself this must be *their* covenant, not the teacher's.)

They were eager to begin on "What we believe about war." Ideas came quickly: "War is wrong." "It is not right." "We should do what we can to stop it." "Peace should overcome war." One boy said, "After all, it's one of God's commandments—'You shall not kill.'"

A student volunteered to copy the material from the board. Someone urged, "Let's erase everything so no one will know." After promising we would continue working on the covenant next Sunday they left the room with excited whispers to me and each other, "Don't tell."

The following Sunday my slight doubts about whether their interest would need to be picked up were quickly dispelled. We briefly reviewed "the happening" of last Sunday and decided today we would spend the first half discovering our beliefs about God. I gave each pupil a blank sheet of paper and told them to write the following at the top

We believe that

(1) war is not right and we should do what we can to stop it;
peace should overcome war.
This is one of God's commandments.

(2) God is great and good;
God loves all people, good and bad;
God is a fair judge;
God created the universe;
God made the world beautiful;
God helps us do right.

(3) Jesus is the son of God;
Jesus was once a person on earth;
Jesus suffered on the cross for us;
Jesus shows us the way of love;
Jesus forgives.

(4) the Ten Commandments are true and we trust in them.

(5) we should love others even when we feel they don't love us.

(6) we should keep in mind the people in the world who are poor, starving, in danger, lonely, sick, handicapped, and who need our help;
we should not criticize people who are different than we are.

(7) we enjoy being a part of the fellowship.

Signed by ______________________________

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Sunday, 3 June 1979

of their page: "What I believe about God." Then I said, "Each one of you write three or more things you know or believe about God."

At times someone would inquire about the spelling of a word. They wanted more time for their thinking and writing than I had thought. After they were done I gave opportunity for them to share their lists. They willingly agreed. They expressed surprise at their similar understandings about God and also at a few unique contributions.

At the close of our hour I asked them to think—during the week—what they believed about Jesus. "That way we'll be ready to work on that part of our covenant next Sunday."

The involvement and interest remained high. The level of their thinking, perseverance, and motivation of working with the difficult concepts never ceased to amaze me.

We had come to working on the last statement when I needed to be absent for a month. I feared what might happen to the children's project, but more so, what effect this could have on the boys and girls. We talked about the problem. I assured the children we would have time to finish the covenant upon my return—probably in a special evening at our house. They were satisfied and made me promise not to tell the teacher about our secret.

". . . I have gained a greater respect for what children can teach me. I have recognized the trust we can place in young boys and girls. I have seen growth through study and relationships. I have felt the presence and power of the Holy Spirit at work among us. My life has been immeasurably enriched."

After my Sunday out-of-town assignments were finished, I invited the girls and boys to a picnic supper. One of the boys remarked, "I'll bet I know why you are inviting us!" He was right, of course. After lots of food, jokes, and antics we all settled on our living room carpet. I said, "Covenant signing for the adults is scheduled two weeks from Sunday." That's all I needed to say. They picked up the matter of their own covenant. They also reminded me that one girl had left since we worked on the covenant and a new girl had joined. "Susie should know what we have written," reminded Becky. "And see if she believes what we do," said another.

To my astonishment and greater delight I realized their interest and intent had been sustained for almost three months!

"Now let's see what we have said we believe. I wonder if we remember." At that remark all seemed to rearrange positions on the carpet as if to say, "This is important business." I proceeded to read, "What we believe about war, God, Jesus, etc." Each subject found a keen response of rediscovery and generally of affirmation.

But there were some changes. One said, "'God can control all things' sounds too much like we're robots." "God is powerful" reminded someone of a magician. They settled on "God is great" and "God is good." "Just like the song we sing," exclaimed Susie. When we came to the beliefs about Jesus, Becky said, "We shouldn't say, 'Jesus *showed* us the way,' but rather, 'He *shows* us the way.'" We had also originally agreed on the statement "Jesus died on the cross for us." But now they suggested, "Let's say, 'Jesus suffered on the cross.' That's more important."

When we arrived at the Ten Commandments I read their conclusion, "The Ten Commandments are all true." Andrew sat up from his reclining position and retorted, "But people do kill!" We spent time talking about God's will for his people in spite of failings.

The subjects of "loving others" and "the world of people" were more difficult to finalize. They were not willing simply to state platitudes. Eventually some significant statements emerged. They accepted someone's suggestion that "we should love others even when we feel they don't love us." Another understanding was seriously given, "We shouldn't criticize people who are different than we are." At that juncture I felt I was no longer the teacher. I was learning many things.

After the girls and boys were satisfied with the covenant, the request came, "Now we have to vote on it so we all agree." It passed unanimously! In a moment of silence right then Becky remarked, "We should do all these things, but it isn't always easy."

Now we made plans for our covenant-signing event on that special Sunday. All agreed that the pastor (my husband, Leland) would have to get in on our secret. He would be in charge of the service. We called him into the room and told him the whole project. His positive response for the covenant-signing Sunday added to their excitement. They made him promise not to tell anyone.

On Pentecost weekend 1979 our church fellowship of 35 people was on retreat at a state park. The adults knew of their covenant-signing ceremony, but no one had any idea of the children's plan. Saturday, in the midst of canoeing and other fun things, the children whispered to me, "Is tomorrow the day?" "Did you bring the copies?" "How will we do it?" We spent a little time away from everyone else rehearsing our plans.

In the worship service portion designated as "The children share with others," I walked to a roughly constructed table which was to serve for the covenant-signing ceremony. I said to the group, "Usually adults say something to the children, but this morning the children in our Sunday school class have something to say to you." I gave a brief account of our project. "What they have written about their faith is what they believe at this point in time and the degree to which they are able to understand these difficult faith concepts."

The class stood in front of the group, each holding a copy of the covenant. Slowly and seriously they read, "We believe that. . . ." There was a deep silence as the congregation heard and saw this moving event in their midst.

Following the reading, class members signed their own covenant and added their names on all the others.

I realized in this moment that great as this special occasion was for the children, what had happened to them in the weeks of process in creating the covenant was of far greater and deeper lasting value.

Several months after signing the covenant our Christian education committee decided to present a Bible to each of the girls and boys in Sunday school class number 2. This presentation of Bibles was a "first" for the new emerging church—St. Louis Mennonite Fellowship. We felt the fall retreat would serve as a good setting for this, another "surprise" event in their lives. Doug had since joined the class and had had the opportunity to voice his "vote" for the covenant.

At a special part of the Sunday worship, a study Bible, properly inscribed with name and date, was presented to each of the five class members. Their surprise and glad responses were obvious. Since then all bring their Bibles to the worship service and to Sunday school.

My experience with this St. Louis Sunday school class has served as one answer to John H. Westerhoff's book title: *Will Our Children Have Faith?* His final chapter concludes, "Both we and our children will have Christian faith if we join with others in a worshiping, learning, witnessing Christian community of faith."

Through these experiences with the girls and boys I have gained a greater respect for what children can teach me. I have recognized the trust we can place in young boys and girls. I have seen growth through study and relationships. I have felt the presence and power of the Holy Spirit at work among us. My life has been immeasurably enriched. •

An important teacher in my life

Editor's note: All of us remember certain teachers whose effects were significant in our lives. Bruno Epp, Robert Kreider, and Alice Suderman reflect on teachers of their pasts.

Bruno Epp

Two years ago—in his 84th year—we laid him to rest. To me he seemed quite old when he was my teacher. But when he left the Plum Hollow school at Lena, Manitoba, in 1940 he was to live another 38 years.

Gerhard G. Schmidt came to Canada as a Russian Mennonite immigrant in the 1920s. Committed to his vocational choice in the Old Country, he continued training in language and pedagogy at the (Gretna) Mennonite Collegiate Institute and became Plum Hollow's teacher during Canada's depression years.

Mr. Schmidt—as a single person—enjoyed children. The one-room school adjoined the garden and farmyard of my parental home. When I was five I would slip onto the playground at recess, take in the activity, and move right on into school. To be with 30 other children proved to be fun; thus these overtures were repeated—perhaps too often for Mom—but the teacher didn't seem to mind. A friendly welcome remark, then instruction in grades one to eight continued as usual.

With Mr. Schmidt I learned to enjoy numbers, spelling, and grammar. He fostered a certain amount of competitiveness among pupils. Spelling bees, oral number exercises, and quality reading, reciting, and handwriting were consistent emphases.

How I enjoyed those oral arithmetic questions: adding, subracting, multiplying, dividing within time limits! Math continued to be a favorite throughout high school, and I attained my highest marks in this discipline.

Mr. Schmidt was a day-to-day disciplinarian without favoritism. Once your name had been recorded on the blackboard because of some infraction, it took only two or three additional shortcomings during the course of the day marked opposite the name and—for better or for worse—a slapping with a leather strap on the palm of the hand was the rule.

Favoritism? Some boys had torn down a village fence. The correction was to be a spanking on the seat. When one of the boys about to receive the *Strafe* stated he

> *Polycarp's words—as told by my teacher—still ring in my ears: "Eighty-six years have I served my Lord, and never has he been offensive to me; why should I now deny him? Thereupon Polycarp was burned at the stake."*

Bruno Epp
Robert Kreider
Alice Suderman

had been at home sick in bed when it happened, Schmidt is reported to have said, “That doesn’t matter; if you had been there you too would have been part of the action.”

Mr. Schmidt’s emphasis on laying solid foundations was exemplary. Thrice weekly all pupils received a half hour of extracurricular instruction. Children from grades three to eight learned the Mennonite Catechism by memory. Church history figures were as familiar as Columbus or Cartier. Polycarp’s words still ring in my ears, as told by my teacher: “Eighty-six years have I served my Lord, and never has he been offensive to me; why should I now deny him? Thereupon Polycarp was burned at the stake.”

Bible stories were told, not read. The chorales of the church were taught and memorized. Later in life, when I encountered a one-sided approach to music, especially in the area of gospel hymn singing, I could comfortably wend my way with balance, appreciating both. I remember my teacher with gratitude.

Robert Kreider

The most important teachers in my early life were women. Not until I was in the seventh grade did I have a man for a teacher—Carey Steiner. He was a favorite. Some of my best teachers were outside the schoolroom. One was Dorothy Quiring, our Sunday school teacher, who did all kinds of extra things: inviting us to her home after school, taking us on picnics, helping us prepare a program for the whole Sunday school. Another was Bob Schaublin, college student athlete, our scoutmaster, who treated us like his best friends and taught us all kinds of outdoor lore.

As “an important teacher in my life” I have selected Ruth Lapp, my freshman and sophomore high school English teacher. She radiated a contagious eagerness for literature. Still vivid in my memory are literary works we read in her classes. One of these was Scott’s *Lady of the Lake*, with its enchanting descriptions of the Scottish highlands. I remember the satisfaction I had in submitting a free-verse poem to her, describing an ice storm and using some of the imagery of *Lady of the Lake*.

When we were studying Shakespeare’s *As You Like It*, she took us to the wooded college campus where we took roles and read our parts while seated on the grass in a clearing in the woods. Shakespeare came alive in that setting.

> *“. . . Dorothy Quiring, our Sunday school teacher, did all kinds of extra things: inviting us to her home after school, taking us on picnics, helping us prepare a program for the whole Sunday school.”*

She asked us to write a number of essays which she always corrected carefully. One project was to illustrate a work of fiction. I chose Robert Louis Stevenson’s *Treasure Island*, for which I clipped pictures from magazines, added captions, and arranged into a scrapbook. The manuscript remains a prized possession.

Once I wrote a biographical sketch of Guiseppe Garibaldi, the Italian liberator, drawing material from a book of biographies, *The Book of Courage*. She thought it was an excellent piece and submitted it to a contest. Then she read the biography in *The Book of Courage* and discovered I had skated on the thin ice of plagiarism. I had simply transposed many sentences; “he rode into town” I changed to “into town he galloped.” She gently taught me something about the perils of plagiarism.

The influence of Ruth Lapp almost led me into a career in English.

Alice Suderman

In a one-room South Dakota school a teacher turned my emotional direction from insecurity and inferiority to self-confidence and healthy self-esteem. One could say the change was inevitable because I was at the age when we say young people “find themselves,” but I know this teacher influenced me greatly. To develop a healthy self-image in students is an important goal of any good teacher, but it is a delicate task and not easily accomplished.

How did this young college graduate win our confidence and help us feel good about ourselves? My diary simply says, “Mrs. Dick really cares!” She started the year by spending her recess periods out on the merry-go-round with us, getting to know each of us, teasing us, and showing us her lighter side. No doubt she needed that time for class preparation for the six or seven grades she taught, but she must instead have spent longer after-school hours in preparation. The shy little first-grader was her obvious favorite, but we didn’t mind because somehow she made each of us feel special.

She introduced us to the excitement of part-singing, even though it meant using recess time to practice. She urged us to use our gifts for God and helped us dream dreams of future service for him. Her ready smile and endless patience were a wonderful model for our behavior toward each other. How tirelessly she tried to get the monotone second-grader to vary his pitch as we sang our octave two-note roll call each music period.

She helped us see beyond our small community and told us of an exciting world which we would one day be exploring. Her love for us didn’t mean discipline was lacking. She was strict, but once she had won our respect we didn’t mind meeting her standards of behavior and scholarship.

It was years later before I realized she had helped me learn to love my neighbor as myself; for to love others we must first love ourselves in an appropriate measure.

> *“. . . she helped me learn to love my neighbor as myself; for to love others, we must first love ourselves in an appropriate measure.”*

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News

MCC to expand ministries to refugees

Deep concern over the plight of world refugees and the growing chill in East-West relations mixed with celebration at the Mennonite Central Committee meeting in Kidron, Ohio, January 24-26.

Refugees' needs were addressed in an emergency resolution passed after committee members heard reports of refugees in Somalia and Southeast Asia. Persecution of Christians in the Soviet Union was described by Georgi Vins, dissident Baptist minister who was expelled from the USSR last April.

Also at the meeting MCC's 60th anniversary was commemorated in an opening night multimedia presentation by Peter Dyck.

In the resolution on refugees committee members noted that there may be as many as 10-12 million refugees in the world, many of them new in the past 12 months. The resolution calls for MCC to give special attention to refugees during the next three years with particular attention on Africa, Southeast Asia, the Middle East, and areas in which Mennonites have previously worked.

Larry Kehler of MCC (Canada), center, introduces the "Resolution on Refugees." At the left is MCC executive secretary, William Snyder, and at the right is the new MCC chairperson, Elmer Neufeld, Bluffton, Ohio.

More specifically the action calls for increased allocation of funds, material aid, and personnel to meet refugee needs; assistance in the repatriation of refugees to homelands or resettlement in a third country; attention to the social and spiritual needs of refugees; and efforts at reconciliation in situations which precipitate the flow of refugees.

The resolution also calls on MCC constituents to pray for government leaders—particularly those in office in Ottawa and Washington—that they would pursue policies to reduce the number of refugees; for prayer on behalf of the refugees themselves; and for an awareness of the role that the unequal distribution of wealth in the world plays in creating refugees.

The resolution instructs MCC staff to move quickly and to use new approaches when necessary.

The move to increase flexibility comes partly in response to criticism that MCC's response to the Kampuchean (Cambodian) situation is inadequate. Chairperson Elmer Neufeld noted that MCC has been criticized for being too focused on development and not enough on relief, and for being too politicized and institutionalized.

MCC's insistence that their workers participate in food aid distribution was criticized by Frank Epp, chairperson of Peace Section International. "I don't question the basic soundness of the rule. But I do have some question about the rigidity with which it has been enforced," Epp said, referring specifically to Kampuchea.

"When we talk about irresponsible use of food, there is more irresponsibility in the use of food in North America than anywhere else in the world," he continued. "The illness is in those who have the food."

Budget of $12.1 million includes more funds, material aid, and personnel for refugee needs.

The adequacy of MCC's financial responsibility in the Somalian refugee situation was questioned by Siegfried Bartel. Somalia may have one million refugees, reported Africa secretary Ray Brubacher.

Edgar Stoesz, associate executive secretary for overseas, said the 1980 budget is 25 percent higher than the 1979 budget. "The question," he said to Bartel, "is whether any more (funding) is available. If you can assure us that it's there, we'll spend on needs such as this."

The 1980 budget includes a 34.3 percent increase in activity. The $12.1 million budget (US dollars) projects a $640,000 deficit. Material aid, not included in the above, would add another $3-4 million to the budget.

Both the emphasis on refugees and East-West tensions were dramatized by the January 25 address of Georgi Vins to 700 Kidron-area Mennonites. Despite many difficulties "the church still lives in the Soviet Union," Vins said through translator George Epp.

Vins, whose grandparents were Mennonites, compared the situation of Soviet Christians to that of the early Anabaptists. He said the Soviet Christians have few Bibles and little Christian literature, and showed photos of three Christian leaders who are in prison or in hiding. "One of the martyrs was the seed of the church and thus it is still in the Soviet Union," he said.

Vins told of his imprisonment in 1974 and of his release last spring. He told his listeners to appreciate their freedom and opportunity to read the Bible freely, and to "love Christ more every day."

"Who knows, maybe persecution will come to this part of the world," he said. "And then you will need the strength to stand."

Vins said North American Christians can help Soviet Christians through prayer, and resolutions and letters to the Soviet government. But he sidestepped the question of a possible boycott of the summer Olympics by US athletes, calling the issue a question for government.

At the final day's business session Vins' suggestion was acted upon. Committee members approved a resolution calling on the Soviet government to release 33 Baptist, evangelical, and Mennonite prisoners, cited by name; and urged an end to the "harassment of all believers of whatsoever religious persuasion they may be."

In other actions the meeting approved the creation of MCC (US) as a legal entity, separate but related to MCC International; heard a report from MCC (US) on the possible reinstitution of the US military draft; discussed the possibility that the new hard-line stance of the US government may force some overseas work to be done from Canada, rather than from the international office in Akron, Pennsylvania; and appointed executive secretary William Snyder to a final three-year term to end in 1983. A search committee to find a replacement for him by January 1982 was appointed.

Vice-chairperson Elmer Neufeld was elected MCC chairperson, replacing Newton Gingrich, who died last summer. Hugo Jantz, chairperson of MCC (Canada), was elected vice-chairperson. Phil Rich, Ohio, Dave Giesbrecht, British Columbia, and Frances Jackson, Pennsylvania, were named as members-at-large. Ross Nigh, Ontario, was named to the MCC executive committee.

Responding to the recommendation of the Thomashof consultation of European Mennonites with MCC representatives in November 1979, MCC extended an invitation to strengthen "internal relationships" by providing unspecified "representation" for Europeans at annual meetings and through ongoing involvement at the MCC staff level. *Dave Graybill for Meetinghouse*

Leadership training chosen as first priority by Colombian Mennonites

Cachipay, Colombia (GCNS) — Leadership training, unity, evangelism, justice, and Mennonite identity are among 10 priorities chosen by Colombian Mennonite church leaders at a special consultation in Cachipay, January 6-9.

Using group dynamics and printed questionnaires, the executive committee of the Colombian church helped the 43 participants analyze Mennonite church activities in a critical way.

Priority number one, said the group, is leadership training. Currently the church has no effective program of preparing its ministers and church workers. They affirmed the concept of a theological educational center for northern South America and the Caribbean. The Commission on Overseas Mission is currently testing the idea with Latin American Mennonites.

The second priority, unity, is a response to the diversity within the Colombian church. Non-Mennonite pastors have joined the church in recent years as have several non-Mennonite groups. Basic Mennonite teachings, said the participants, would contribute toward unity.

Among the other priorities are communication ministries, Christian nurture, growth, self-support, and adequate planning.

For each ministry of the church the participants, working in small groups, asked: What have we been doing? If we are not satisfied, what can we do about it? What is the Colombian situation today? Can the Mennonite church speak to this situation? What are the problems facing the church? What are the causes? What are our goals and priorities for the 1980s? How can we accomplish them?

The group voted to restore regular publication of the magazine *Menonoticias*.

Among the participants were Hector Valencia, secretary for Latin America for the Commission on Overseas Mission; Henry Dueck, pastor and COM member from Leamington, Ontario; and Howard Habegger, executive secretary of COM. The trio also spent four days visiting and preaching in Mennonite congregations prior to the consultation.

Valencia said he was impressed by four things: (1) "Most of the participants were young, articulate, and up to date." He said the younger generation is replacing the older leaders peacefully and efficiently; (2) The church is growing. "Congregations which were small two years ago have grown, and there are more churches." There are now six urban churches compared to three three years ago. Altogether there are nine churches and eight preaching centers; (3) The church has an extensive program for its size. This includes a home for the aged, day-care centers, relief and development work (MENCOLDES), audiovisual services, radio programs, correspondence courses, a bookstore, and assistance to an orphanage. The consultation affirmed the work of all of these; (4) The Colombian church intends to revitalize its rural work. All of the rural churches have pastors. Missionaries George and Margaret Ediger have been assigned to assist these pastors.

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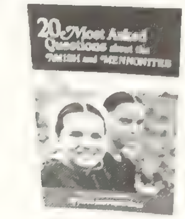

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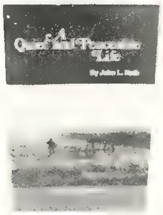

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The draft registration:

Debate simmers with unanswered questions

Washington, DC — Thousands of potential draftees called the national headquarters of the Selective Service System following President Carter's State of the Union message announcing his intention to activate draft registration.

Calls are also coming to the Mennonite Central Committee Peace Section offices seeking information. When will registration begin? Will young women have to register? Can this move be stopped?

The plan to resume draft registration will be under consideration by Congress in February. A report by the president, legislatively mandated by Congress last September, was due on Capitol Hill on February 9, with recommendation on thorny questions such as the registration of women and the procedures for registration of youth.

A preliminary White House staff announcement indicates that young men would be required to fill out a "simple form" at their local post office, with the information to be stored in Selective Service computers. Commenting further, John P. White, deputy director of the White House Office of Management and Budget, said that draft cards would not be issued; there would be no physical examinations and *no* classification of registrants into categories for conscription at that point in the process.

White said it would be "several months" before registration of men begins. The registration of women, if they are included, would take longer because it would require legislative approval and would undoubtedly set off a sharp debate in Congress. Among the unanswered questions is the age range that will be required to register. It may be narrowed from the 18 to 26 age bracket currently authorized by Selective Service. It is clear, however, that *all* young men in the final registration age range will be required to register, regardless of whether they are married, fathers, or sole supporters of families.

Already, faced with no more than the threat of registration, many youth across the nation are exploring ways to become conscientious objectors. "If I've answered one call from a CO I've answered a million," a Selective Service employee told us.

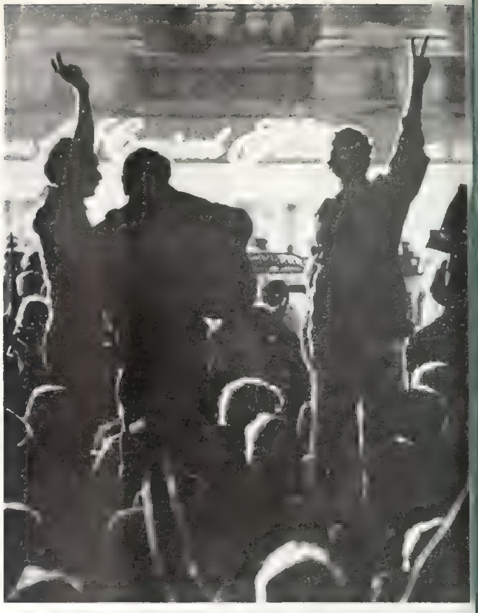
While the impact of the Soviet move in Afghanistan has served to harden the lines of support for reactivating conscription, a vigorous debate is anticipated across the country as churches and college students communicate their opposition to the president's move. Senator Mark Hatfield (R-Ore.) issued a statement saying: "This (draft registration) will provide a limitless manpower pool for any president willing to send American boys half a world away to fight in yet another foreign war.... I am sick and tired of 18-year-olds being coerced into bearing the burden of the failure of politicians to face the tough domestic choices needed to end our dependency on foreign oil. I refuse to make the price of this cowardice the lives and freedoms of politically powerless young men."

While high school and college students appear divided in their response, it is clear that a substantial number of the "new" generation who were 11 or 12 years old when the draft was abolished perceive the prospect of war in the Middle East and conscription as "Apocalypse Now"—the title of a film many have seen on the gruesome realities of the Vietnam War. Talk about fleeing to Canada or not registering surfaces anew.

Eventually, the implementation of 1,800 local draft boards, 434 area offices, and 97 appeal boards may be in the offing. But Congress will first be asked to authorize $10 million in supplemental appropriations to activate a centralized computer system to receive the registration data on youth filled out on forms from local post offices. The first step in giving the Pentagon access to the nation's youth would then have been accomplished. On a matter this sensitive, letters to senators and representatives could have an unusually marked impact.

Mennonites and Brethren in Christ people will also have opportunity to dialogue on the draft at the assembly on the draft and national service March 27-29 in Goshen, Indiana. *Delton Franz, MCC Peace Section, Washington office*

Franz



Twelve years ago in Chicago

Quakers pledge support to those refusing registration

Philadelphia, Penn. (AFSC) — The American Friends Service Committee told President Carter and Congress January 29 that it will oppose military registration and will work to stop it.

The Quaker organization also said that if registration is revived the AFSC will support those who, on grounds of conscience, refuse to register or to be inducted.

"The idea of sending young men and women to kill and die for oil in the Middle East or in a nuclear confrontation with the USSR is neither honorable nor workable," executive secretary Louis Schneider said. "Indeed a nuclear confrontation would be the ultimate insanity."

The AFSC, in a statement approved at a board meeting in Philadelphia, said, "We believe reinstitution of registration and the draft is a violation of religious freedom. The draft encourages military intervention and militarization of society at a time when military responses to crises are as obsolete as they always have been immoral. The time has come when nonviolent means of resolving conflicts are as essential as they always have been the better way.

"Inasmuch as the draft is wrong and the burden of it will inevitably fall most heavily on the poor and minorities, the draft cannot be made fair," Schneider declared. "Subjecting women to conscription will make it worse, not better. We support equal rights for women, including the basic right of women, as well as men, not to be drafted."

See page 125 for related stories.

THE TEACHER

(A second-grade perspective)

Thayne Balzer

My decision to become a teacher came out of a concern for people who I felt were not being served by the education they were receiving. Though I entered college with political science as my goal, I soon changed to sociology. I felt I could best serve humanity in that field. But God had other things in mind.

It was after I had visited with Mennonite people connected with Indian education in Arizona that I decided education was where I should be. In the Wisconsin Indian Teacher Corps I was an intern in the primary grades.

The decision to put me in the primary grades was not mine. But again God had led me. I soon discovered I felt comfortable with and could relate well to six- to eight-year-olds. I also discovered that many of the children whose fathers were not home much sought us male interns for companionship. I realized how important a male teacher could be in the primary grades.

The idealism of my college days has remained but has been tempered by the reality of the classroom. Experience has stimulated questions, and a few graduate professors have helped me rethink my educational philosophies.

For me, open education no longer is a large open space with 200 students and eight teachers. It is an attitude on the part of the teacher that then takes form in the atmosphere of the classroom. This atmosphere acknowledges that active children are learning children. I am not a vessel pouring my knowledge into the students' heads. I am one who will try to stimulate a child's curiosity and initiative and use those characteristics to teach concepts.

I try to establish an atmosphere where everyone in the classroom can be involved in the decision-making process. This applies to behavioral and academic situations.

For example, there are certain behaviors, such as "fitting" and yelling, which will not be tolerated in the room. I make that decision. There are other standards which students are to set, such as how much talking should be allowed during free time.

In teaching writing I also have different standards for different situations. I expect students will write every day in their diaries. But they determine the subject and how much to write, and they do not need to be concerned about spelling and handwriting. In other forms of writing, like letters and compositions meant for the "public," I set the

Teaching is an art

Although arguments are made for a science of education, teaching is fundamentally an art. Like artists, the best teachers have some intrinsic desire and talent. But few artists develop their talent in isolation, and teachers too need training, criticism, support, opportunities to develop their technique, and recognition for their creative efforts. . . .

Many of us think we know and can distinguish good teachers. But if each of us were to list the personality traits and classroom behaviors that characterize these teachers, it would hardly be surprising to discover that our profiles contained varied, and possibly contradictory, items. . . . At this point in time, there are few conclusions about good teaching that can be drawn with relative safety. Good teachers (it may be safe to say) simply try their best. *Janet Klausner*

Commission on Education, General Conference Mennonite Church, Box 347, Newton, Kansas 67114

standards for subject and neatness.

The question then is not the presence of structure for children. The question is, What structure will maintain certain standards of academic and behavioral skills and at the same time value children's curiosity and initiative? When are the times children should choose? Are we adults willing to allow them to make mistakes and suffer the consequences when they do choose?

This atmosphere also allows for a lot of individual expression and necessitates meeting with children individually as well as with the total class. Since every student is different there needs to be flexibility in the way I apply standards. Every child will learn to read. But some will learn faster than others, and some will learn by reading science books instead of biographies.

However, my philosophies are sometimes difficult to implement on my own. I often feel as if I am teaching second grade far out in space, in the galaxy Centennial School District. It is a modern classroom, well equipped with books to read, records to listen to, games to play, and teacher's manuals that tell me what to say. Each student has his or her own materials and is expected to master more than 1,000 skills before leaving the 12th grade. My galactic contract says I am responsible for making sure that children in my room learn the skills assigned to the second-grade level.

But again, teaching is more than imparting knowledge. Teaching and learning go hand in hand because, if there is no one willing to learn, imparting knowledge is a waste of time.

Teaching and learning involve relationships among student, teacher, parents, and the rest of the community. It is only through the support of this total community that the child can be expected to realize his or her potential.

I do receive support. The administration lends support, but too often it comes as a formal memorandum. There are parents who give positive feedback, but it is often not coupled with a sincere effort to help the child.

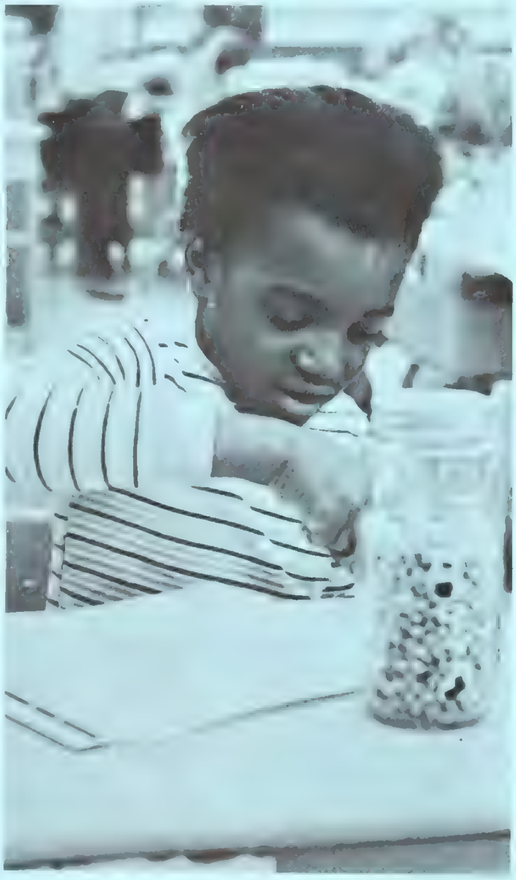
It is only when relationships in the support community are strong that the sincerely interested voices come through—the ones that reach out and uphold the student and teacher. Sometimes it is a parent who is interested enough to volunteer to help in the room one morning a week. Other times it is a teacher who leaves the physical and mental confines of his or her own room. Often it is a child who says, "I did it," or, "Listen to me read this book," or, "I remember the dinosaur's name—pachyephalosaurus." Once in a while it is a friend who is persistent beyond the usual, "How is work going lately?"

But most often it is my wife, Mary Anne, who supports me. She is there to listen when only listening will do, to lend her shoulder for my tears of frustration, and to greet my joys with hugs.

Through the nine years I have taught and gone to school, and in spite of the struggles with parents, teachers, administrators, and students, I still look upon teaching enthusiastically. There have been times when it waned, but God has always provided opportunities to be rejuvenated. I am thankful for those times.

My joys often come in small packages. There isn't a piece to look at and say, "It is done." When I see a child's eyes light up while reading or telling about a story, mine do too. When the children discover that squid and roasted sunflower seeds do taste good, I say, "Aha!" with them. When Jeff discovers a new confidence in himself, my confidence soars too.

Teaching and learning are a partnership and are best summed up by Robert Coles: "All of us who work with children are so anxious about helping that we forget about looking and listening. Given the chance, the children around us can make us more comfortable in our setting, more competent in our tasks and indeed better educated." •



How should we respond?

Since President Jimmy Carter called on January 23 for a reinstitution of Selective Service registration, young Mennonites, among many others 18-26 years of age, are asking, "How should we respond?"

At the time of this writing not much is known about the registration process. It is not known yet whether this registration will include women. The US House of Representatives and US Senate would have to vote on such a recommendation to change the existing law, which provides for the registration of men only.

Also unknown at the present time is whether the initial registration forms will include any provision for conscientious objection declarations. The president and the secretary of defense have made public statements against including such an option in the initial registration forms (perhaps in order not to encourage many to use that option), but the Joint Chiefs of Staff have publicly asked for it (presumably so they can know quickly how many military participants to count on).

Another question is whether any alternative service provisions for conscientious objectors will be permitted under supervision of the private sector (churches, community service agencies, or hospitals, for example). It may be that the US government will require all alternative service to be performed under its supervision—in VISTA, Public Health, Indian Affairs, Peace Corps, etc.

Many of these questions should receive answers in the next few weeks and months.

In the meantime what should we do?

1. **Pray.** Prayer is the method used by Christians to change the course of events they foresee. Pray that God's will to peace be manifest in the lives of all Christians, and that their lives be useful to the Lord of history as he calls forth men and women to become "prophets over the nations" (Jeremiah 1:5). Memorize Romans 8:26-27.

STOP THE DRAFT
STOP THE DRAFT

Washington, DC, April 1979

2. **Repent.** The prophets of ancient Israel as well as John the Baptist and Jesus called upon the people to repent to avert the coming judgments upon their nation. Consider what persons who are looking to Christians will think if a "Christian" nation with 6 percent of the world's population but consuming 35 percent of the world's resources goes to war in the Mideast for oil.

The current war hysteria in the United States is news only to some. Read Peter Ediger's *The Prophet's Report on Religion in North America* (1971), or his prophetic paraphrases in *God and Caesar* (1975-1980). Don't forget to read Isaiah and Jeremiah and Amos and Hosea and Micah also.

3. **Affirm.** Regardless of what happens with the Selective Service registration, you who are 18-26 should register *now* with your congregation as a Christian peacemaker. Your statement now should state as clearly as you can to the body of believers why you believe and testify that "all war and all that contributes to war is sin"; it need not state how you will respond to the Selective Service registration in terms of cooperation or noncooperation. Ask your congregation to support you with a written statement. Also ask three or four people who know you and your convictions well—whether they agree or disagree with them—to write letters of support attesting to your sincerity. File these along with your Christian peacemaker registration in your congregation.

Then testify! When friends and acquaintances at your school or college or job discuss their feelings about Selective Service registration, tell them about your beliefs and your Christian peacemaker registration. Tell them your congregation is open to receiving them or to encouraging their own church to receive their statement of convictions. That peace which is central to the gospel is the heart of evangelism!

4. **Witness.** The United States of America, for all its perverted politics of recent decades, still holds forth the promise of its early vision, summarized by Abraham Lincoln as "that government of the people, by the people, and for the people shall not perish from the earth." If you are one among those 6 percent of the world's population who are American citizens, exercise your citizenship. Write or telegram now to President Jimmy Carter, your representative, and your state's two senators and tell them, "I will not vote for anyone who votes for registration." Do so now while the message may still have an effect in an election year.

5. **Serve.** Apply to serve in the name of Christ with Mennonite Voluntary Service or the Commission on Overseas Missions. *Do so now*, whether or not MVS or COM seeks recognition as an alternative for conscientious objectors. Such voluntary subsistence-level service is the best witness you can make to the sincerity of your peacemaker convictions and the best contrast to the involuntary servitude represented by the "selective service" of the US government. As Christian peacemakers we contend that the Christian service we do by the grace of God ministers to the needs of people throughout the world and ought to continue undiminished everywhere regardless of what governments do militarily.

6. "**As you go**, make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit, teaching them to observe all that I have commanded you; and indeed, I am with you always, to the close of the age" (Matthew 28:19, 20). *Robert Hull, GC secretary for peace and social concerns*

Hull

An assembly on the draft and national service is scheduled March 27-29 in Goshen, Indiana. Sponsored jointly by Mennonite Central Committee (US) and MCC Peace Section, the meeting is to be a forum for sharing convictions. Attendance is open to all interested persons. Among the speakers are Don Blosser, James Juhnke, Delton Franz, Elmer Neufeld, and Mike Klassen. Registrations ($10; $5 for students) should be mailed by March 17 to Bruce Stahly, College Mennonite Church, Goshen, Indiana 46526. Lodging is available. Stahly's telephone number is 219-533-4950 (office); 219-533-5117 (home).

Teacher Wanted

Swift Current Bible Institute is now receiving applications for a teaching position. Starts September, 1980. Send transcripts of academic records and resume to David Ortis, Principal, **Swift Current Bible Institute**, Box 1268, Swift Current, Saskatchewan S9H 3X4.

"About the greatest thing I have seen!" said one woman. "They're beautiful!" said another. The excitement is about the new extra large print Scripture selections given to nursing home patients in Bartlesville, Oklahoma, courtesy of the American Bible Society. ABS prints the special Scripture selections for readers with sight problems. In addition to being in large (18 point) type the selections are printed on nonglossy paper to minimize glare and meet specifications of the National Association for the Visibly Handicapped.

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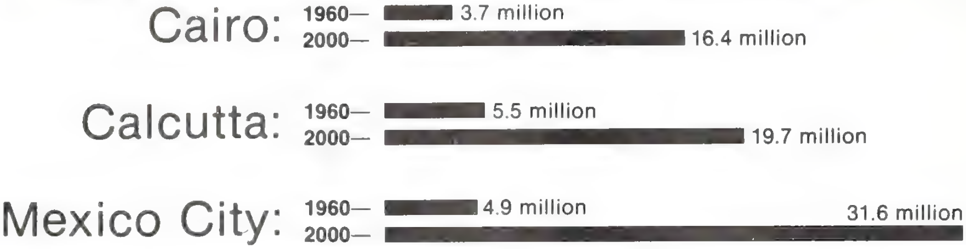
The campus of Bethel College is available this summer for conferences, conventions, workshops, retreats, family reunions, athletic and music camps, etc. Facilities include residence halls, auditorium with audiovisual and musical facilities, seminar rooms, classrooms, two gymnasiums, tennis courts, track and football/soccer field.

For information about facilities and rates contact: Karl Swartz, Director of Summer Conferences, Bethel College, North Newton, KS 67114; (316) 283-2500.

HUNGER: Equitable distribution of available resources contributes most to reducing birth rates



The chart above is startling. Impossible? No. These are the United Nations predicted populations for these cities within 20 years.

Of the two billion people to be added between now and the year 2000, 75 percent will be added to the Third World. Much of that growth will happen in urban areas.

At the beginning of 1979 there were 4.2 billion people in the world. The number is increasing by about 70 million per year or 192,000 per day. Although the rate of population growth has slowed, the year-to-year additions are substantial. By the year 2000 the world population will be 6 to 6.25 billion.

If you were born in 1930 you were one of two billion people in the world. At 70 years of age in the year 2000 you will be one of six or more billion. That is a threefold increase in population in a mere 70 years.

A growth rate of 2 percent a year doubles the population in only 35 years. In the 1960s and early 1970s the growth rate was above 2 percent. Now it is 1.9 or 1.8 percent. One can readily visualize Mexico's population problem with a 3.7 annual growth rate, which causes a doubling of the population in only 19 years.

Two meetings in 1974, the World Food Conference (Rome) and the World Population Conference (Bucharest), helped the world recognize the impact population growth has on the world's food supply in both rich and poor countries. At the Bucharest conference the rich countries pointed their finger at the poor countries and said in effect, "You are the problem. Your growth rates of 2 and 3 percent a year put extreme stress on the world's food supply. The source of the hunger problem is clear for all to see."

The poor countries countered with, "You are the problem. Your eating habits and lifestyles demand a lot more of the earth's resources than ours." And so they do. North Americans eat the equivalent of 2,000 pounds of grain per person per year; Asians about 400 pounds. The difference is due to the fact that North Americans get much of their nutrition from animal products, highly processed foods, and use a lot of grain for alcohol, while Asians eat most of their grain directly.

Both rich and poor countries put stress on the earth's limited resources. Both worlds must work at reducing their demands caused by too many children and too many wants.

Population analysts have long recognized the connection between economic development and population growth rates. Where economic development is more advanced the birth rate has fallen. More recently the connection between a more equitable distribution of economic growth and a declining birth rate has been noted.

Sri Lanka and Kerala State (India) have experienced significant declines in population growth rates even though their economies have not made much progress. The reason—more even distribution of the health, educational, and food resources.

A direct outgrowth of the population problem is growing unemployment in most Third World countries. The higher growth rates of the 1960s have produced a bulging labor force for the 1980s and 1990s. Canada and the United States consider unemployment rates of 7 and 8 percent intolerable. For many Third

Growth rates and projected populations of selected countries

Country	*Growth Rate* (percent)	*Population (1978)* millions	*Projected Population (2000)* millions
Ghana	3.3	11.4	21.2
Kenya	3.6	14.8	31.0
Zaire	2.9	27.1	49.5
Bangladesh	2.7	85.8	144.3
India	2.1	656.5	1,059.8
Canada	1.3	23.6	31.6
USA	0.9	224.2	264.4
Brazil	2.9	122.2	212.5
Denmark	0.3	5.1	5.4

1978 World Population Estimates, *The Environmental Fund*

In "Electroshock: The Unkindest Therapy of All" (*The Atlantic*, January) Fred Hapgood reports, "About 370 patients a day receive ECT treatments in the US." He mentions evidence which suggests, but does not prove, "that ECT can and does cause long-term psychological and neurological damage." Furthermore, he states, ". . . there is no consensus on what ECT does or how it works. Such a lack of clear, justifiable definition in usage suggests an enthusiastic, undisciplined fumbling in the dark which appears to guarantee that serious damage will be done to someone."

Principal

Applications are invited for the position of principal at **Rosthern Junior College**; a Mennonite residential high school (grades X, XI, XII).

Required qualifications:
- recognized teaching certificate
- theological training preferred

Please direct all applications and inquiries to the RJC board chairman prior to February 28.

Send to: **Henry W. Harder**
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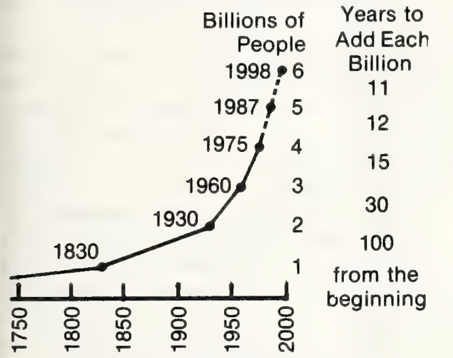
Growth of world population



Department of State Bulletin
"State Explosion"

World countries rates of 20 percent or more are common. The unemployment problem will likely only get worse.

Employment creation programs, though essential, are costly. The Egyptian government recently estimated that it costs $10,000 to create each new job. The work force will be growing by 350,000 to 400,000 each year in Egypt. A lack of jobs means little or no income to purchase food. Without jobs people go hungry in Egypt and other poor countries, even though food may be available and relatively cheap.

For most Christians in North America the population dimension of the hunger problem is not one that provides easy responses. Support for MCC's and mission boards' family planning and welfare programs are an indirect way of helping. Providing temporary or permanent homes for needy children is another way. Reducing the resources one requires for oneself is an important long-term response. Helping to provide for more equitable distribution of available food, health care, education, and employment opportunities contributes the most to reducing birth rates. *Paul Longacre, secretary, MCC Food and Hunger Concerns*

Delegation to Iran includes Mennonites

Newton, Kansas (GCNS) — A local committee of Mennonite leaders has sent William Keeney, North Newton, on a 10-day visit to Iran. He left February 5 as part of a delegation of 50 sponsored by the Committee for American-Iranian Resolution in Lawrence, Kansas. The committee hopes people-to-people dialogue will bring reconciliation.

The group left New York on Tuesday, February 5, and is expected to return on Saturday, February 16. Also going with the delegation is Merlin Swartz, professor of Islamic studies at Boston University. He is being supported by Mennonite Central Committee (US) Peace Section. Keeney is the executive director of the Consortium on Peace Research, Education, and Development (COPRED), and director of continuing education at Bethel College, North Newton.

The delegation of 50 expects to have contacts with a variety of persons and groups in Iran. A spokesperson for the group said the visit was planned because there are misperceptions and misunderstandings between the Iranian and American people. Some Iranians have invited the group for this kind of dialogue. Other US groups have made similar visits in the past two months. More visits are expected.

Keeney said, "The delegation goes with the belief that it is in the interest of Iran and the US to maintain friendly relationships and to help normalize the situation once current differences between them are resolved. The delegation has the long-term interests of the peoples in view."

The Newton committee sponsoring Keeney had numerous contacts with church leaders about the visit, including persons in New York and Washington who are involved in other visits and activities related to Iran. These persons encouraged participation and gave advice.

Land use issues to highlight Kansas conference

A regional land use forum entitled "Land, Faith, and Successful Farming" will be held on February 29 and March 1 at the Hoffnungsau Mennonite Church near Inman, Kansas. All persons with interest about ways that farmland is being used are invited to attend. The forum will begin at 7:30 p.m. on Friday, February 29, and continue from 9:00 a.m. to 3:30 p.m. on Saturday, March 1. It is sponsored by the Mennonite Central Committee hunger concerns committee of Kansas and the Food and Hunger Concerns department at the MCC office in Akron, Pennsylvania.

Kenton Brubaker, professor at Eastern Mennonite College, Harrisonburg, Virginia, will deliver the keynote speech, 'Alternative Futures for the American Farm," in the opening session Friday.

The Saturday sessions will zero in on specific local issues. Gordon Schmidt, a farmer from Buhler, Kansas, will contrast Brubaker's presentation by offering "A Positive View of the American Farm." Schmidt will discuss and defend modern agribusiness methods.

A panel of area farmers (Raymond Regier, Randy Kaufman) and scholars (James Juhnke, J. Winfield Fretz) will then try to apply the material presented by Brubaker and Schmidt to the realities of being a Christian and a farmer today.

A registration fee of $5 will include the cost of the Saturday noon meal. Registration begins at 7:00 p.m. on February 29 and continues from 8:30 to 9:00 a.m. on March 1. To preregister write MCC, Box 235, North Newton, Kansas 67117, or call MCC at 316/283-2720.

James W. Prescott, a developmental neuropsychologist, believes a link exists between absence of physical affection toward children and later predisposition "to apathy and violence" ("Alienation of Affection," *Psychology Today*, December). He concludes, "We seem to be suffering from breakdowns in affectional bonds—reflected in everything from rates of divorce to sexual crimes, alcoholism, and drug abuse. Culture is the handmaiden of our neurobiology, and without a proper environment for physical affection a peaceful, harmonious society may not be possible."

The Department of Health and Social Services (HSS) has issued guidelines on how the United States' 3,000 colleges and universities can use affirmative action principles in admission policies without violating the ban on strict racial or ethnic quotas in the US Supreme Court's Bakke decision. They encourage consideration of race, color, or national origin as a positive factor, like geographic origin or economic circumstances; increased recruiting in minority communities; modifying admission criteria for minority applicants; offering tutoring and other special services; or pursuing numerical "goals" to achieve the desired racial and ethnic mix.

The total expenditure of the United Nations system in 1978 amounted to $2.95 billion, reports *The Christian Science Monitor*. Thus if the UN were an American company it would not even be listed as one of the 95 largest US companies today. To draw a few comparisons, consumption of hair-care products in the US in 1976 amounted to $2.3 billion. Consumption of soft drinks in 1977 added up to $9.8 billion. The largest contributors in absolute terms are the US ($553 million in 1977), followed by Sweden, West Germany, the Netherlands, Japan, and Canada. But in terms of per capita contributions Norway is at the top. The US is 15th.

Record

Calendar

May 12, 13—Mennonite Media Council, Nashville, Tennessee

Canadian

February 22-23—Conference of Mennonites in Manitoba, First Church, Winnipeg, Manitoba

February 22-23—Conference of Mennonites in Saskatchewan, Neuanlage Grace Church, Hague, Saskatchewan

February 22-23—Conference of the United Mennonite Churches of Ontario, Bethany Church, Virgil, Ontario

March 7-8—Conference of Mennonites in Alberta, Tofield (Alberta) Church

March 29-April 3—Project Teach, Mennonite Collegiate Institute, Gretna, Manitoba

March 30—Canadian Association of Mennonite Schools Music Festival, Winnipeg (Manitoba) Concert Hall

Central

March 22-23—Central District Conference, First Church, Berne, Indiana

Northern

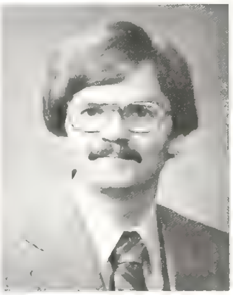
March 27-29—Schmeckfest, Pioneer Hall, Freeman, South Dakota

Western

March 8—Mid-America New Call to Peacemaking, University Friends Church, Wichita, Kansas

Workers

Peters


Sprunger

Peter Hamm has been appointed to the Africa/Asia/Europe desk of Mennonite Brethren Missions/Services (Hillsboro, Kansas) to replace Bill Wiebe, who is returning to British Columbia in September. Hamm, with his wife, Betty, served in India from 1958 to 1970. Since then he has taught missions, sociology, and cultural anthropology at Mennonite Brethren Bible College, Winnipeg, Manitoba. Hamm will begin his duties in early summer.

James Penner, Winnipeg, Manitoba, left in early January to head MCC efforts on Dominica, a Caribbean island which was ravaged by Hurricane David last August. Penner, a carpenter and contractor, will lead the reconstruction effort for a six-month term initially. He will train carpenters and possibly also be involved in chicken raising and gardening in the village of Scotts Head.

Abe Peters was appointed Protestant chaplain of the Indiana State Prison, a maximum security prison in Michigan City, Indiana, January 2. For 10 years Peters has grown increasingly involved in a Christian ministry to offenders, the last four and one-half years supported under the Mennonite Steering Committee on Corrections, a committee representing the Indiana-Michigan conference of the Mennonite Church, the Central District of the General Conference, and several North-Central Indiana congregations of Conservative and Beachy Amish Mennonite churches. In the last several years Peters has worked full-time in counseling inmates of the Michigan City Prison, of the Indiana State Reformatory at Pendleton, and of other Indiana penal institutions. He has held services with fellowship groups in the prison. He has also coordinated the monthly visits to the Michigan City prison of over 100 laymen from Mennonite churches of Northern Indiana. Peters has also worked at getting inmates released by appearing on their behalf, making family contacts, and setting up a halfway house, The House of Hope, for parolees in New Carlisle, Indiana.

Ronald Rich, academic dean at Bluffton (Ohio) College, has resigned his position effective the end of the academic year. He has been invited to Stanford (California) University as a visiting professor.

Sid Sprunger, First Church, Newton, Kansas, has resigned as assistant business manager of the General Conference effective June 30. He and his wife, Carol, tentatively plan a move from Newton to Wichita, Kansas, where they will seek employment. Sid intends to work towards his certified public accountant certificate and also become actively involved in Navigator community ministries.

Join us
Herbert Mennonite Church
75th anniversary celebration
October 11, 12, 1980

Please plan to fellowship and renew acquaintances. For more information contact: L. E. Buhr, Box 69, Herbert, Sask. S0H 2A0.

Group home houseparents

This is an opportunity for couples to work with a small group of youth. Close working relationships with other helping professionals. Prefer BA or BS degree in social science area or equivalent in experience and training. The home is sponsored by Mennonite Board of Missions.

Send resume to: Youth Village, 1711 Prairie Street, Elkhart, Indiana 46514.

The pure in heart

Vern Ratzlaff

The concept of "purity" is intriguing. *Katharos* had a wide range of meaning for the Greek mind, from physical cleanness (washed clothes and hands) to unmixedness (grain free from weed seeds, metals free from alloy, armies freed from commands). But the real thrust comes from the older testament, where the word translated "clean" or "pure" occurs over 150 times, usually in the sense of ceremonial purity. Thus certain animals were clean, others unclean. Dead bodies were unclean.

Hands had to be washed in meticulously prescribed ways before eating. On the Day of Atonement the High Priest had to wash his whole body five times and his hands and feet 10 times in order to be pure.

A priest must be pure of birth, i.e. a descendant of Aaron. He might be a schemer and a rascal, but if a son of Aaron, he was pure (qualified for the priesthood). God's grace might live in him, but if he was not a son of Aaron, he was not fit for the priesthood (not racially pure).

Purity was essentially a result of cultural circumstances and ceremonies and had little to do with inner orientation. True, while this was the major perception of the older testament, there was a minor theme (group) that emphasized ethical purity. Two latter illustrations are Job, who was innocent and upright; and Isaiah, who was pure from sin (Isaiah 1:16). But the official view in Jesus' time held purity to be a matter of external form and force. And against that view Jesus' words cut uncompromisingly: "How fortunate are the pure *in heart*."

We need to avoid two errors. One is to feel smug about the ceremonial hang-ups of earlier generations. How many of our judgments on others' character are precisely the result of external observations where the motivations and the subtle tones of body language are ignored? The second is so completely to internalize our concern that we lose sight of the external. Practical expressions of ethics flow from the pure heart. Both errors represent the James/Galatians, law/grace debate.

If it is the second sense of pure—not the ceremonial but the motivational—that Jesus here emphasizes, what does it mean? Katharos in this sense means unmixed, genuine, sincere—those who live an integrated life. The result of living in such a focused manner is that we shall see God.

Or does seeing God affect us?

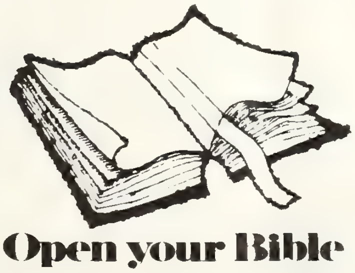
The monumental *Summa Theologica* of the 13th-century scholar Thomas Aquinas remained uncompleted because his writing *paled* into insignificance in light of his seeing God. Returning to his call from celebration of the Mass, 6 December 1273, his vision prompted him to write, "All that I have written seems to me nothing but straw—compared with what I have seen and what has been revealed to me."

Is there a longing within us to know the ultimately real? To know and see and face him whom the angels, the saints long dead, my father, now worship? "For eye has not seen nor ear heard, neither has entered into the heart of man the things which God has prepared for those who love him" (1 Corinthians 2:9).

As she lay alone in her darkened room the girl called, "Mommy, come here with me." Her mother replied, "I can't come now; just remember—God is with you." And the child replied, "I know—but I want someone with a face!"

We too *want* someone with a face. Gloriously, the introduction to *Hebrews* claims that "God has in these last days spoken to us by his son . . . who is the brightness of his glory and the express image of his person." We have someone with a face. God is a person, not the abstracted process of life and death—or of dispassionate existence. We have had a glimpse of him in Jesus, and one day those who singlemindedly, with integrated lives and purity of heart, lend themselves to being his people will see him *in* whom and *by* whom they exist.

"Twilight and evening bell, after that the dark!
For tho' from out our bourne of Time and Place the flood may bear me far,
I hope to see my Pilot face to face when I have crossed the bar." (Alfred Lord Tennyson). *Sixth in a series.*



Open your Bible

Vern Ratzlaff is the executive director of MCC (Manitoba), 1483 Pembina Highway, Winnipeg, Manitoba R3T 2C7.

Letters

Response to Daniel Tiessen

Dear Editor: I'd like to apply for the franchise as the Eastern Pennsylvania distributor for *Visions of the Prophet Tiessen* by Daniel Tiessen (11 December 1979 issue).

We want to make two minor changes: (1) Sales will zoom if he'd permit us to publish a parallel translation from the original Aramaic, Hebrew, Greek, and Pennsylvania Dutch manuscripts. (2) Recently a distinguished team of anthropologists, theologians, and ditchdiggers discovered the inscription "IV. Was Kuma Du?" on the wall of a limestone cave near Bethlehem—Bethlehem, Pennsylvania, that is. For those who are not of the Pennsylvania Dutch persuasion, the translation is "4. What can I do?" (It sounds funnier in Pennsylvania Dutch.) After weeks of extensive research the Cetronia Historical Society agrees with my logical conclusion. This must be the fourth verse of Tiessen's book. We'd also like his permission to include this verse in the Official Billy Penn Unaltered Version of Visions of the Prophet Tiessen. *Harold W. Shelly, 229 North Scenic Street, Allentown, Pennsylvania 18104* December 28

The Iranian crisis

Dear Editor: Like many others I have been following the recent events in Iran with concern and apprehension. December 28 I had the opportunity to hear a talk by Franklin Glenn, a California lawyer who along with five other Americans made up a delegation to Tehran in early December. The purpose of their trip was to educate themselves on the situation there and to glean an alternative view for the American public. Glenn's talk definitely presented a different perspective than what I have gained from the mass media.

In response to the Iranians' plea to "please tell Americans the truth," Glenn described the sharp contrast he observed between the splendor of the Shah's palaces and the many agonizing first-hand accounts of torture suffered by Iranians at the hands of the Shah's secret police, SAVAK. Glenn noticed at one point when a personal account of torture was being given, an ABC news crew shut off their cameras and left, dismissing the testimony as propaganda. Glenn did hear though of one CBS news team threatening to quit and go to Canada to make a documentary because their work was being so badly censored and distorted.

When the delegation returned to the US there was a news blackout on the national networks about their trip. They are relying on speaking tours to disseminate the information they gathered.

The mood in the US is one of sympathy for the American hostages combined with an anti-Iranian sentiment which ignores the events leading up to this crisis. Last September the US embassy in Tehran warned the US state department that if the Shah was taken into the US—for whatever reason—embassy staff would be in danger. Yet the US government admitted the Shah.

In his talk Glenn referred to photocopies of embassy documents the delegation gathered in Tehran which raise the question of whether the Shah was even ill. A cable from Bruce Laingdem, the charge d'affaires to the state department, mentioned that using humanitarian grounds might ameliorate the admittance of the Shah to the US. Even if the Shah was ill, he could have been treated equally well outside of the US.

The question remaining in my mind in light of these facts is why the US admitted the Shah. Was the government as concerned with the well-being of its embassy staff then, as it now proclaims to be?

It seems we are far from the complete story. I would urge others to probe beneath the simplistic portrayal of events we are being given; to question the voices that are calling for a military solution to this conflict; and to try and hear the Iranian people's message in the midst of this crisis. *Ruth Teichroeb, 1732 18th Avenue #1, Seattle, Washington 98122* January 14

Beside my Bible

Mary F. Heisey

Risk-taking pioneers

The Christian faith needs more risk-takers—more pioneers. Our life in the pew prepares us for service, but religion becomes active experience only as we walk with God in the world, run with the gospel to our neighbors and strangers, and love like Christ everywhere.

Daniel, *by Joyce G. Baldwin (InterVarsity, Downers Grove, Illinois, 1978, 210 pages)*

This introduction and commentary sheds more light on the difficult book of Daniel, a book about the meaning of history. "The predominant message is that God's people will experience suffering and be threatened with extinction, but that will not be the end of the story because their God is the living and all-powerful God who will get glory by vindicating his name and who will save them."

Baldwin's scholarship and faith so illumine this powerful apocalyptic prophet that we feel strengthened to serve, to cope, and to endure—whatever comes.

Trailblazer for the Brethren, *by Elizabeth Suderman Klassen (Herald Press, Scottdale, Pennsylvania, 1978, 316 pages)*

According to the author, "This is a biography of Johann Claassen, not a history of the Mennonite Brethren Church."

Written in popular style, this story of one of the fathers of the faith shows what one man suffered in order to start the Mennonite Brethren Church. He also negotiated the grant for land at the Kuban in order that a colony for persecuted Mennonite Brethren might be established.

Traveling obediently among 19th-century Russian Mennonites, Johann Claassen (1820-1876) reminds us of Christ and Paul—dedicated, itinerant, and sacrificial.

Elder Ens, *by F. F. Enns (F. F. Enns, 74 Linacre Road, Winnipeg, Manitoba, 1979, 113 pages)*

Elder Franz F. Enns (1871-1940), affectionately called "Ohm Franz," escaped from Russia to Canada in 1926 and there ministered to newly immigrated Russian Mennonites. Originally written in German by his son, his biography was translated into English by his granddaughter Margaret (Enns) Frederickson. It contains an introductory chapter on Mennonite origins.

Meditation

To know your child

To know your child, pretend you are not her mother. Pretend to be a stranger, not interested at all in mothering. I did and I learned some strangely wonderful things.

I caught her in the 10 minutes between her Saturday morning babysitting job and cheerleading practice. I needed an interview for my English course, the one given to students who come back to school after having been out for years.

"An interview?" she laughed. "Oh, Mother. Of all the silly things. And why me?"

"Because you're here. I need it for tomorrow's class."

So I settled down beside her at the table still cluttered with dishes that needed washing. I was determined to write a good paper for my teacher, and perhaps (although I was not aware of it) discover my daughter again. She'd somehow grown away from me, with school all day, after-school activities, babysitting, and Sunday school classes. I hadn't realized she'd grown pretty. She used to be sort of uncertain about who she was; now as she faced me she seemed my senior in poise. She used to hide her shyness behind comic faces, jokes, and acting grown-up. For years she was the original wooden doll in class plays, doing the role in rehearsal with verve and beauty, and forgetting it all when she got up in front of people. She used to be a pale, frightened child.

What had made the change in her?

"High school," I wrote in large letters, "how do you like being a junior? If you weren't 14, how old would you want to be?"

She thought for a moment. "I like being 14. I feel just right being 14."

I was bewildered. I dimly remembered 14 in my life. How I ached to be 16. Couldn't wait. I still yearned to be 16.

"What things do you like doing? Your favorites?"

"Um, puzzles, gymnastics, cheerleading, basketball."

"In that order?"

"No, Mother, don't be so finicky."

I had to change the subject quickly, afraid she'd walk out on me. "Friends," I said gently, "your best?"

"That's Irma."

"Why Irma?"

"Because she needs me the most. She's an only child, and she hasn't anybody else to confide in. I feel sorry for her."

I understood her need to help others. "Would you like to have been an only child?" I asked, recalling some recent near-disastrous sibling conflicts.

"Me? An only child? No. It would be awfully lonely, and boring."

"How many children would you like to have?"

"Only two."

"Better than four?"

"Of course, Mother. With only two children their parents can buy them more things—give them more attention—more time for talking to each other."

"So four children is too many?" I said, remembering that she was one of four and hoping to hear more from her about it.

"No, not too many, but two is much better."

I did not dare ask which of the four in our family she'd be glad to do without.

"Mother, I have to go now," she said, getting up.

"Wait," I pleaded, "just one more question. It's bothering me. Why are you so glad to be 14? Why aren't you aching to be 16, 17, or out of high school and in college?"

She said, "Give me one of those papers, Mother. I'll write it down for you."

"Write what down?" I said.

"What I learned in Sunday school, Mother. I'm writing it so you can learn it too. I don't want to stay and talk about it with you, so here it is. Use it if you want to."

She was gone.

I took the paper and read: "Teach me this day to live joyfully, fulfilling the will of God with thanksgiving."

To know your child, pretend to be a stranger. I folded the paper and put it into my pocket. While I washed dishes I kept saying the words over and over. I'd never ache to be 16 again.

How could I tell my teacher all I'd learned? That my own child had taught me the good way of living? Who would believe me?

Bertha Beck

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Thayne Balzer teaches second grade at Lynch Meadows Elementary School, Portland, Oregon.

Mary F. Heisey, 728 South George Street, York, Pennsylvania 17403, introduces us to four books about risk-taking persons.

The meditation is by free-lance writer Bertha Beck, 141 East 33 Street, New York, New York 10016.

Lois Barrett, 1508 Fairview, Wichita, Kansas 67203, compiled the COE contributions to this issue. Lois is the former associate editor of *The Mennonite*.

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Janet Klausner's quote on teaching is reprinted from the April 1979 issue of *Learning*.

The Mennonite

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On becoming a teacher

Lois Barrett

I never intended to become a teacher.

Throughout my career as a student (which still continues) I enjoyed learning. I delighted in new discoveries, in the "aha" experiences. I enjoyed designing research projects and then doing the research (although organizing the final paper sometimes involved drudgery). But I never wanted to teach.

Teaching seemed too boring. Teaching, as I saw it during high school years, involved repeating the same sentences year after year to different groups of students, correcting the same tests, grading the same assignments. I wanted a more stimulating career. Becoming a journalist was more to my liking. In that job I could discover new information all the time. I could feel on a creative edge. At the end of the day I could point to an article I had written or an issue I had edited and say, "This is what I accomplished."

My forays into Sunday-school or weekday-church-school teaching of children were not particularly memorable. Neither the teacher nor the children were usually enthusiastic.

In spite of all these past feelings, I am teaching communications part-time this academic year at Bethel College. After one semester of teaching I am discovering that I like it.

First of all, I am discovering that in the process of teaching I am learning too. Teaching even a subject with which I was already familiar requires reading and research on my part in preparation for the class sessions. I am forced to look beyond the narrow part of the field of journalism in which I have had experience and to view the broader field of communication.

Secondly, I have realized more fully that teaching is not just a matter of imparting facts to students who may not yet know them. There is no consensus on many of the ethical issues of journalism which we have discussed in class. My students often have insights—which I had not thought of—on issues such as right to privacy or the influence of advertising on news. In any case, teaching the class has spurred me to do more thinking about such issues than I did when I was involved in daily writing and editing. The academic setting can give the teacher as well as the student opportunity for reflection.

Finally, I have come to realize that I want to teach Mennonite college students how to be good journalists. Having read many poorly written articles and news stories in the past, I feel an obligation to train people who can write clearly and understandably in an acceptable style and with a sense of compassion and justice. I want to train people who can combine professional standards with Christian ethics. I want to share my love for words.

I could not have gone comfortably into teaching right after I finished college. But for now, teaching is a mission for me. In spite of my earlier intentions, I am a teacher.

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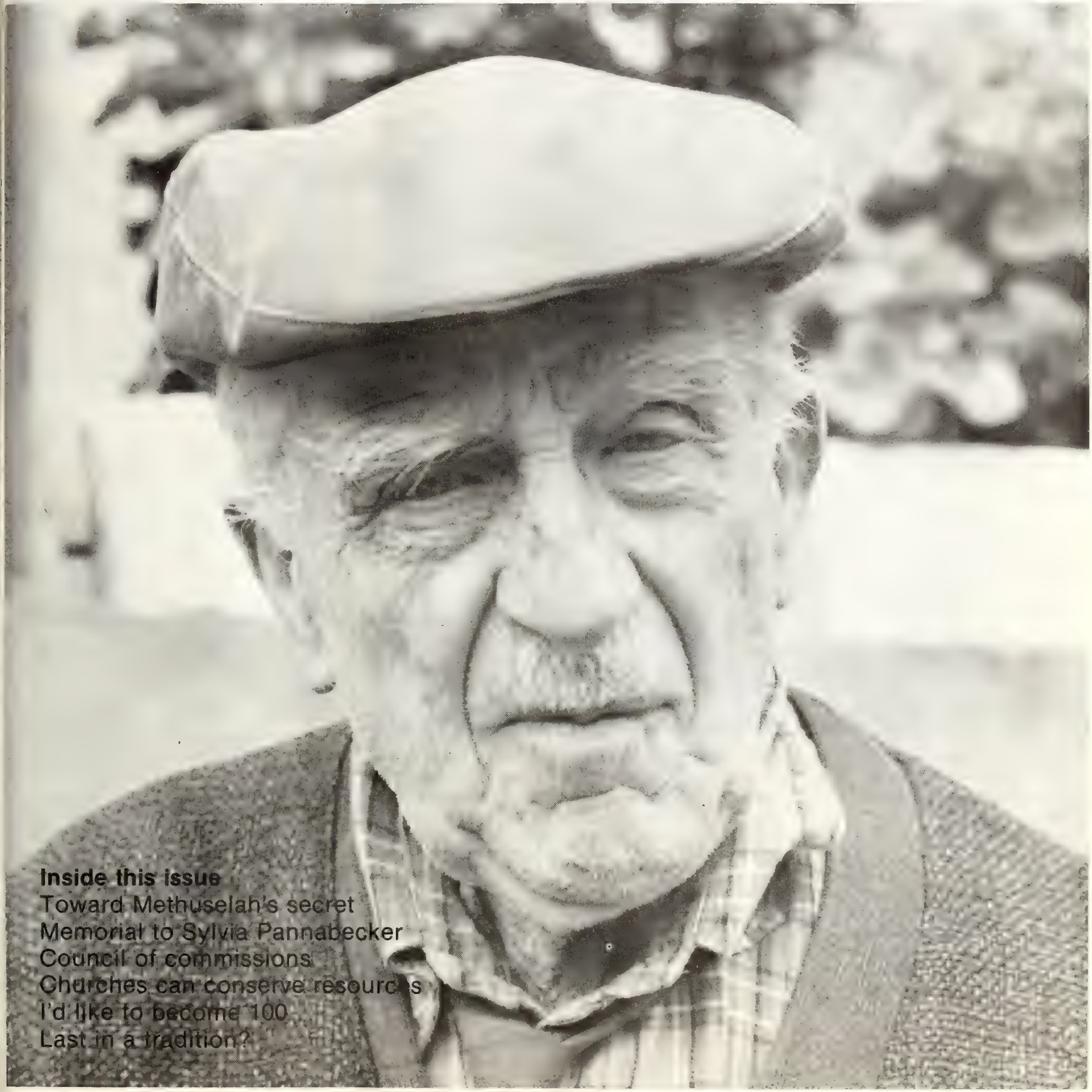

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Toward Methuselah's Secret

Walter W. Sawatzky

Can you imagine your youngster as a 95-year-old? Difficult? Aging presents a challenge for us to cope with biological changes and all the accompanying implications for social, intellectual, emotional, physical, and spiritual spheres of existence.

Can you imagine your grandmother as a five-year-old? How about your teenager as an old man of 95? Difficult? Time in human life introduces the reality of aging. And aging presents a challenge; a challenge for us to cope with biological changes and all the accompanying implications for social, intellectual, emotional, physical, and spiritual spheres of existence.

Aging cannot be solely attributed to older people. While time is universal, humans age at various rates. One may feel and look old at the age of 30; another may seem young at 80.

What meaning have we given the terms "aged," "aging," and "elderly"? One 83-year-old lady approached me in a nursing home, wanting to go to her own home. She said, "I really don't fit in here with all these old people." Was her judgment impaired by "old age," or have we darkened her mirror of self-acceptance with an illusion of youth? Our frequent hesitancy to relate our ages and birthdays belies the appropriate answer.

It is commonly known that stresses incurred through losses, changes, and important social events contribute significantly to human aging, physical disease, and eventual death. One researcher reports that if our bodies could continue to be as resistant and resilient to stress throughout life as they are at the age of 12, most of us would live to be 700 years old. A vision of the biblical character Methuselah flashes through my mind. What may the conditions of his long life have been? There is no definitive answer, but stress does take an increasing toll on the well-being of aging persons.

Aging is normal. We can count on getting older, and we can count on dying.

It has been shown that the greatest antidote to all the myths about older people is involvement—senior involvement in the programming, services, and planning of the church's daily life and work.

For Christians aging and eventual death may be a victory; perhaps another and "final stage of growth" . . . a future with Jesus. What may the church's place be through these stages of life toward the end of our brief cycle from earth to earth? What may the individual believer's responsibility be to an aging brother, sister, and neighbor?

Yes, I believe that anything affecting human life comes within the circle of the church's concern and ministry. Yes, Jesus taught us consideration for one another's welfare. And because the process of aging generally affects our social, physical, and emotional well-being, God's will or intention for (whose?) involvement is clear.

Frequently issues such as aging receive the basket treatment. For example, Mr. and Mrs. John Public are often heard in their busy effort to insure a distance from personal involvement: "Why, I think there's a government program already doing that kind of work," or, "The church can certainly do something in this area." Thus the "baskets" often turn out to be institutions.

Many supportive services currently available to the aging and the elderly are from institutions. Health and welfare agencies, nursing homes, and senior centers have gained prominence through attempts to meet increasing needs; they are doing tremendous work. However, these agencies and institutions are often unable to recognize and address the whole (spiritual, social, emotional, and physical) needs of the aging person.

Church-sponsored retirement communities are a creative step toward Methuselah's secret . . . toward reducing the stress of coping with life. The long-term care field is still experimenting with better ways to provide security for the physical, stability for the spiritual and emotional, and stimulation for the intellectual and social needs we all share. Still there are expectations of older persons by society that cause stress.

The church can help expose some of the myths about older people. That people over 65 are poverty-stricken, sexless, isolated, lonely, unhappy, and crippled; that aging is universally the same; that life is all downhill from the age of 40; that old age and illness are synonymous; that older people prefer to live with their children; that later marriages are always a mistake; and that intelligence reaches a peak at age 25 and then declines. It has been shown that the greatest antidote to these ideas is involvement—senior involvement in the programming, services, and planning of the church's daily life and work.

Do you have photos of your parents and grandparents taken when they were young adults? Does it strike you how quickly their perspective has changed from that of family-rearing and job security to retirement and grandchildren? Your children and grandchildren are not far behind!

What about retirement? Are you planning yours? There is at least one Protestant denomination that welcomes each member into the 55-year bracket with literature about retirement. What would your response be to your church's (presumptuous?) efforts in this regard?

The church has *begun* to actively deal with the difficulties associated with the normal aging process. What is beyond these vital efforts? We must be more than simply members of concerned groups. It is the individual—who practices local and personal concern for the peace of other persons in the neighborhood or community—who embodies Christ and his Father's love.

God cares deeply about all our neighbors, and wants them all to be free from exploitation and to have what they need for their total well-being. Dick Taylor, a *Sojourners* correspondent from Philadelphia, writes that God's will is "shalom for all." God is already at work in our neighborhoods and fellowships through concerned individuals visiting the lonely, providing counsel for the questioning, assistance to the physically handicapped, and comforting the distressed. In fact, God's son, Jesus, so totally identifies himself with our sisters, brothers, and neighbors in need, that when we minister to them he considers us to be aiding him. This divine attitude tells us much about God's will for our communities and our involvement there.

How can you know if there are places in your neighborhood or community where people are suffering, exploited, or in need? How can you know if there are elderly who never receive a visitor . . . where older persons are denied their rightful shalom? Dick Taylor, who also coordinates the neighborhood ministry of Jubilee Fellowship in Philadelphia, says to check with Census Bureau offices, city planning commissions, city or county agencies, private social organizations, special-interest groups, interchurch agencies, and neighborhood groups and individuals. Once the extent and nature of human need has been established and the current efforts to meet these needs have been outlined, then possible community ministries for individuals in small groups and church fellowships can be developed.

Individuals, working with the support of community groups and agencies, have been active among seniors in our community of La Junta, Colorado. Numerous restaurants and department stores have agreed to allow special discounts of 10 percent or more for senior citizens. The federally-funded Talking Books program has been introduced to visually handicapped persons. Several individuals are spearheading a drive to establish a local volunteer labor pool for elderly and disabled persons in the community. This proposed resource may provide shopping, visiting, transportation, cooking, light housekeeping, laundry, and yard-care services through volunteers of all ages. The participation and support of community and church groups will be important in the success of this program.

Our local efforts to help persons in aging may not produce more Methuselahs, but we will move closer to his secret with biblical assurances that we will also have touched Christ, for he is among us also in the aged. •

"Her love for the church extended to an amazing knowledge of the larger conference program and that of the worldwide church."

Bertha Fast Harder

memorial to Sylvia Pannabecker

Sylvia Pannabecker came to Mennonite Memorial Home in Bluffton, Ohio, at the time her daughter, Alice Ruth Ramseyer, left for Japan. Sylvia was infirm and discouraged, expecting to die soon. After a month she suddenly realized that life could still have meaning. She spent her last six months moving among other residents encouraging them, praying, and praising God. Her joy was infectious. *Paul Dyck, administrator, Mennonite Memorial Home, Bluffton, Ohio*

Floyd and Sylvia Pannabecker were my friends for many years. They were rarely separated. Each had a unique personality and an individual identity, but their lives together enriched myriads of people. One of Sylvia's beautiful contributions was the way she shared in an intimate yet honest partnership.

My personal encounter with Sylvia began when I entered Mennonite Biblical Seminary in the Chicago days. Dr. and Mrs. Pannabecker served as host and hostess at the large main residence on Woodlawn where some of us lived and where about two dozen students from seminary and other Chicago schools ate their evening meal. Around that huge oval table every dinner became an occasion. As Floyd and Sylvia sat at the head and at the foot of that table, a dignity was maintained more by their modeling than by demand. And yet the flow of conversation held freedom, humor, and laughter.

S. F. and Sylvia Pannabecker as many people remember them

Working together with Sylvia to plan seminary teas or other social occasions, I soon recognized the importance she placed in the aesthetic. It was unthinkable to set a table for others hastily and without thought for beauty. Sylvia entertained with grace and care.

There was remarkable depth in Sylvia's friendship to our family. She showed constant support and care about our common shared ministries in the seminary both in Chicago and later at Elkhart; in the Woodlawn and Hively congregations; and wherever we were located. In the last letter Leland and I received from Sylvia about a month before her death she wrote, "I want you to know I pray for you in your new work in St. Louis every night between the hours of 9:00 and 11:00 p.m."

Sylvia cared about adults but also had amazing respect for children's needs and gifts. Sylvia and Floyd were among our sons' best friends. John was about eight, and we were invited to one of Sylvia's splendid Chinese dinners. When it was time to come to the table she called John, who with his younger brother visited with blind 90-year-old Grandma Pannabecker: "Will you bring Grandma Pannabecker to the table? We are ready to eat." Responding to Sylvia's trust, John held out his arm and carefully escorted her to the table.

When Tom was little he held some fears of the dark. Sylvia, having become aware of his problem, brought a special book for Tom one day, *Listen to the Night*. This friendship was carried on through the years. At the time of Tom's baptism, Sylvia arose during congregational response and said to the youth being baptized, "You have said 'yes' to God today. I find that I have to say 'yes' to God anew every day." On the way home Tom volunteered, "I liked best what Mrs. Pannabecker said."

Sylvia extended her deep love to all the youth of our church. She wrote notes to them at significant points in their lives—for their high school graduation, at baptism, and in times of illness. When a young man was seriously ill with a terminal disease Sylvia's letters were a constant source of strength and eternal hope to him. One of her letters to him was read at this man's memorial service.

For our Hively Church in Elkhart, Sylvia, along with her husband, served as a model of inspiration and faith. Sylvia came to church each Sunday with a smile and greeting for everyone. During sharing time or prayer in the service she often participated.

Her love for the church extended to an amazing knowledge of the larger conference program and that of the worldwide church. Even in her last years of failing health Sylvia was cognizant of much that was happening in the various conference ministries. She was eager for more information than she gathered from reading. Whenever we could add a bit of juicy "inside" information she responded with a delighted chuckle.

After Floyd died she told us in detail about "Floyd's glorious homecoming." She was ready to join him at any time. And so the day came on a Saturday, early in June 1979, when Sylvia said a final 'yes' to God as he called her to her everlasting home.

Sylvia's spirit is still very much alive for me. In the minds and hearts of countless persons in the United States, in Canada, and in countries around the globe Sylvia Pannabecker is remembered with a deep and tender love. Sylvia was a gift from God to all of us who knew her. •

GRAVESIDE PRAYER

Jacob J. Enz

Light!
O Father,
Brilliantly holy, life-giving light
Has momentarily burst forth
As the gates to thy eternal presence
Open to receive thy servant.

For the moment the darkness of our sin-cursed existence
Is shattered!

Our brother joins the host urging us on
In the Olympics of the spirit,
As the writer of Hebrews has said,
"Seeing we also are compassed about by so
great a cloud of witnesses,
Let us lay aside every weight,
And the sin that doth so easily beset us;
And let us run with patience the race that
is set before us,
Looking unto Jesus,
The author and finisher of our faith,
Who for the joy that was set before him,
Endured the cross, despising the shame,
and is set down at the right hand of God."

We behold our brother with the Lord
Joining him in his continuing ministry of
intercession—
"Seeing he ever liveth to make intercession for us."

Let us confidently affirm our solidarity
with the bereaved family
With a confession of faith and a prayer
as found in Psalm 23.

"The Lord bless you and keep you;
The Lord make his face shine upon you and
be gracious unto you;
The Lord lift his countenance upon you
and give you peace."

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Special projects okayed; Smoketown concerns aired

Some of the hoarfrost that followed the snow bringing the snarl in transportation which caused a slow beginning to the council of commissions which . . .

Newton, Kansas—Council of commissions 1980 got off to a fitful start.

The Wichita, Kansas, airport got socked in with more than a foot of snow Thursday, February 7. Closed for almost a day, it caused many late arrivals in the approximately 200 representatives who come to Newton for the annual effort in General Conference democracy.

The Commission on Overseas Mission had set aside Friday afternoon, February 8, as interview time for missionary candidates. This had to be squeezed in on Sunday from 5:00 to 8:00 p.m. The General Board, scheduled to begin work Friday morning, didn't begin to meet until the afternoon.

By Saturday morning, the day when the full commissions began their deliberations at First Mennonite Church, most everyone had found a way to fresh and clean, snow-blanketed Newton. Promptly, Californians in the crowd suggested next year's meeting be held in Reedley.

In their necessarily brief reports to the General Board (GB) Friday afternoon the executive secretaries laid out their main concerns. For general secretary Heinz Janzen these were pastoral leadership for churches and the US-Canada structural minuet. He reported that GC membership climbed by 2.9 percent in 1978, up by 1,700.

For the Commission on Education's John Gaeddert it was how to raise an $80,000 contribution for publishing the German *Foundation Series.*

Stan Bohn, executive secretary for the Commission on Home Ministries, zeroed in on proposals to change the formula whereby "Where Most Needed" donations are divided among the commissions and the seminary. He said the proposals would lead to "divisiveness" and "competitiveness at the offering plate" among the commissions.

Jake Friesen, director of ministerial leadership services (one of the few programs actually administered directly by the GB), said, "Our understanding of leadership needs urgent attention. I see no evidence that we are getting anywhere in pastoral recruitment." He noted that none of last year's graduating class from Mennonite Biblical Seminary took a General Conference pastorate. Friesen said pastoral recruitment might be successful among persons in their thirties who are doing career reassessments. Currently about one-fifth (about 60) of GC congregations are without pastors. Further, of 112 new pastors taking churches since 1975 less than half come from General Conference congregations.

The GB okayed Friesen's proposal to convene a special consultation soon to plan ways of meeting the pastoral leadership gap.

Not until Sunday evening did the General Board meet again in a business session. At this juncture the commissions and the seminary board brought their budget requests, a total of $4,025,190, plus two above-budget requests.

Points of contention quickly arose. Over the past year signals have come from the General Board telling the commissions to become more aggressive in promoting their programs and in fund raising. Various commission representatives cautioned against this thinking. GB member Larry Voth said, "If the game is to see who can produce the most and the slickest, heaven help us."

COE member Ben Sprunger said that though he was "speaking against motherhood" he wondered why the General Conference was able to raise more money for Mennonite Central Committee than it did for COE. "There ought to be more aggressiveness on our part for the total needs of the General Conference," he said.

The above-budget requests of COM for a Mennonite center in Colombia and of COE for the German *Foundation Series* sparked a mini-debate. COE had included a $20,000 contribution for this in their 1980 budget. But this said the GB gave COE a percentage increase way above what the budget guidelines were. Eventually the GB said COE should try to raise not just $20,000, but the entire commitment of $80,000 in an above-budget drive this year. "Do it in six months," they were told.

Interestingly, during the entire budget process the GB did not act on directives they gave the commissions and the seminary last spring. These directives made the commissions present detailed budgets, indicating exactly what was being done with the money. COM alone had 35 pages of financial information. The GB said this kind of information was needed by them so they could "prioritize" program. They could then decide what to cut, and would then have discretionary money to finance more important programs.

Despite the severe squeeze on CHM and COE operating reserves (about 11 and 6 percent of annual budgets respectively; COM has more than 21 percent) the GB did no prioritizing. Essentially the commissions all received the same increase over their 1979 budgets, about 12.7 percent (10 percent over receipts).

On Tuesday morning, February 12,

the board had a special one-hour meeting with three persons who were at what has come to be called the Smoketown consultation. (At this inter-Mennonite meeting in Smoketown, Pennsylvania, a group of pastors and others framed a statement critical of the Mennonite church: see 7 August 1979 issue of *The Mennonite* for a report.) Of the three, two were Newton-area pastors, Albert Epp and Richard Tschetter, and the third was GB member Ken Bauman, Berne, Indiana.

Bauman said the Smoketown statement grew out of a feeling by some in the General Conference that their concerns were not being given adequate time in conference arenas, and in particular because of the put-down of the abortion discussion at the Bluffton triennium in 1977. Epp said the preparatory materials for the war tax conference in Minneapolis last year were slanted in favor of war tax resistance. Tschetter said he went to Smoketown because "so often a personal relationship to Jesus Christ is just assumed or passed over."

GC vice-president Donovan Smucker commented, "I am concerned that Smoketown represents an expectation for others to change without a parallel willingness to learn and change with us. A group of influential persons sent down messages of authority."

It was noted that the persons at Smoketown saw conference bodies in a similar way.

Albert Epp said, "I don't think any of us are down on MDS- and MCC-related deeds of mercy. It's the heart fervor which needs to be increased. All endeavor needs to flow out of a heart-transforming power in Jesus Christ."

The dialogue ended on a note of people of different persuasions expressing a hope to hear each other adequately and of working things out within the General Conference.

During their business meetings the GB took action to:

—appoint Vern Preheim as general secretary, replacing Heinz Janzen this summer; extend the terms of executive secretaries Howard Habegger and John Gaeddert for another three years; appoint Larry Cornies, Leamington, Ontario, to succeed Vic Reimer as news service editor and as assistant editor of *The Mennonite;*

—co-sponsor with COE a workshop on homosexuality at the Estes Park conference in July. COE is to put together a study packet. The GB will work on a doctrinal statement;

—form a committee on communications which will combine the committees exercising policymaking over *The Mennonite, Der Bote,* the news service, and general communications of the conference. *Vic Reimer*

The 1980 General Conference budget is $4,025,190

	1979 income	1979 budget	**1980 budget**	Percentage increase
Commission on Education	$ 263,487	$ 272,215	**$ 303,436**	11.5
Commission on Home Ministries	628,682	649,508	**727,449**	12.0
Commission on Overseas Mission	2,445,374	2,335,143	**2,638,712**	13.0
Mennonite Biblical Seminary	327,182	314,684	**355,593**	13.0
Totals	3,664,725	3,571,550	**4,025,190**	12.7

Additional budget goals

1. Two special projects: (a) $80,000 to be raised this year for publishing of the German *Foundation Series;* (b) $25,000 in each of 1980 and 1981 to help build a Mennonite center in Bogota, Colombia.
2. Mennonite Central Committee goal for US churches is $400,000. In 1979 US GC churches contributed $362,677 to MCC. The 1979 budget goal was $305,000.
3. A two-year campaign to raise $400,000 for seminary expansion continues this year. In 1979 Mennonite Biblical Seminary received nearly $230,000 for its building program. The remaining $170,000 is the goal for 1980.

Preheim appointed general secretary

Vern Preheim, who since 1965 has worked in Mennonite Central Committee headquarters in Akron, Pennsylvania, was appointed general secretary of the General Conference Mennonite Church February 11. His appointment is effective this summer. He will succeed Heinz Janzen, who has been general secretary since 1969.

Preheim, 44, is currently Asia director for Mennonite Central Committee.

He graduated from Mennonite Biblical Seminary, Elkhart, Indiana, in 1960, and from Bethel College, North Newton, Kansas, in 1957.

Married in 1958, he and his wife Marion Keeney Preheim have a family of five, the youngest of whom is 11. Shortly after their marriage they served in MCC service in Algeria. From 1962-65 Vern was the associate executive secretary of the Board of Christian Service of the General Conference.

In appointing Preheim the General Board also accepted a voluntary service offer from his wife. She will focus on researching and writing congregational news. Presently Marion is working with MCC information services. She is also a 1960 graduate of Mennonite Biblical Seminary and earned a BA in history from Bluffton (Ohio) College in 1958.

In accepting the position Vern Preheim said, "The people who comprise the General Conference are a diverse people. We will continue to face many issues on which we will have differing opinions. If we can keep a clear focus on our mission as a people of God under the lordship of Jesus Christ then we will have a strong and healthy conference with effective programs. I see it as a challenge to be part of the leadership team for the General Conference."

"This is a surprise!" seems to be the reaction of Vern Preheim (right) to his appointment as general secretary. Perhaps Heinz Janzen, who will terminate in summer, is thinking, "Whatever happened to the requirement that you had to be over six feet tall to be an executive at central offices?" Janzen, at 6'3½", almost towers over Preheim, who is 5'9½" tall.

Assistant business manager

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Draft, structures, funding heat up CHM

The draft, structural difficulties, and a call to more assertive positivism generated heat amidst chilling temperatures in Newton, Kansas, February 8-11 at the annual meeting of the Commission on Home Ministries.

The heat developed from several sources: a warm sharing of program, a fervor aroused by encroaching militarism, and clear differences of opinion regarding Canada-US structures.

Commission members expressed strong affirmation of the current ministries of the various departments of CHM.

A new department under CHM, Spanish ministries, was given a boost by a significant increase in its budget. One-fourth-time staff member Ernst Harder, who is also pastor of Dallas (Texas) Mennonite Fellowship, reported on the vast possibilities in this area. There are 20 million Hispanics in the US, Harder said, which makes them the second largest minority. There are a growing number in Canada as well. Menno Wiebe noted, "We Mennonites have become socially acceptable and are unable to help those who are looked upon as dissidents," such as the Chilean refugees in Winnipeg and Edmonton.

Another new staff member is Barth Hague, who heads Faith and Life Radio and Television (FLRT). He reported his recent participation in a consultation on the electronic church, which met in New York City. Several pastors among the commission members expressed concern about their members who give more attention and money to the radio and television preachers than to their local church.

During budget discussions the consistent message was that CHM needs to be raising more of its money. Ken Bauman spoke for the group when he said, "We have good programs, and we shouldn't carry a negative self-image." He called upon commission members and staff to present CHM more vigorously in the congregations.

Chuck Neufeld, associate director of Mennonite Voluntary Service, responded by saying he sees no lack of confidence among staff, but wondered about commission members, whom he has heard say staff should quiet down certain activities or water down what they say.

Member-at-large Henry A. Fast was distressed by the drift of each commission beating the bushes for its own money. "The churches don't like it either," he said. "To get money we have to drum up crises. You can't build your budget on special projects." In comparing GC programming to a tree, Fast said the branches need balanced nurture.

Agreeing with Fast, Conference of Mennonites in Canada (CMC) general secretary Henry J. Gerbrandt expressed concern at the inequitable distribution of funds among the commissions.

No one liked the idea of competing with other commissions for money, but the need was affirmed for more personal contact in the congregation.

The draft issue arose during the report by Robert Hull, secretary of peace and social concerns. As different ones shared about requests from young people for direction, the need for some kind of response became evident. The discussion was intense and sobering.

"What are we saying," asked Hull, "that war is a sin for peacemaking Christians, or that war is a sin for everyone?"

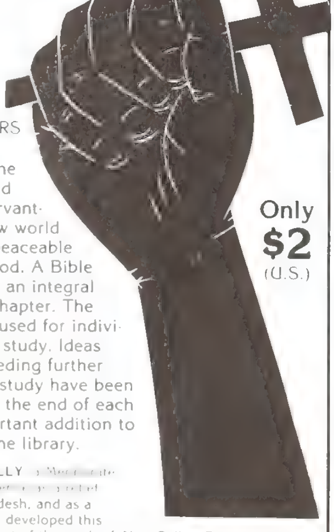
Many young people, it was reported, are seriously considering not cooperating with registration. The consequence of such a decision, Hull said, is five years and $10,000, though the applied sentence is usually less. Chairperson Don Steelberg asked, "How can we who are older support those facing this decision?"

Hull replied, "If we counsel them to say no to registration then we should say no to paying war taxes."

Fast exhorted the group, "I've seen too many wars. This is enough! . . . We as a Mennonite people need to give a clear message to the government. When they ask us to serve in the military we should say we can't; not we won't. There is a big difference."

Chuck Neufeld, among others, pointed out that the draft is not simply a US problem. "We shouldn't fool ourselves into thinking the draft won't come to Canada," said commission member Martha Nickel, a Canadian. Militarism is widespread in Canada, she noted, from billboards to the recent announcement that draft dodgers will not be admitted across the border.

After several revisions and much discussion a recommendation regarding draft registration (see page 141) was drawn up by a committee from CHM, then affirmed unanimously by the



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by
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Being good listeners during the CHM meeting; or is it "pulling whiskers"?

commission. Mennonite Voluntary Service was asked if they could be prepared to accept conscientious objectors under their program. The question then arose who should be responsible for such a program, and it was decided that a separate program would most likely be set up if the need should arise. In such a case CHM would seek to cooperate with other Mennonite groups.

The air stirred as the subject of Canada-US structures came to the fore on the final day. Steelberg summarized what had happened to that point. In September 1979 the executive committee decided to move toward establishing a separate US structure for CHM. Then in December, following discussions with Canadian staffpersons, the executive questioned their earlier proposal and decided to work toward resolving the difficulties while retaining a binational structure.

Opinions varied. Gerbrandt described himself as "angrier in the past, but discussion has helped. . . . We should make adjustments but not separate." Erick Sawatzky, commission member from Canada, agreed that we "need each other." Commission member Paul Boschman, also a Canadian, asked, "Will the problems be addressed or continue to be put off?"

Gerbrandt wondered aloud why so few organizations have a US conference. He would like to see a US conference without doing away with the binational conference. Ken Bauman agreed. "We need to work at a US identity" through representation of district presidents, he said.

Steelberg's response was that "truly being binational is a dream." Later he added, "Many times it's been a nightmare."

Menno Wiebe, executive member from Canada, pointed to the need to distinguish between attitudinal issues and structural issues. "Ideologically we need each other, but administratively we don't as much," he said. Joyce Shutt, executive member from the US, said Canadians should bring more ideological issues to CHM.

Sharon Sawatzky, CMC education coordinator, was asked her opinion. She said she saw no hope for the two structures to work together, except possibly in MVS. "That feels heavy," Shutt replied.

And with that the discussion ended—unconcluded.

In other items Women in Mission asked that more women be represented on CHM reference councils. Spokesperson Joyce Shutt expressed concern about the large number of women who are unchurched because of the alienation they feel from the male-dominated structures. *Gordon Houser.*

Drafting the draft statement are (from left) Floyd Bartel, Robert Hull, Lawrence Hart, and Lynn Liechty.

Council of commissions adopts registration statement

The council of commissions, meeting in Newton, Kansas, February 8-11, sensing urgent concern from individuals and congregations regarding the reinstitution of draft registration in the United States, is of one mind in making the following recommendations to General Conference congregations.

We reaffirm our often stated testimony that peace is the will of God. This means that all war and all that contributes to war is sin.

We confess that we have not always succeeded in separating ourselves from the militarism of our societies and that we have too seldom sacrificed our comfort to serve our world neighbors.

As Christian peacemakers we reaffirm that the Christian service to which we are called by the grace of God ministers to the needs of people throughout the world, and must continue undiminished everywhere regardless of what governments do militarily. We view such service as a witness to the sincerity of our peacemaker convictions and see it in contrast to the involuntary servitude represented by the "selective service" of the US government.

We therefore urge all members of our congregations to use this opportunity to deepen their spiritual life, to seek God's will through prayer and mutual discernment concerning their allegiance to the lordship of Christ in a militaristic world, and to renew their commitment as Christian peacemakers.

We recommend that congregations invite their youth to register *now* with the congregation as Christian peacemakers. Their statement should testify to their commitment to Christ and to their conviction that "all war and all that contributes to war is sin." It may or may not state how they will respond to the Selective Service registration in terms of cooperation or noncooperation. We encourage the congregation to support them with a written statement. Three or four people who know the young persons and their convictions well—whether they agree or disagree with them—might also be asked to write letters of support attesting to their sincerity. These letters should be filed along with the Christian Peacemaker Registrations in the congregation.

For those young people who will seek classification as conscientious objectors and placement in alternative service, the General Conference Mennonite Church will provide assistance through development of alternative service arrangements as may be necessary. Some young people will probably have convictions against cooperation with draft registration entirely. We urge congregations to make preparations now to support these young people by respecting their convictions and considering what can be done to offer spiritual, financial, and legal assistance to them, lest they turn away for lack of a caring fellowship.

We further recommend that all General Conference Mennonites who are United States citizens write or send a telegram to President Carter, their representative, and their two senators to express to them their opposition to draft registration.

We also recommend that General Conference Mennonites who are Canadian citizens walk with their US brothers and sisters in facing the implications of militarism throughout our North American societies.

In the Spirit of our Lord, who commissioned us to make disciples of all nations (Matthew 28:19), and entrusted to us the ministry and message of reconciliation (2 Corinthians 5:18-19), we commit ourselves to share the gospel of peace.

> "How beautiful upon the mountains are the feet of him who brings good tidings; who publishes peace, who brings news of deliverance, who publishes salvation; who says to Zion, 'Your God reigns.' " (Isaiah 52:7)

What feels like a draft to many is merely an open door to peace evangelism.

Leadership and recruitment key overseas challenges

"The 1980s will challenge COM no less than the past decade. We can already identify at least seven issues in overseas ministries," said COM executive secretary Howard Habegger February 8.

The major challenges, he said, are: (1) COM/national church consultations for greater interdependence; (2) leadership training and development centers for consolidation of Anabaptist churches overseas; (3) stewardship that will call for an overseas budget of $4 million by 1984; (4) more active missionary leadership after over a decade of emphasis on becoming more passive partners on the fields; (5) recruitment of missionaries; (6) the need for communication and interpretation of missions urgency to our churches; and (7) the sending of missionaries by overseas churches.

In the face of these challenges the Commission on Overseas Mission met February 8-11 in Newton, Kansas, for their annual meeting.

VISION FOR
COM
THE '80s

Africa Inter-Mennonite Mission executive secretary James Bertsche reports to COM on his recent visit to Africa.

Excitement emerged over new developments in India. There are now more Mennonite graduates from the seminary than the existing churches can employ. COM decided to enter discussions with the Bharatiya General Conference Mennonite Church about exploring new fields of ministry in India. It was also endorsed that Jacob J. Enz, Mennonite Biblical Seminary professor of Old Testament and Hebrew, would teach the 1980 summer semester at the Yavatmal seminary.

The El Centro Mennonita de Bogota will be a cooperative project housing the Mennonite bookstore, an audiovisual center, the Chapinero Mennonite Church offices, an Anabaptist lending library, the MENCOLDES (MCC/MEDA) offices, and the Colombia Mennonite Church offices. It is projected this $195,000 center will become a vital leadership training resource for Mennonites and other church workers. COM will contribute about $85,000 to the total cost. Building is to begin almost immediately.

Excitement was strongest over latest evidence from China (via letters) that Mennonite leaders and other believers have kept the faith and are looking toward the reestablishment of fellowship with COM. China will be one of the featured themes for COM's Estes Park presentation.

Jack and Irene Suderman, Rosthern, Saskatchewan; Ben and Pat Pauls, Altona, Manitoba; John and Mary Pauls, Morden, Manitoba; and Jonathan and Mary K. Larson, Becker, Minnesota; were approved for missionary assignments.

Some reports were of the good news *and* bad news variety. Zairian Christians have once again experienced trauma. The government cancelled old currency for new but somehow didn't provide for complete exchange of old for new. Many congregations and individuals have taken considerable financial losses.

James Bertsche, Africa Inter-Mennonite Mission executive secretary, who just returned from a 10-week field visit, reported, "The remarkable thing to me was that the Zaire church leaders didn't want to discuss financial losses. They were eager to discuss how the church in Africa can better serve the body of Christ for the future. They are especially concerned for their children and youth."

Bertsche also indicated great satisfaction at the new work with African independent churches in southern Africa. There are many openings for Bible teachers. A new movement grouping independent churches seems to be emerging.

A total budget of $2,672,063 was adopted.

Concern was expressed after personnel secretary John Sommer presented a comprehensive personnel review. Over half of the 135 active COM missionaries are now past age 50. Where will replacements come from in the next 15 years?

In the past several decades, two-thirds of the General Conference congregations have not sent out one COM worker. How can these congregations become motivated to tap potential workers?

In 1980 COM has 63 less workers overseas than in 1970. Should it not be just the opposite? And how can we increase the COM forces? Presently the problem is not so much finances as it is lack of candidates.

Because of Revenue Canada regulations, a policy is being negotiated to have all Canadian COM workers employed by the Conference of Mennonites in Canada.

The topic "adoption of children overseas" was discussed and tabled for action at a future meeting. *Bernie Wiebe.*

"We live in a period of definitive spiritual and cultural crisis" said Donovan Smucker, vice-president of the General Conference, in opening the council of commissions, February 9. One of the answers people are choosing in response to the times is the "answer of the Pharisee," he said. This includes a fanatical commitment which is intolerant of others, blind, and hypercritical, he said. Although Jim Jones had mainline political and denominational roots he became "demonic because he was allowed to become a dictator in his church." Jesus, said Smucker saw the problems of hyper-commitment when he said to the Pharisees, "Woe to you . . ." (Matthew 23). Smucker said a second answer chosen by people is the "answer of the prodigal son," a symbol of "assimilation into a libertine culture." We have many people, said Smucker, who are committed to nothing except a whirlwind of dissipation and reckless living. The real answer to our crises, he said, is discipleship. There are 250 references in the Bible to being disciples, he said.

COE to seek $80,000 for German *Foundation Series*

Lively discussion on pointed issues characterized the deliberations of the Commission on Education, February 9-11, in Newton, Kansas.

The issues? The deficit-ridden bookstores, whether the editor of *forum* actually has editorial power, whether *Oh God* is a suitable film to show to youth at Estes Park, and how to fund the German *Foundation Series* were some of the problems crowding the agenda.

How to finance the German *Foundation Series* was a toughie. At the Bluffton triennial conference in 1977 delegates said the General Conference should support the venture. Is it right to strap the smallest commission (and the one with the lowest fund-raising appeal, it was claimed) with a project so big that it would have to cut program and staff to come up with the $80,000 cost? How seriously are the commissions to take resolutions made at triennial conferences? Could the South American churches pick up a larger share?

The final outcome was that the General Board okayed an above-budget fund drive to raise $80,000 this year for the project. COE is to spearhead the effort. The project is not to be part of COE's regular budget.

Forum, the magazine for college-age and young adults received a searching scrutiny on two counts—finances (of course) and editorial control. In 1979 the COE subsidy for *forum* was $19,000. Should there be a subscription price? Why are we publishing it? Is it our mission project among youth? Couldn't *The Mennonite* expand its content to focus on youth? The 1980 subsidy for the magazine is being limited to $13,500.

Who makes decisions about *forum* content? Editor Bruce Leichty said a recent reinterpretation of *forum* editorial policy by the joint committee responsible for publishing the magazine has frustrated him. (*Forum* is published by the student services committees of the General Conference and the Mennonite Church.)

Leichty said the new policy gives COE's Jim Dunn, and the Mennonite Church's Rick Mojonnier control over content. He appealed to the commission to overrule or at least make a comment on this arrangement.

"An editor is hired to make content decisions," he said. "If this policy takes effect I cannot work under it."

COE director of children's education, Nellie Lehn, observed, "How can an editor (in such a situation) function with joy? I am shocked they are suggesting such a thing."

However, COE executive secretary John Gaeddert asked whether the issue was not actually one of a team approach to editing. Leichty replied he agreed with mutual counsel but that his integrity as an editor would be crushed if Dunn and Mojonnier had the final say on content.

The question was not resolved because COE lost its quorum as members left to catch their planes home.

Dick Rempel, manager of the Faith and Life Press division of COE, reported bad news on bookstore operations. The Newton, Kansas, store lost $15,408 on sales of $177,683; the Berne, Indiana, store lost $167 on sales of $173,205; and the Winnipeg, Manitoba, outlet (operated jointly with the Mennonite Brethren) lost $27,169 on $271,933 in sales.

COE decided to prepare an analysis of closing out the bookstore operations.

Commission member Ben Sprunger said, "This will force hard thinking on the political and emotional issues immediately."

"What's wrong with the bookstores?" could be the question Louise Friesen, Saskatchewan, is asking Dick Rempel, manager of Faith and Life Press.

Faith and Life Press was also authorized to develop a cooperative marketing plan with Herald Press division of Mennonite Publishing House, Scottdale, Pennsylvania.

Reporting on the plans for the Estes Park youth conference, director of youth education Lois Bergen said the youth committee was recommending the film *Oh God* for one of the evening sessions. Responses from a mail poll of COE members had indicated general support if the film was followed by discussion. But after a half-hour wrangle the commission postponed a decision for two days, and then asked Bergen to convey to the youth committee their veto. Chief among COE's worries was the controversy the film would create since it personifies God and has wrong theology. However, several COE members said the film would be a good springboard for discussing theological concepts, and it would be a good thing to do since so many people are seeing it anyway.

Forum *editor Bruce Leichty wants to know who makes editorial decisions. In the background is COE member Irene Dunn.*

A special conjoint session with the General Board focused on homosexuality. The main question was whether a study process should precede a statement on homosexuality. Conference president Elmer Neufeld said that both a study process and a tentative statement should be formulated prior to Estes Park in July. "I believe," he said, "that our people should have a vote on a normative position."

COE member Thayne Balzer opposed making a statement before adequate study. "We have not discussed homosexuality," he said, "as long as we have discussed war. To make a normative statement now would cut off discussion."

In the end COE and GB agreed that COE would prepare study materials and that the GB would work on a normative statement. A workshop at Estes is also planned.

On the abortion issue COE will continue the staff work in collecting congregational input on the question. But the discussion of the issue at Estes Park will be led by the General Board.

Paul and Lois Unruh, Marriage Encounter staff for COE, reported that 17 couples have been trained as presenting couples, and in the past year 210 couples have participated in ME weekends involving COE participation. Due to the different models of ME it is difficult, said Paul, to integrate already trained presenting couples into the model COE is using. However, they hope to resolve this in some way.

COE executive secretary John Gaeddert said, "Out of our experience we will eventually evolve a Mennonite Marriage Encounter model."

COE is planning a major "think tank" on adult education. It will be held just prior to Estes Park. *Vic Reimer*

Seminary construction set to begin in April

Mulling over how to get a new dean for the seminary are J. Winfield Fretz, MBS chairperson; presidents Marlin Miller (GBS) and Henry Poettcker (MBS); Marcus Smucker, GBS chairperson; and Helen Kruger, Women in Mission representative.

Newton, Kansas—The boards of Mennonite Biblical Seminary and Goshen Biblical Seminary met in joint and separate sessions here February 10-11.

In a long-range projection, Marlin Miller, president of GBS, outlined the probable retirement years of the present faculty and the resultant need for replacements at that time. The assumption was that one or more of these replacements would be females. These projections assumed the student body would remain constant. There was concern whether the seminary had produced an adequate number of scholars and congregational leaders.

In his report on efforts to appoint a full-time dean, Henry Poettcker, president of MBS, reported that Adolf Ens, Winnipeg, Manitoba, had withdrawn as a candidate and that the search committee was not yet ready for another recommendation.

Miller reported on efforts to get peace studies off the ground by hiring an associate professor for that area. The administrative committee recommended the hiring of LeRoy Friesen. Since Friesen is currently not a member of either a Mennonite Church or General Conference congregation the technical question of which board would do the hiring seemed to stall proceedings. The issue was resolved by making it a joint MBS-GBS appointment with the contractual relationship lodged with the Goshen board. This status would remain until the first regular review of the appointment.

Look for more council of commissions news in the next issue.

Poettcker outlined the minority program at AMBS. This program, he said, has been going well for Hispanic students at GBS for a year with 18 students enrolled in it. Older Hispanics are apprehensive of what could be termed "nonfundamentalist" influences in some Mennonite colleges, but others display more positive attitudes. The program for blacks has had a slower start.

Due to the Kansas weather the blueprints for the building additions (classroom space and offices) arrived only toward the end of the meeting. These plans were reported to be 95 percent complete. Construction is scheduled to begin April 1. The initial fund-raising goal has been achieved. Orval Troyer has been appointed construction overseer. The fact that the board will be its own contractor is expected to keep construction costs below projected levels. An interesting feature is the cooling system for the addition. Air will be cooled by drawing it over underground rocks and blowing it at 57°F into the building. While initial installation costs of such a system are approximately the same as those of a standard air conditioning unit the operational costs are only a fraction of those of the latter, it was said. After the building plans were briefly explained by Joe Hartzler the joint boards approved the project. The total cost, not including office furniture, is expected to be $546,275.

The boards also acted on a recommendation concerning the Mennonite Historical Library. Ownership will rest with Goshen College, with adequate provision for maximum use by all concerned parties. The holdings of Mennonite Biblical Seminary will be acquired by purchase over a period of time by Goshen College. Exceptions to this purchase would be items which had been deeded in the past or could be deeded in the future to MBS. With this proviso both boards accepted the recommendation.

The boards also heard a proposal about multicenter theological education with centers in Ontario, eastern Pennsylvania, and central Kansas under the guidance of a part-time administrator. It is under active consideration.

A lengthy statement on faculty policy and support was presented to the board for consideration. Some discussion followed on academic freedom, tenure, and faculty nomenclature, but action was deferred to a later meeting. *Gerhard Ens*

House managers

House managers are required for a group residence serving eight developmentally disabled men in Rosedale, British Columbia. This is a full-time salaried position and calls for a dedicated couple to live in, and take on responsibility for the management of the home. **Direct inquiries to:** Mennonite Central Committee, Box 2038, Clearbrook, B.C. V2T 3T8; telephone 604-859-4141 or 859-4515.

Join us
Herbert Mennonite Church
75th anniversary celebration
October 11, 12, 1980

Please plan to fellowship and renew acquaintances. For more information contact: L. E. Buhr, Box 69, Herbert, Sask. S0H 2A0.

Group home houseparents

This is an opportunity for couples to work with a small group of youth. Close working relationships with other helping professionals. Prefer BA or BS degree in social science area or equivalent in experience and training. The home is sponsored by Mennonite Board of Missions.

Send resume to: Youth Village, 1711 Prairie Street, Elkhart, Indiana 46514.

Teacher Wanted

Swift Current Bible Institute is now receiving applications for a teaching position. Starts September, 1980. Send transcripts of academic records and resume to David Ortis, Principal, **Swift Current Bible Institute**, Box 1268, Swift Current, Saskatchewan S9H 3X4.

Cassettes
on two current themes

1. George Epp, president of Canadian Mennonite Bible College, **"Doing Justice to the Sojourner,"** an address given to the January 1980 MCC (Canada) annual meeting in Ontario

2. Edgar Stoesz, associate executive secretary for overseas services, MCC International, **"Hoes or Handouts,"** a talk on relief or development

Each cassette is $3.00. Indicate quantity of each wanted. **Mail check with order to:** MCC (Canada), 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8.

Speaking out

Churches can conserve resources

David E. Ortman

The 1977 Bluffton General Conference adopted a *Christian Stewardship of Energy Resources* resolution calling each GC congregation:

(a) To study and discuss the implications of current patterns of resource use in light of the Christian responsibility to be good stewards.

(b) To assign responsibililty for stewardship in the use of energy resources in the local church facilities to a committee of the fellowship.

How many churches have taken this call seriously? Are we so rich that we can afford to ignore higher energy costs and our commitment to stewardship?

Higher energy costs impact churches just as they do families. A questionnaire was developed by the Joint Secretary and Action Committee's Church Development task force (the JSAC is a coalition of the "national mission agencies of the major Protestant denominations," 475 Riverside Drive, New York, NY 10027). It was sent to churches from American Baptist Churches USA; American Lutheran; Lutheran Church in America; Southern Baptist Convention; United Church of Christ; United Methodist Church; and the United Presbyterian Church in the USA. Churches were selected from 10 geographic areas. Large, small, and middle-sized congregations were identified; also churches in urban, suburban, and rural settings. The JSAC received responses from 234 churches concerning the period 1972-1977.

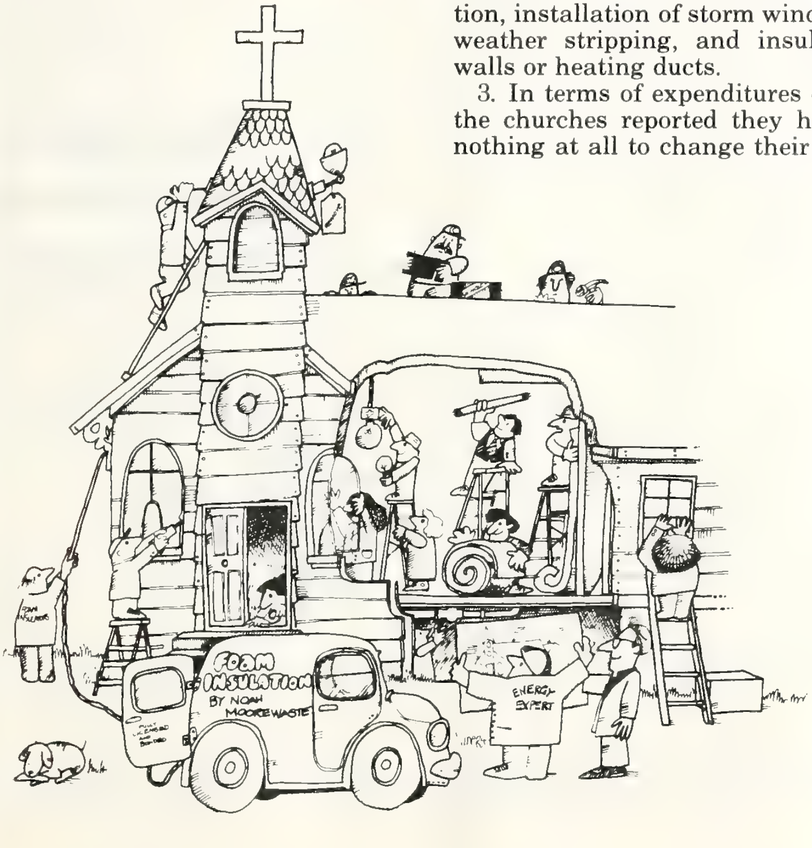
1. *"Has your church had a program or study group on the subject of Christian stewardship as related to use of energy and nonrenewable resources?"* Nearly 30 percent of the United Church of Christ churches had such study programs but no other denomination had over 25 percent of its churches involved.

2. Congregations were asked, *"Since 1972 what changes have been made in the physical plant of the church to conserve energy?"* One hundred and fifty-five churches said they had adjusted the thermostats, the easiest and most cost-effective thing a church can do. It does not alter or add to the physical plant but a five degree shift in the thermostat can save significant amounts of fuel.

Other responses were to improve the maintenance of the heating/cooling system, installation of ceiling insulation, installation of storm windows and weather stripping, and insulation of walls or heating ducts.

3. In terms of expenditures over half the churches reported they had spent nothing at all to change their physical plant. Over 10 percent each spent over $10,000 on energy-related changes. Churches with 100-299 members had made the most changes, but no difference between denominations or between rural and urban could be found.

4. Churches were asked what changes they had made in programming to conserve energy. Changes made included using homes for meetings and programs; consolidating meetings into fewer days or nights; moving worship service out of the sanctuary; canceling some worship services; and sharing facilities with other congregations.



The JSAC report concludes: "Churches and church people have a rare opportunity to be pacesetters in a movement to conserve energy. Beyond the saving of precious dollars that could be used for strengthening the mission of Christ's church, efforts to conserve energy from fossil fuels and to utilize solar energy can be symbolic acts which bespeak the responsibility of humanity to be good stewards of scarce, nonrenewable resources which have been placed in our collective keeping. . . . It is clear from the data gathered in this survey that in the corporate life of congregations Christians in the United States have been slow to take action to conserve precious natural resources. For the most part churches have not made efforts to study or to develop a theological rationale for energy conservation or for a shift to lifestyles that can survive over the long run with renewable energy sources. . . ."

There are many ways of carrying out the GC resolution on *Christian Stewardship of Energy Resources* in our congregations. Jointly sponsored seminars could be held on the conservation of resources from a Christian perspective. Congregations could ask their local utility to carry out an energy audit on the church. Churches could share facilities. Task forces could be set up to help monitor church energy consumption and report to the congregation ways of conserving energy in churches and homes. Classes could be held to show people how to build storm windows, caulk around doors and windows, insulate a hot water heater, build a solar window heater or hot water heater.

It is time we come to grips with energy and see it not as a crisis but as an opportunity.

Letters

Article incorrectly printed

Dear Editor: I wish to correct a mistake made in the printing of my article, "Vietnamese Refugees in Japan," (2 October 1979 issue). The last two sentences of the article are not mine. I have no idea where they came from. They read: "The World Friendship Center is here to share the pain and begin to do some healing. We hope to sow new seeds for peace."

There are several serious meanings implied in the use of the above sentences to end my article. In the first sentence (a) only WFC is mentioned; COM is not included in this sentence, the organization which makes it possible for the Ramseyers and myself to be here; (b) more serious is the use of the word "begin." We are *not* "beginning to do some healing," a most arrogant statement, especially in reference to the pain of Hiroshima. Healing *began* almost immediately after the detonation of the atomic bomb 34 years ago, when people came into the city for rescue efforts, becoming unknowingly irradiated themselves. The Ramseyers and I are hardly "beginning to do some healing." We are, more accurately, a small part of a never-to-end healing process begun by countless others. The same is to be said in our work with the Vietnamese refugees.

The second sentence, and last sentence of the printed article, which was created for use in the conclusion, is likewise arrogant when used with the sentence preceding it. Certainly it *is* our desire to see "new seeds for peace" be sown, but certainly *not* within the context of "beginning to do some healing."

The sentences created for use in my article approach Hiroshima people—and the Vietnamese people—from a point of strength (arrogance) rather than from a position of weakness (the crucified Christ: Jesus making himself weak for us, as we naturally are).

The original final sentence (question) of my article reads as follows: "In war all become victims of unbearable pain, the sharing of which results in healing . . . and the seeds of peace?"

I request to know the reason for my article not being printed as it was written. Words should not be inserted in writings which were not created by the original author. *Stan Butler, World Friendship Center, 1544 Midori-Machi, Hiroshima, Japan 734* November 26

Editor's note: I apologize if we misconstrued Stan's article.

Would like to help

Dear Editor: I enjoyed the articles on nuclear power (January 15 issue). Being a student electronics technician, I am confronted by the massive, wasteful use of electricity (and electronics). I would be thankful for direction, help, resources, information which could help me to apply my technical skills in a way which would benefit us *all*. I have the will but my perspective is small. *David J. Smith, 645 Dennison, Columbus, Ohio 43215*

January 21

Another look at taxes

Dear Editor: When the writer criticizing Albert Epp's article on "Positive Approach to Peace" (January 22 issue) says, "He (Christ) even loved those he didn't obey," both the writer and the readers need to be reminded that it was the "church" leaders he disobeyed, if any. Nowhere in Scripture is it indicated that he disobeyed any civil law.

With reference to obedience Acts 5:29 is sometimes quoted: "We ought to obey God rather than men," and we need to ask ourselves: what does God say, and what do men say? God says: (1) (Matthew 17:27) the words of Jesus, ". . . thou shalt find a piece of money: that take, and give (for tax) unto them for me and thee." (Alluding to the writer's question, "What people? and his charge of lumping, we might here ask, Who is *them?*) (2) (Romans 13:1, 7) "Let *every soul* be subject to the higher powers. Render therefore to all their dues: tribute to whom tribute . . . custom to whom custom." (3) (1 Peter 2:13) "Submit yourselves to every ordinance of men for the Lord's sake."

Men say, "Don't pay all your (war) taxes." Men say, "Withhold that percentage which supports the military." Those that do mostly benefit their egos.

And the writer who has "a problem with what Epp contends (Contends? Is it not true?) are a number of benefits given to us by the government," should be reminded of Romans 13:4: "For he (rulers, the powers) is the *minister of God* to thee *for good.*" (All emphases mine.) So the five benefits about which the writer hedges and tries to invalidate are still benefits.

So may we "study, to show (ourselves) approved unto God," and avoid misinterpretation and misapplication of God's Word and injection of our own philosophies and pet theories. *C. B. Friesen, 400 North Main, Hesston, Kansas 67062*

January 23

Appreciates *The Mennonite*

Dear Editor: I am an avid reader of *The Mennonite.* This letter is a direct reponse to the January 15 issue on nuclear power, especially to the article by Ray Hamm.

Hamm writes, "Each of us is called to be a believer, a follower, and a disciple of Christ; to grow in maturity, individually and in the (local) body. In this context then let us encourage and support the sharing of special concerns among us—be that prayer, missions, the hungry, energy concerns, or others."

I agree that God's people need to witness in various ways; that God needs voices to speak out on community issues, perhaps through a local ministerial, on conference levels, etc.: *and now particularly* on national issues, since both Canada and the US face federal elections.

I also thank the editor for the editorials on various subjects relating so much to the spirit and life of us as believers and churches. The editorial "A New Reformation" (30 October 1979 issue) was discussed as a paper for our ministerial association.

I thank God for you all and pray you may continue in the power of the Holy Spirit to inspire many readers. *John G. Froese, Altona, Manitoba R0G 0B0*

January 29

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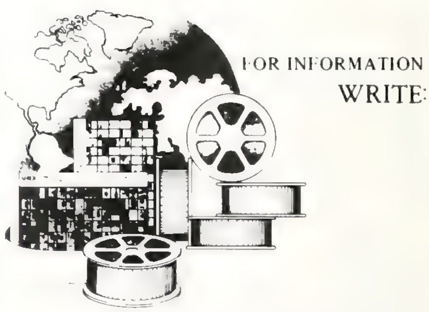

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Meditation

I'd like to become 100

My interest in old people is not based on pity or duty or some picket-carrying social cause. I like them for what they have given me.

I started working with old people as a social worker in Minneapolis, Kansas, eight years ago. They shared many things with me—a cup of tea, garden vegetables, a piece of cake, and—most precious—pieces of their lives: the death of a spouse, loneliness and pain, hopes, thoughts about death.

These people helped me reassess the purpose of life. I learned economic productivity is not a valid measure of human worth. Many of them—apparently totally disabled—had tremendous resources to share.

Fred was a lonely old man nearly 80 who lived in a hotel room. He used to visit me in the office every Wednesday at 8:00 a.m. He always shaved and dressed in clean jeans. It was his special day. We'd spend an hour talking about his favorite TV show *Wild Kingdom,* about his children, or some interesting history about the town. One morning Fred barely made it up the steps. The weekly walk was getting to be too much for his heart. Evidently my concern was more obvious than I realized. Fred came around the desk, took my hands, and tried to comfort me. When Fred died a few weeks later my tears were for me. I missed him. He had given me so much love.

Elva's husband died young. She worked hard to raise her son who later burned to death. Elva's serenity amazed me. I visited her only once. She was piecing a quilt. "You know," she said, "people complain of being lonely and I can't understand it. I read, I sew, I watch TV, I play solitaire, and when I get tired I go to bed. I'm never lonely." Her death a short time later was not a sad occasion. She had accomplished her tasks and was ready to pass on. Elva showed me serenity.

Effie's life was a struggle. She tried to live on less than $100 per month. She fought fear. She was not used to living alone. Arthritis made movement very painful. Her hearing and sight were failing. She struggled with lonelinesss. She still longed for her husband who had died 10 years ago.

Effie waited eagerly for her children and grandchildren. A love for music and her strong religious faith kept her going. She played piano and harmonica and listened to her religious records. Her favorite verse in her big-print Bible was from Psalm 91. "He who dwells in the shelter of the Most High, who abides in the shadows of the Almighty, will say to the Lord, 'My refuge and my fortress; my God, in whom I trust.' " Effie's faith and courage in the face of difficulties was inspiring.

Sarah was placed in a nursing home to recover from a broken hip. As soon as she became mobile with a walker she talked about going home. Her doctor, her family, and I (her social worker) advised her to stay in the nursing home. But Sarah was stubborn. After several weeks of arguing she went home. Sarah was right. She spent several happy months at home cooking her own meals and keeping house before falling and returning to the nursing home. She proved she could do it. Her independence and refusal to bow to our wishes was admirable.

Mary was bedfast but could get up—with help—to eat her meals. "Don't you get bored or lonesome?" I asked. "No," she replied. "Lots of friends visit me. And I spend time thinking about how good people are to me. I have happy thoughts." It was obvious to me *why* she had many friends. She was pleasant, a joy to visit. Her patience and joy were a contribution to everyone around her. I was reminded about letting our lights shine.

I have many other happy memories of contacts with older people—the 90-year-old woman who guessed at my age—about 70 she thought. The woman in a wheelchair who kept tugging at the bottom of my skirt during our interview. She finally advised me to sew on a ruffle; my skirt was too short. A retired baker who told me how to bake a good pie. The man who ordered a bottle of John Deere pop.

In trying to sum up what old people have shared with me the following words come to mind: love, concern, serenity, faith, wisdom, courage, patience, humor, joy. After writing these words I realize they closely parallel the fruits of the Spirit listed in the Bible.

My contacts with older people have been so positive that I would like, God willing, to live to be 100. And if God does give me the grace to grow very old, I hope he gives me the grace to grow old as beautifully as some of the people who have shared so much with me.

Elvera Goering

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Last in a tradition?

November 11, 1979, marked an historic era for General Conference Mennonite churches. It may not have been too significant for US churches directly, but implicitly all our churches were affected.

At Morden, Manitoba, a celebration was held for Abram G. and Margarete Neufeld to commemorate 50 years of service to our churches.

There are others who have served the Lord 50 years and more. But I wonder if any other individual worker has reached into so many Mennonite lives. A. G. Neufeld was a traveling evangelist most of those 50 years.

Abraham G. and Margarete Neufeld

"Grota Niefeld" (Big Neufeld) was well known among most Canadian Mennonites, among most South American Mennonites, and among most of the Mennonites of Mexico.

Abram Neufeld was elected to the ministry in 1929 and ordained in 1931. He served as minister in the Whitewater (Manitoba) Church, 1929-1960 and in the Morden Bergthaler Church 1966 to the present.

He is best remembered for his evangelistic crusades. He conducted a total of 386 crusades (some up to four weeks long) plus many other one-day or one-time evangelistic services. Big of stature and with a voice to match, Neufeld was involved in many hundreds committing their lives to Jesus Christ. Thousands were led to a deeper spiritual walk with the Lord.

Neufeld served the General Conference through crusades in 40 churches in Manitoba, 28 in Saskatchewan, nine in Alberta, 16 in British Columbia, and 10 in Ontario.

He preached crusades in 11 Mennonite Brethren churches, three Evangelical Mennonite Brethren churches, two Evangelical Mennonite churches, and 13 Evangelical Mennonite Mission churches.

In Mexico he served at Cuauhtemoc, Steinreich, and Santa Clara in 1961, 1963, and 1969.

He served in South American churches: 143 village crusades in Paraguay; seven crusades in Brazil; five village crusades in Argentina; five church crusades in Uruguay; one in Bolivia; and others. He served in South America a total of 35 months in 1955, 1961-62, and 1973.

This does not include all the schools and other institutions where evangelistic services were held. I first heard him in a school service and didn't miss any of the whole series.

Canadian GC churches were blessed with a special trio of great evangelists in southern Manitoba: Frank F. Sawatzky, Jacob M. Pauls, and Abram G. Neufeld. Sawatzky and Pauls died years ago (I believe I was the last person ordained to the ministry by the late Jacob M. Pauls); now Neufeld is retiring.

The voices of these three evangelists were often loud; usually calling to repentance and a closer walk with the Lord; always concerned to enlarge the body of Christ.

Many leaders in our South American, Mexican, and Canadian churches were greatly influenced by these evangelists. Some were won to the Lord through their crusades.

Our General Conference has had other great evangelists in Canada and the US.

But where are today's GC evangelists?

Has the style changed so drastically that they are there but in a different form? Are we reaching out to one another just as effectively in other ways?

The answer is not totally clear. We do know today that all of us are called to share our faith with one another. There are congregations which have grown largely through "friendship" evangelism and small-group Bible study.

But I cannot help wondering why evangelistic (yes, I recognize conversational preaching can be impelling) preaching in "Neufeld" style has largely disappeared from our pulpits.

I was converted to Christ through another Mennonite evangelist. Maybe that explains my concern that we have let a significant era vanish too easily from our churches. Many of us owe our faith to the Neufelds, Sawatzkys, Pauls, Friesens, Brunks, Funks, Augsburgers, etc.

Abram G. Neufeld stood above (in size and voice) most of the others. He hardly ever used a microphone.

I hear his voice still speaking to our conference in 1980. "It is the Lord who called me to preach; it is the grace of God that makes salvation possible; and God is calling *you* and *me* to faith and obedience. Come closer to him today." *Bernie Wiebe*

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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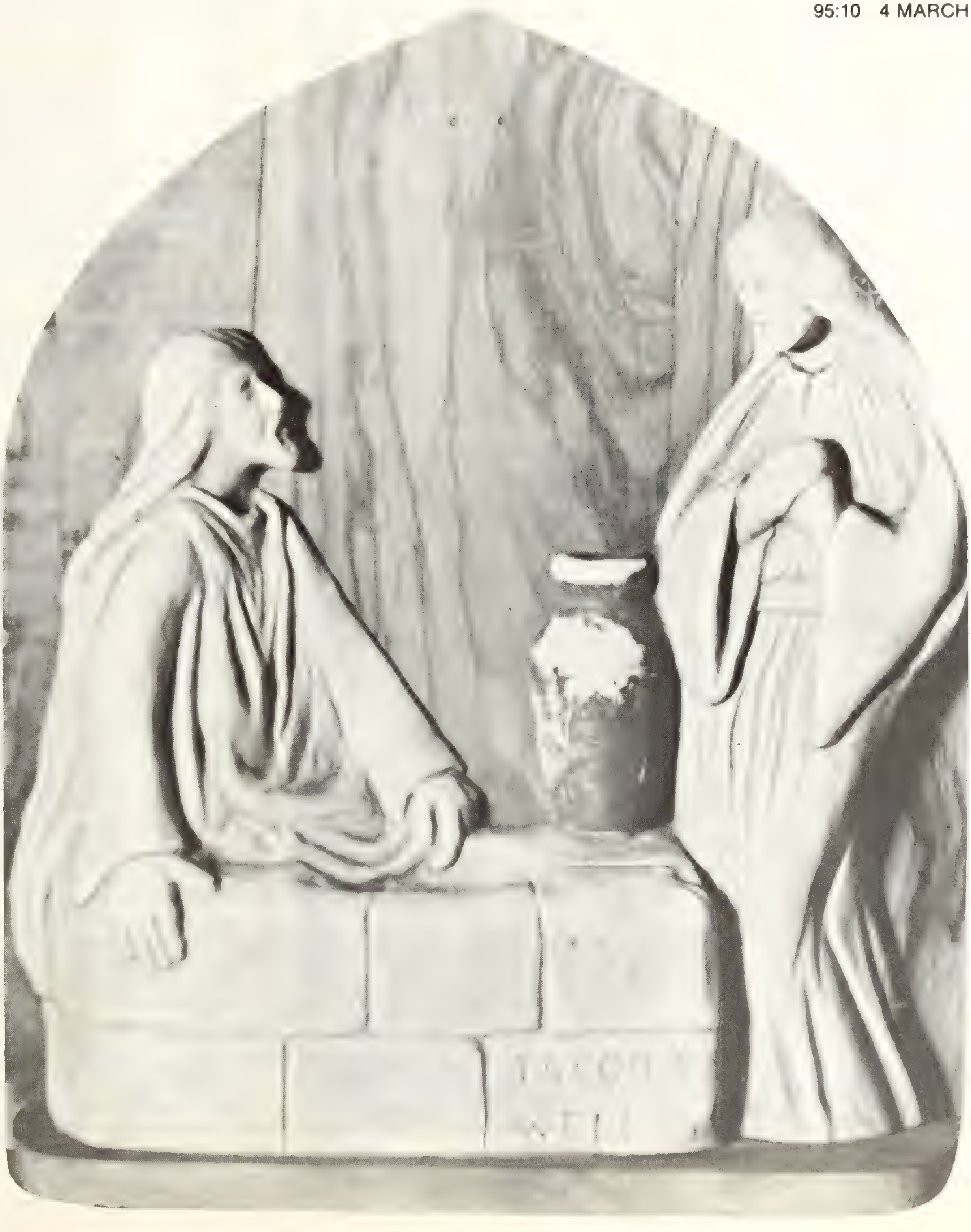

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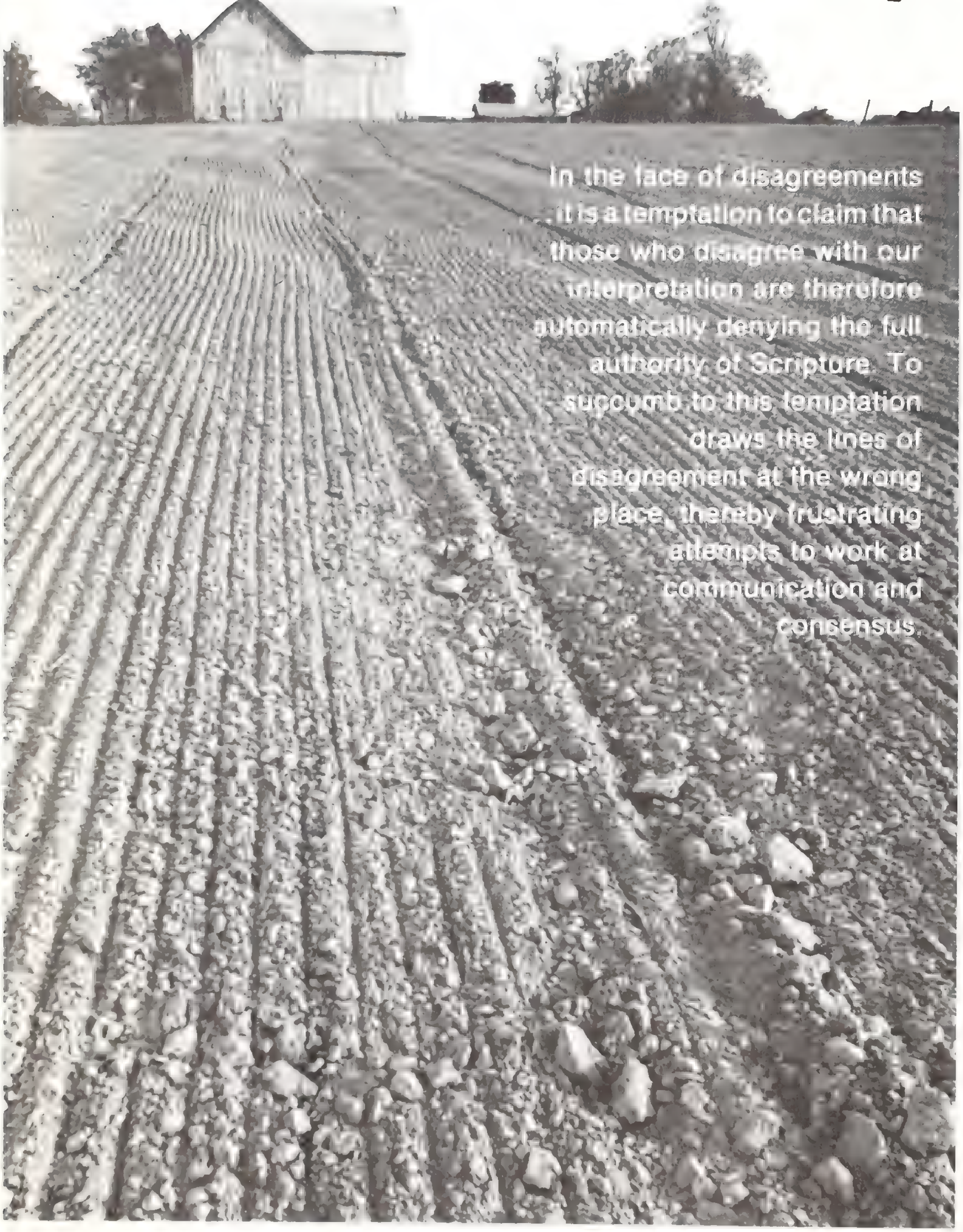


> In the face of disagreements it is a temptation to claim that those who disagree with our interpretation are therefore automatically denying the full authority of Scripture. To succumb to this temptation draws the lines of disagreement at the wrong place, thereby frustrating attempts to work at communication and consensus.

Some people accept the authority of the Bible. Others do not. Most Mennonites consider themselves in the first group. But in spite of our common commitment to biblical authority we often disagree what certain passages are saying to us today.

At this point confusion and misunderstanding have sometimes developed. In the face of disagreements over interpretation it is a temptation to claim that those who disagree with our interpretation are therefore automatically denying the full authority of Scripture. To succumb to this temptation draws the lines of disagreement at the wrong place, thereby frustrating attempts to work at communication and consensus.

Let me illustrate with a noncontroversial example. "For every person who eats of the fat of an animal of which an offering by fire is made to the Lord shall be cut off from his people" (Leviticus 7:25). Christians believe this commandment is irrelevant for us today. Does that mean we reject the authority of the Bible? Certainly not, for our rejection of this commandment's claim on our lives is based on our undertanding of the centrality and finality of Christ's life, death, and resurrection. So our rejection of this commandment does not reflect a low view of the authority of Scripture. Rather it's a question of interpretation.

And yet the word "interpretation" itself can evoke feelings of suspicion. It is sometimes seen as the method by which one can "get out of" a difficult passage of Scripture. People with extensive Bible training are most often suspected as being likely to *make a text complicated* instead of simply accepting the *plain meaning* of the text. A next assumption often is that those who work at interpreting a text in great detail are thereby questioning the authority of Scripture.

These are not valid assumptions. *Everyone* interprets *every* verse of Scripture they read regardless of their age, sex, or amount of Bible training. We agree on what the Bible *says*. We agree it is *authoritative* for the Christian. We sometimes disagree about what it *means*. No one operates on the assumption that the Bible always "means exactly what it says."

Exodus 20:8—"Remember the sabbath day, to keep it holy." In spite of this commandment Christians generally worship on Sunday because of the importance of Christ's resurrection and the example of the early church. It's not that we question the authority of the Bible in this case.

Exodus 20:15—"You shall not steal." Christians are unanimous that this is still a commandment to be followed today. It's not that this verse has more inherent authority than the one above.

We retain it because it is in line with the ethical teachings of the New Testament.

Exodus 21:17—"Whoever curses his father or his mother shall be put to death." No one adheres to this commandment—Jesus' teachings on love and forgiveness demand that we don't. It's not a question of authority. It's a question of interpretation.

Psalm 33:2—"Praise the Lord with the lyre, make melody to him with the harp of 10 strings." Few churches are equipped with lyres and 10-stringed harps. It's not that we question biblical authority, because a host of other scriptures show us that the ways of praising the Lord are legion—not restricted to this one way. It's a question of interpretation.

Amos 5:24—"But let justice roll down like waters and righteousness like an ever-flowing stream." Some people take this verse as an outline of the basic agenda for the follower of God in this world. Others see it as a prophetic word directed only to Amos' particular cultural situation. It's not the Bible's authority that divides the two groups. It's a matter of interpretation.

Matthew 5:29—"If your right eye causes you to sin, pluck it out and throw it away." Only a severely disturbed person would think of following this word from Jesus literally. It's not a question of authority.

Matthew 5:44—"Love your enemies." Some see this as an ideal but impossible ethic. Some see it as authoritative only for a future dispensation. Some see it as applying to personal ethics but not to national policy. Some see it as forbidding a Christian's participation in the military. Some say that they cannot conscientiously pay the portion of their taxes that go for war because of this verse. None of these positions rejects the Bible's authority.

Matthew 6:19—"Do not lay up for yourselves treasures on earth." How large does a savings account have to be before this commandment is broken? Or doesn't it have anything to do with lifestyle and savings accounts? Its authority for us is in our interpretation.

Matthew 22:21—"Render therefore to Caesar the things that are Caesar's and to God the things that are God's." Some see this verse as requiring Christians to pay all taxes without question. Others see it as a call for Christians to responsibly work at discerning what actually is Caesar's and what is God's. Both accept this scripture's authority. It's a question of interpretation.

Mark 10:21—"You lack one thing; go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me." Some Christians see this verse as Jesus' particular advice addressed to one young man's particular problem. Others interpret it as describing the normal behavior of all faithful Christians. Neither group outdoes the other in its commitment to biblical authority.

1 Corinthians 11:6—"For if a woman will not veil herself, then she should cut off her hair; but if it is disgraceful for a woman to be shorn or shaven, let her wear a veil." Some Christians see this as Paul's particular command addressed to resolve a particular problem in the Corinthian church. Others see it as a commandment for all women in all times and situations. Biblical authority is not the issue here. It's a matter of interpretation.

Many Mennonites believe that even children can readily discern the meaning of Bible texts when they sincerely seek to understand it. We trust the Holy Spirit to aid in the process.

1 Corinthians 14:34—"The women should keep silence in the churches." Women sing in all our churches. Different churches allow various levels of verbal participation for women but without rejecting biblical authority. How do you interpret it?

1 Timothy 5:23—"No longer drink only water, but use a little wine for the sake of your stomach and your frequent ailments." We do not usually follow this command when we are sick, for we assume that Paul would have prescribed Tums or Rolaids if they had been available.

James 4:9—"Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to dejection." Do those of us who think that our life in Christ should be a joyful experience reject the Bible's authority? No, for James is addressing unrepentant sinners in this verse, not Christians, as the context of the verse makes clear.

1 John 3:16—"By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren." When you read this verse, do you think of the Christian martyrs in the early church and in the 16th century, or do you see in it a condemnation of pacifists who refuse to join the military defense of their country? Your answer does not depend on the question of authority.

Revelation 22:11—"Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy." Does this verse mean that the church has no mandate for evangelism? Certainly not, as a study of the context of the verse makes clear. It's a question of interpretation.

I am not going to attempt to provide the answers to the question: "How should we interpret the Bible?" My purpose is simply to make clear that when we dialogue over differences in our understandings of the Bible it is probably not the Bible's authority that separates us, but rather the question of principles of interpretation—hermeneutics. It is the hermeneutical question with which the church must wrestle.

With hermeneutics at the focus, we don't need to question each other's commitment to the Bible's authority just because our interpretations are different. For, as I have illustrated, we all exercise principles of interpretation. The question is not "*Should* we interpret?" but rather "*How* should we interpret?"

Some of us delight in dissecting a Scripture passage down to the last Greek preposition. We should not accuse others—who are suspicious of this technique—of lacking commitment to biblical authority. Lay readers of the Bible believe their approach represents a firm trust that the Holy Spirit speaks faithfully and clearly to every Christian who sincerely seeks to understand and obey God's Word.

Some of us delight in more simple interpretive methods. We should not accuse those who use more technical procedures of lacking commitment to the authority of Scripture. Bible scholars believe their approach represents the conviction that the words and sentences of Scripture deserve all the energy and detailed analysis we can muster, precisely because they *are* authoritative.

Hermeneutics — principles of interpretation — is the real issue. Here is where we must begin intense and loving dialogue, for we have much to learn from each other. •

A PEOPLE OF THE WORD

IN AN UNCERTAIN WORLD—2

INTERPRETING THE BIBLE

David Schroeder

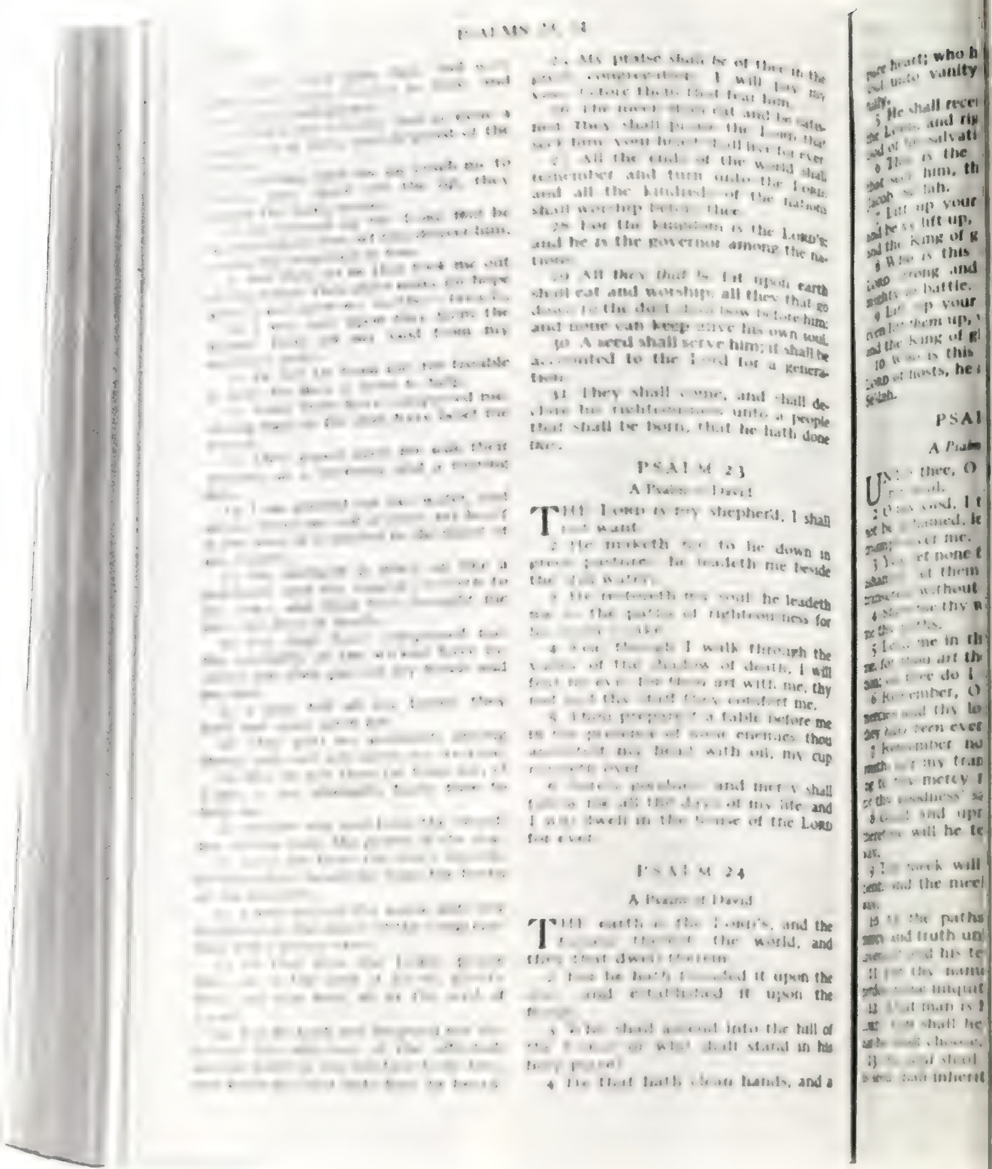
Hermeneutics is a word being used more and more to draw attention to the way in which we interpret the Bible. It is a good word and I now use it too to get us into the subject. I want to draw attention to some of the differences in hermeneutics between Jesus and the scribes and indicate what we might learn from both.

The scribes. Since Jesus differed so radically with the scribes on some basic questions, most Christians have too negative an attitude toward the scribes. We need to appreciate the contribution they made to biblical hermeneutics. They developed some of the basic approaches to interpretation of the Bible that are valid even for us today.

1. The scribes recognized that they were interpreting a sacred tradition; they were interpreting God's Word to his people. They recognized the authority and centrality of the Scriptures in their lives, and it was through this sacred tradition that God's dealing with Israel was retained for them. They knew also that they had to place themselves under the Word at all times. To keep the commandments would bring life to the people whereas disobedience would bring judgment.

2. The scribes recognized the necessity of interpreting the Scripture. They had long recognized that the Law of Moses was given in general terms and had to be given further specificity through hermeneutics. The law of the Sabbath indicated you must not work on the Sabbath, but the law allowed a person to do good on the Sabbath. What the law did not do was to spell out in detail what constituted work and what would qualify for *doing good*. Interpretation was clearly necessary.

We sometimes think we can take the Scripture *as it is*, i.e. without hermeneu-



"Even a simple passage such as 'The Lord is my shepherd' makes five different propositions—depending on which word you emphasize. We have to look at the whole of Psalm 23 to determine which of the five propositions was intended by the writer."

"They (the scribes) knew you had to yield allegiance to the interpretations of the commandments of God. The interpretation was necessary for you to know *God's will, but the end objective was to* do *the will of God. Only through obedience to the will of God could God's blessing come to the people."*

tics. But this is not true. Even a simple passage such as "The Lord is my shepherd" makes five different propositions—depending on which word you emphasize. We have to look at the whole of Psalm 23 to determine which of the five propositions was intended by the writer. The necessity of interpretation remains even for us. We are in fact always interpreting even when we are just reading the Scriptures. The question is whether we are interpreting correctly.

3. The scribes recognized that such interpretations had to be made with extreme care. Every precaution had to be taken to insure correct hermeneutics. The scribes were specially trained to be the official interpreters. They had to know the law perfectly (probably by heart) and they had to know the interpretations of the law. An interpretation of the law made by a rabbi (scribe) was not binding until agreed to by other scribes as well. In this way they built alongside the written law (Scriptures) the oral tradition.

The multiplicity of interpretations and denominations or confessions in the Christian church indicates that we have not yet solved the problem of controlling the interpretation of Scripture so as to come up with the same results.

4. The scribes knew it was not only a question of interpretation; it was also a matter of living by the interpretation. They knew you had to yield allegiance to the interpretations of the commandments of God. The interpretation was necessary for you to *know* God's will, but the end objective was to *do* the will of God. Only through obedience to the will of God could God's blessing come to the people.

Jesus. Though Jesus came out of the same tradition as the scribes and recognized as sacred traditions the same Scriptures as the Pharisees, he nevertheless has some significant corrections to make on the hermeneutics of the scribes.

1. Jesus indicates that the real authority of the Scriptures is lost when you use them as legal documents.

The scribes believed if you could draw a valid inference from a given law, the inference was as binding as the original law itself. In this way the whole *system* of laws was developed. This is how the *oral tradition* developed.

Jesus did not accept the oral tradition of the Pharisees because it did not take into account the historical context in which the law was given. He answered the scribes on divorce by pointing to the context of sin which caused Moses under God to give them the law of divorce. He is in effect saying that that law is not a truth for all times and all situations but needs to be interpreted in terms of the context in which it was given.

2. Jesus too recognized that the Scripture must be interpreted, but he would not allow the scribes to identify or equate their interpretations with the Word of God itself. He pointed out their fallibility in hermeneutics by referring to their use of the law of Corban (Mark 7:9f).

By subsuming a general law under a special case law the scribes had managed to interpret the Scriptures to say what they wanted it to say. Jesus points out that the Fifth Commandment—to honor parents—is a general law and cannot be evaded by the special case law which permits a son to leave his clan and serve God. Even if a son does this he must honor father and mother. So Jesus calls their interpretation the "human commandments" and not the commandments of God.

This danger is real for us as well. It is easy for us to interpret the Scriptures and to believe we have correctly interpreted them and then to equate our interpretation with the Scriptures themselves. We then say "the Bible says" and proceed to give our interpretation even though it may not be the right one.

3. Jesus wants the scribes to recognize that the Scriptures must not be interpreted so as to nullify the fact that God leads a people from truth to truth. There is a progression of understanding among people as they respond in obedience. God leads his people to see that revenge is wrong by giving them an awareness of justice through the law of an eye for an eye. In the act of mercy toward David, who was deserving of death, God indicated that you are not obliged to take an eye for an eye. In Jesus his people recognized the place of forgiveness and the obligation to love the enemy.

Thus if you look at what the law forbids and what the law points to, you will see the direction God is leading his people. Jesus could thus say he had come to fulfill the law. He did that to which the law pointed. He did not keep the individual commandments as interpreted by the scribes, but he fulfilled that to which they were leading God's people. Thus Paul can say love—such as he had seen in Jesus—is the fulfilling of the law.

4. Jesus called attention to the way hermeneutics must sort out that which is abiding and that which passes away. Jesus did not keep the ceremonial purification laws as interpreted by the scribes. They were there to remind people of the holiness and righteousness of God. Now in him the holiness of God became incarnate and the ceremonial law had served its purpose. In like manner he becomes "the lamb of God which takes away the sin of the world" and the sacrificial offerings were no longer necessary. According to John, Jesus replaces the tabernacle and temple in that he came to us in the flesh (John 1:14). He fulfilled that to which the Passover feast pointed for he is the bread come down from heaven, the true bread (John 6). He is also the "living water."

In other words no interpretation of the Scriptures will be adequate that does not lead us to Jesus Christ, who is the Lord of the Scriptures; or—better said—who is in himself the Word.

5. Jesus called for a new discipleship, not a new legalism. He called people to follow him and to learn of him. This was to imply that the truth was in him; that he himself was the truth. They would not receive the truth through logical deduction from texts of Scripture but by following the One to whom the Scriptures pointed. They would come to know the truth as they believed in him and were obedient to his call.

Many more things could be said about Jesus' interpretation of the Scriptures and even more about Paul and the writers of the Epistles. Enough has been said, however, to indicate that a starting point for discussion on hermeneutics might well be a look at what we have in the Bible itself. •

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News

Divorce issue highlights conference

Blending of marrieds and singles seen for 1980s

The SALT I (Single Adult Leadership Training) meeting, held February 5-7 at the DuPont Plaza Hotel in Dallas, Texas, was the first national, interdenominational conference to assist churches in ministering more effectively with single adults.

From 36 US states and from Canada 416 conferees participated. Representing 59 single adult groups, they were never-married (99), married (142), divorced (123), widowed (16), separated (7), and remarried (5). The single perspective affected even the language: people talked of "singles," the "single again," and the "formerly single."

The publicity stated: "There are over 52 million single adults in the US today and the number is growing fast. This will be the emerging ministry for the church of the 1980s." The brochure abounded in words like "tremendous," "highly successful," "effective," and "fantastic." Fortunately one of the first speakers set a different tone for the meetings by playing down the numbers game: "We don't meet the needs of singles God has placed in our midst," he said. "Why do we want to get more so that we can't meet their needs either?"

The thoughtful presentation of Britton Wood, one of the first full-time ministers to single adults, sketched the history of single adult ministry. In the 1950s singles were considered losers; in the 1960s singles were thought of as premarried people and singleness as a fall-back position; in the 1970s an attitude shift made singleness a viable option; in the 1980s, he predicted, the church will move toward integration of marrieds and singles, perhaps in broad age categories or intergenerational groupings.

Harold Ivan Smith, author of *A Part of Me Is Missing: How to Cope with Life After Divorce*, tackled the subject of sexuality for formerly married Christians. He said his research shows that most have "episodic sex patterns." Smith, who took the position that intercourse outside of marriage is wrong, said, "Christ has every right to demand celibacy." He rejected both the hedonism of a society burning itself out on sex and the church's failure to deal with sex as part of God's good creation.

Jim Garlow, minister of lay development at the First Church of the Nazarene in Bethany, Oklahoma, pointed out that the church's celibate tradition (admittedly subject to a number of interpretations) has produced many "outstanding singles" whose whole desire was to serve God and who have made great contributions to the church.

The agenda of divorce dominated the conference. There was no hesitancy, even on the part of the divorced, to call divorce sin. Yet there was a continuous plea to live with the tension between grace and truth, love and law in ministry to the divorced.

Jim Smoke, currently involved in divorce recovery workshops across the country and author of *Growing Through Divorce*, headed an excellent workshop on ministry to the divorced entitled, "Don't Shoot; I'm Already Wounded." He offered these statistics: there are 1½ million divorces a year; 1 in 6 homes is a single-parent home; 4 in 10 children born in the seventies will grow up in single-parent homes; there are 11 million blended families in the US.

Smoke—
"Don't shoot, I'm already wounded."

Smoke gave reasons for the high divorce rate: the use-and-discard society in which people are replaceable; the microwave society in which people want instant answers; the two-career society, which means people pass in the hallway at night; increased mobility and transiency; the women's movement as a sociological reality; the human potential movement, which made the 1970s the me-decade; outdated marriage concepts; poor marriage education; changing lifestyles; and poor interpersonal relational skills.

Cheryl Turner, minister of single adults at the Village Presbyterian Church, Prairie Village, Kansas, agreed with the influence of forces outside the church: "Culture will push the button in singles ministry," she said. She predicted that a loving, caring framework for ministering to hurting singles, rather than programming, will withstand the culture shocks.

No one was handing out models for assured success or numerical growth in singles ministry. Wood described two models: (1) "fanfare," which depends on big-name people and creates religious groupies to hear the biggies; and (2) "family," which includes singles as part of the total church, but may not result in statistical growth.

"It is hard to bloom when you are not planted," he said in favoring the second model.

There was warning of fad ministries, and even worse, the exploitation of the singles scene. The shepherd, the servant, the nurturer were held up as models for leadership *with* singles. "Give the ministry back to singles as soon as possible," said Wood. He maintained that singles, used to decision making in the work world, will not tolerate being treated like minors in the church.

The question of preventing divorce surfaced again and again. Bud and Kathy Pearson, both formerly divorced and now remarried, who minister at the Garden Grove Community Church, said that 40 percent of first marriages and 60-70 percent of second marriages break up. They have found, however, that those taking advantage of a ministry to the remarried have only a 10 percent failure rate.

Keith Miller, lecturer and writer from Waco, Texas, pointed out that many singles do not have the "disadvantages of a Christian background." He lamented the fact that the church is often powerless to feel with hurting persons because it communicates God and the gospel in rationalistic images.

There was an awareness of the need to work with children of divorce, 65 percent of whom think they caused the divorce. However, at present, little in the way of ministry is available to them.

A story summed up the tenor of the conference.

A young nun came to a cardinal to report that she had had a vision of the Lord.

"The next time the Lord appears to you, ask him about the cardinal's biggest sin," he told the nun.

When the nun came to report her next vision the cardinal asked, "Did you ask the Lord about my biggest sin?"

"Yes," replied the nun.

"What was it?" asked the cardinal.

The nun replied, "He said he didn't remember."

That was the good news of the conference for divorced and other single sinners. *Herta Funk*

Technological disasters are new concern for MDS

"We are entering into a new area in our technology—with new dangers," pastor Ray Landis told the Mennonite Disaster Service All-Unit Meeting in Saskatoon, Saskatchewan, in early February.

The annual sessions drew over 450 people to Saskatoon's First Mennonite Church February 8-9.

Landis described the effect on his congregation and neighborhood in Middleton, Pennsylvania, of the Three Mile Island nuclear reactor accident last March.

It was a hint, along with a report on the evacuation of the Love Canal chemical dumpsite in Niagara Falls, New York, that in the future MDS may have to face the horrifying spectre of technology gone awry, in addition to the natural disasters to which Mennonites traditionally respond.

Landis Hershey, director of MDS Region I (northeastern United States), told the MDSers present that an estimated 800 sites like the Love Canal exist. At the Love Canal, toxic chemicals buried 30 years ago began to leak in the basements of houses built over an abandoned canal. Landis' remarks on Three Mile Island were filmed by a CBC television crew because of local interest in nuclear development.

In sessions described by one speaker as "a cross between a family reunion and a camp meeting," all five MDS regions reported on their responses in the name of Christ to people in desperate need because of disasters.

The far-flung and genial inter-Mennonite nature of Mennonite Disaster Service was noticeable. Men in "plain coats" and beards from Pennsylvania mingled with teenagers in jeans from Alberta. Carlos Santiago of Puerto Rico came the farthest, and Peter Bunnet of Petitcodiac, New Brunswick, represented the new Canadian Maritime unit.

During the past year local units responded to Hurricane Frederick in Mobile, Alabama; floods in Illinois, Manitoba, and Kentucky; lost airplanes in Arizona; and tornadoes in Arkansas and Ontario.

In all, some 100 projects required 50,000 volunteer person-days in 1979.

Delmer Zehr of Tavistock, Ontario, told of the day last August when two surprise tornadoes cut swaths of destruction through miles of farmland near Woodstock. Even though it was harvest-time, "people dropped their work, stopped their combines, and they came and helped." Up to 650 volunteers a day showed up, including a team of 60 Old Order Mennonites who erected new barns in a matter of hours.

A volunteer with MDS, Joan Barkman of Landmark, Manitoba, chaired a panel of young people who talked about the contribution of youth in MDS. Clearly interest is strong. Faye Koop, for example, talked of three winters of experience with MDS. She and her husband, Cleo, find MDS an ideal way to do voluntary service while keeping up their farm.

From everywhere there were stories of people's lives being changed through meeting and being helped by MDS volunteers.

"Sure it's helping people get back into their houses," one person said. "But it's more. It's sharing Jesus Christ with people."

Suggestions were plentiful. Volunteers should dress more modestly, said the Kansas fold. MDS needs some capacity for personal and pastoral follow-up, said several. There were reminders that word and deed have to be united in action: "Are we the witness God would want us to be?"

Each session included practical input on aspects of disaster response. Saskatoon psychologist Carl Ens described the way that victims of a disaster or tragedy often respond and how volunteers can help them.

"Tough and tender is a pretty good description of an MDSer," he said. "Tough to get the job done and tender to feel empathy for the victim."

Some 700 people squeezed in at a banquet Friday evening which focused on the work of women within MDS.

They were greeted by Wes Robbins, a provincial cabinet minister. He oversees the Saskatchewan government agency which has given MCC (Saskatchewan) matching grants of almost $1 million during the last five years for overseas development work.

Featured speaker Anne Dueck of Rosenort, Manitoba, a mother of five children and an MDS organizer during the Red River flood in southern Manitoba, suggested that "if you're tired of your lot in life, build a service station on it."

"Women can help with food," she said, "but there're lots of other things they can do"—from swinging shovels to loading sandbags. "And there is a real need for women with basic counseling skills to help people in shock after a disaster."

The new chairperson of Mennonite Disaster Service, appointed during the Saskatoon All-Unit Meeting, is Syd Reimer of Rosenort, Manitoba. He succeeds Peter Funk of Fresno, California.

He challenged MDSers everywhere to not lose "the giving spirit." Describing his vision for the future, he concluded, "I also see MDS as a springboard for our youth, as a bridge over the gap between old and young." *Allan Siebert for* Meetinghouse

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A conference designed to understand the dynamics of violence and to organize resources to solve war is scheduled for Wichita, Kansas, March 8, at the University Friends Church, 1840 University Street, beginning at 8:30 a.m. Keynote speaker is John Howard Yoder, author of *The Politics of Jesus*, and professor of theology at the University of Notre Dame, South Bend, Indiana, and also at Associated Mennonite Biblical Seminaries, Elkhart, Indiana. The theme for the conference is "Toward Abolition of the War System." The conference is open to all. Registration at the door is $7.50 for couples, $5 for singles, and $3 for students.

Choirs representing private Mennonite schools from Ontario, Manitoba, Saskatchewan, and British Columbia will participate in a choral festival in Winnipeg, Manitoba, March 28-30. The choristers will assemble Friday in preparation for the concert Sunday evening, 7:30 p.m., in the Centennial Concert Hall. The highlight of this concert will be the 400-voice mass choir under the direction of Henry Engbrecht. The concert will also feature several individual school choirs. Ten Canadian Mennonite Bible schools and high schools will participate. Tickets are available from the schools.

Group home houseparents

This is an opportunity for couples to work with a small group of youth. Close working relationships with other helping professionals. Prefer BA or BS degree in social science area or equivalent in experience and training. The home is sponsored by Mennonite Board of Missions.

Send resume to: Youth Village, 1711 Prairie Street, Elkhart, Indiana 46514.

Canadian conference edging towards publishing own paper?

Winnipeg, Man. — Gilbert Epp, chairperson of the finance committee, reported to the final assembly of the Conference of Mennonites in Canada (CMC) council of boards Saturday, February 2, "The 1980 budget reflects an 11.5 percent increase in askings from our congregations; and it so happens the 1981 proposed budget is exactly 11.5 percent above 1980 askings."

That probably reflected the spirit of the three-day session in Winnipeg. No major new programs—at congregational expense—are to be started. Existing programs are to be consolidated.

Canadian Mennonite Bible College (CMBC) is strengthening its practical theology department by adding special staff and new courses. Extra costs are being absorbed through a private donation of $50,000 per year over the next 10 years. Similarly CMBC is building extra student housing but with private financial underwriting of costs above the revenue to be gained from rentals.

CMBC projects considerable student increases, but board member Gerd Bartel told this reporter, "It will happen when our pastors and other leaders more prominently promote CMBC. We have much to offer but we too easily let non-Mennonite schools and parachurch groups bombard and win our young people away from us. We have been losing too much leadership potential in this way."

The Congregational Resources Board (CRB) (frequently calling itself the "catchall" board) finds itself swamped with church subsidies, pastoral leadership, Christian education, resource center, family life, peace and social concerns, youth ministry, publications, and public relations responsibilities.

CRB hopes for some help from the CMC-provincial conferences consultation in April to define clearer lines of responsibility and accountability.

Jake Fransen, vice-chairperson of the Conference of Mennonites in Canada, discusses the 1980 Rosthern conference plans with Ruth Friesen of the program committee.

Jacob F. Pauls, CRB chairperson, reporting about the publications dilemma (CMC does not have its own paper but prints inserts regularly in *Mennonite Reporter* and occasionally in *The Mennonite*), said, "I see us reluctantly moving in the direction of a CMC paper."

Native Ministries (NM) wants to implement a self-study proposal to appoint a staffperson for education work in congregations. Presently NM priorities are to find resident workers wherever work is being done; and to proceed with native peoples congregation building by native leaders. One such project is being headed by Elijah McKay in Winnipeg.

The CMC General Board (GB) opened the council with a two-hour goal-setting exercise. It was one in a series of steps to help CMC continue in setting a clear mandate for itself in the total mix of conference levels. GB also reported ongoing good relations with Germany Mennonites in assisting to serve the Umsiedler (over 9,000 persons of Mennonite background who have relocated from Russia to Germany). Several Canadians are being supported partially from the CMC. Currently a search is on for staff to possibly open a mobile Bible school.

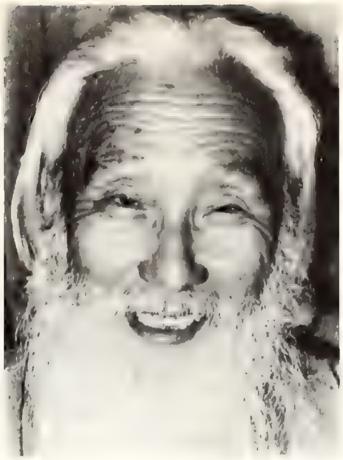
"Touchy" issues were seemingly not to be discussed in plenary sessions or in presence of the press. That the conference program committee (PC) had been decimated because of internal frustrations largely focused on the (appointment/election?) of a woman chairperson, was never stated in public. It was acknowledged that the hosting committee at Rosthern, Saskatchewan, was well advanced in planning. Host committee member Homer Janzen, appointed to the larger program committee stated to this reporter, "I was amazed to find how much of the program responsibility—other than our local arrangements—seemed to be done by one person. I would have considered the PC too crucial not to resolve some of the problems and have the input of a full committee."

The 1979 CMC income of $1,002,465 exceeded expenditures by $12,000. A budget asking of $1,115,000 for 1980 was readily adopted. Upon a projected 1981 budget of $1,240,700, vice-chairperson Jake Fransen commented, "The signs are out that congregations will give less to CMC and more to provincial causes. We will need to get out and more aggressively promote our programs."

GB reminded the council of boards that Henry J. Gerbrandt will terminate in 1981 as general secretary. A replacement is being sought.

The 1980 annual sessions of the CMC will convene July 5-9 at Rosthern Junior College on the theme: "Our mission for the eighties: Gird your minds for action, keep sober in spirit, fix your hope on Jesus." *Bernie Wiebe*

Korean Quaker given jail sentence. Ham Sok Hon, 78, a Quaker religious leader, was recently sentenced by a South Korean military court to one year in prison for violating a martial law banning demonstrations. Ham was convicted along with Yun Po Sun, 83-year-old former South Korean president, and 16 other defendants—including leaders of the ecumenical youth council of the Korean National Council of Churches—of having organized and staged a demonstration at the Seoul YWCA in November 1979. The decree forbidding unauthorized gatherings is aimed mainly at dissident groups.



A weekend retreat for families with mentally handicapped children is being sponsored by the Canadian Mennonite Brethren Conference and the Conference of Mennonites in Manitoba. This retreat takes place at Camp Assiniboia March 21-23. The theme for this weekend event is "The Mentally Handicapped Person in the Context of Congregational Life." For more information contact: Camps with Meaning, 202-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C9; phone (204) 475-3550.

General Conference Women in Mission adopt $198,000 budget

Newton, Kan. (GCNS) — The largest delegation ever of Women in Mission representatives from the US and Canada met here February 8-11 for budget setting and program planning.

The group of 34 adopted a 1980 budget of $198,000, a 10 percent increase over 1979. Last year's $180,000 budget was oversubscribed by 5 percent.

President Lora Oyer, Chenoa, Illinois, reported that a history of General Conference Women in Mission will be released in July at the Estes Park triennium. The history is written by Gladys Goering of Moundridge, Kansas.

Meeting needs of women and children abroad continues to be a high priority for WM. The budget for scholarships for "professional training for Christian women" was increased to $6,000.

The urgency of contacts by North American women with Mennonite workers abroad was highlighted by Tina Ediger, director of mission services for the Commission on Overseas Mission. WM is recommending that Mennonite families learn more about mission work by going in person to these areas rather than taking other overseas vacations. Further, in consultation with COM, WM will sponsor two women to go to Japan, Taiwan, and perhaps Hong Kong before the end of 1981.

The women's personal growth fund will now include funding for women wanting to explore Christian vocations as well as for pastors' wives. Twenty-eight persons benefited from the scholarships last year. In addition WM scholarships totaling $3,000 for six women at Mennonite Biblical Seminary continue.

WM's budget is distributed as follows: Commission on Education, $12,000; Commission on Home Ministries, $33,000; Commission on Overseas Mission, $110,000; Mennonite Biblical Seminary, $9,000; WM projects and scholarships, $34,000.

The General Conference Women in Mission executive committee (from the left): Mary Esther Loganbill, Newton, Kansas, adviser chairperson; Lora Oyer, Chenoa, Illinois, president; Elsie Flaming, Leamington, Ontario, second vice-president; Naomi Wollmann, Moundridge, Kansas, secretary; Ruth Unrau, North Newton, Kansas, vice-president

Canadian Women in Mission exhibit strong "support" role

Winnipeg, Man. — Women in Mission has 4,456 members in Canada who contributed $425,491 in 1979. President Susan Gerbrandt at their annual executive session here January 31-February 2 said, "Our membership hasn't changed much the past five years, but our income has grown fantastically."

WM in Canada has a 1980 budget of 50 cents per member support to Chinese ministries; 50 cents per member to Commission on Overseas Mission work in Botswana; 25 cents per member to Conference of Mennonites in Canada (CMC) native ministries summer programs, plus support toward foreign student and other scholarships at Canadian Mennonite Bible College.

Anne Neufeld, secretary-treasurer, said about WM groups in Canada, "We contribute more devotional input to congregations than we used to; we use our mental and spiritual gifts more; we have helped to promote the broader ministry of Mennonite Central Committee (vis-a-vis only doing needlework and preparing material aid parcels)." Gerbrandt said the Canadian WM program has not been as broad as that of the larger General Conference body of WM, but "more and more our Canadian women's groups are an important ministry arm of the congregations."

Elsie Flaming from Leamington, Ontario, who is second vice-president of WM in the General Conference, said, "Canadian WM groups feel very much part of the total GC program. We haven't needed a Canadian staffperson because the women are independently minded and like to do what the local group considers best." This has meant strong support for conference programs.

This year (for the first time) the WM conference—which has always met parallel to the annual Conference of Mennonites in Canada sessions—is coordinating its theme and program to be directly integrated into the total conference agenda. *Bernie Wiebe*

Cassettes on two current themes

1. George Epp, president of Canadian Mennonite Bible College, **"Doing Justice to the Sojourner,"** an address given to the January 1980 MCC (Canada) annual meeting in Ontario

2. Edgar Stoesz, associate executive secretary for overseas services, MCC International, **"Hoes or Handouts,"** a talk on relief or development

Each cassette is $3.00. Indicate quantity of each wanted. **Mail check with order to:** MCC (Canada), 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8.

"Becoming" is the theme for a singles' retreat and seminar at Camp Men-O-Lan, Route 1, Doerr Road, Quakertown, Pennsylvania 18951, March 28-30. The workshops and seminars are open to the public. The retreat begins Friday at 7:00 p.m. Among the speakers are Nathan Showalter, single, and a pastor who will speak on "Singles in a Couples Church"; Dorothy Payne, Presbyterian, author of *Women without Men*; Herta Funk, Newton, Kansas, "The Challenge of Being Single"; Dorothy Gish, Messiah College, Pennsylvania, will focus on self-worth. For more information write the camp or phone (215) 679-5144.

Readership survey mailed

The survey of readers of *The Mennonite* was mailed during the week beginning February 25. More than 5,000 forms were mailed. About one out of three addresses on our mailing list will receive a form. If one does not arrive at your household and you would like to participate in the survey, you may do so by requesting the questionnaire from: The Mennonite, Box 347, Newton, Kansas 67114. The forms are to be mailed back by March 20.

Record

Workers

Peter and Martha Braul, Foothills Church, Calgary, Alberta, are serving a two-year voluntary service assignment with Mennonite Central Committee in Prince Albert, Saskatchewan, in crime prevention recreation. The Brauls have been engaged in farming.

Howard Dyck, Rockway Church, Kitchener, Ontario, who hosted a classical music program on Canadian Broadcasting Company (CBC) Radio, turned down an offer to move to Ottawa, Ontario, where the show is now being broadcast. He chose not to leave his ties and involvements in Kitchener.

Larry Kehler, pastor of Charleswood Church, Winnipeg, Manitoba, began a three-month assignment with Mennonite Central Committee in Bangkok, Thailand, in mid-February. He coordinates existing programs and helps to establish long-range plans for MCC's involvement in Southeast Asia.

Harold Koslowsky, assistant secretary for personnel services for Mennonite Central Committee, Akron, Pennsylvania, has been appointed executive director for MCC (British Columbia), effective in August. From 1975 to 1978 Harold and Martha Koslowsky served with MCC in Mbabane, Swaziland, working in a youth center. Harold is the son of John and Lydia Koslowsky, Abbotsford, British Columbia. Martha is the daughter of Jacob and Katherine Klassen, Winnipeg, Manitoba.

Diedrich and Helena Loewen, Bergthaler Church, Altona, Manitoba, are serving a six-month term with Mennonite Central Committee Self-Help in Ephrata, Pennsylvania, as shipper and packer at the main receiving center.

Brauls

Kehler

Loewens

House managers

House managers are required for a group residence serving eight developmentally disabled men in Rosedale, British Columbia. This is a full-time salaried position and calls for a dedicated couple to live in, and take on responsibility for the management of the home. **Direct inquiries to:** Mennonite Central Committee, Box 2038, Clearbrook, B.C. V2T 3T8; telephone 604-859-4141 or 859-4515.

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with orchestra

Conductor - William Baerg

Soloists:
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Alto - Irena Welhasch
Tenor - John Martens
Bass - Dan Lichti

Date: March 14, 8:00 p.m.
Place: Centennial Concert Hall, Winnipeg, Manitoba
Tickets: $3.50, $4.50, $5.50, $6.50
Sponsors:
Mennonite Brethren Bible College
William Baerg, Conductor

Canadian Mennonite Bible College
George Wiebe, Conductor

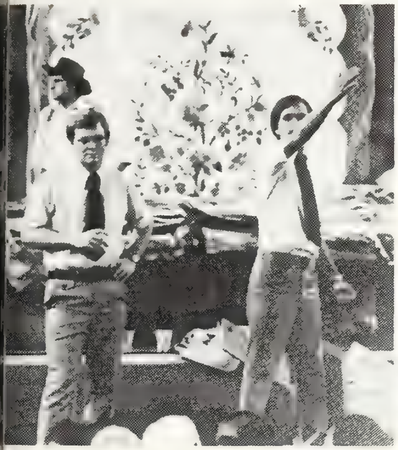
MCC, North American Personnel: 15,000+

MCC's work is not done only overseas. Many thousands volunteer at home in ministries that make MCC work possible.

- 6,000 in thrift and Self-Help shops
- 7,000 in Mennonite Disaster Service
- thousands at relief sales and meat cannings
- thousands who sew and sort and pack material aid

The efforts of these over 15,000 workers are joined with those of staff, overseas and North American MCCers into one MCC international ministry, done "In the Name of Christ."

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

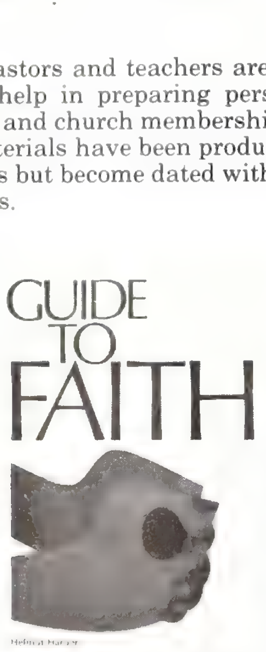


Reviews

Guide to faith

Guide to Faith, *by Helmut Harder (Faith and Life, Newton, Kansas, 1979, 147 pages, no index) is reviewed by Virgil M. Gerig, pastor of the Hively Avenue Mennonite Church, Elkhart, Indiana 46514.*

Many pastors and teachers are searching for help in preparing persons for baptism and church membership. Valuable materials have been produced over the years but become dated with changing times.



Helmut Harder has written *Guide to Faith* with the conviction that "an orderly outline of the Christian faith has its place in the teaching ministry of the church," and that "the church has the responsibility of outlining in some detail what it is asking its members to say yes to" (Introduction, page 3). *Guide to Faith* is a careful, concise, solid treatment of basic biblical concepts from the Anabaptist-Mennonite perspective. In 17 chapters Harder explores the bases and implications of our Christian faith in terms that speak to the serious student.

Particularly commendable are Harder's openness and objectivity in listing varying points of view regarding certain doctrinal positions, e.g. eschatology and the millennial theories (pages 142f). He is willing to leave questions unanswered where the evidence is not conclusive.

Harder's style does not make for light reading. It may be difficult to motivate some young people to stay with this kind of material, though it would be a valuable experience. However, teachers of youthful membership classes will find *Guide to Faith* an excellent resource, to be augmented with other types of material and activity. Young adults (and older) will find it a valuable summary of the Christian faith; in fact, Harder sees the book being of service beyond the boundaries of the membership class. I would recommend it as a refresher course for the entire congregation.

Of special interest are the "aids to reflection" at the end of each chapter, with quotations from various sources for additional stimulation. Also helpful are the topics for discussion, selected Scripture passages, and a book list for further reading.

Harder's chronology places the cleansing of the Temple before Jesus' entry into Jerusalem in the last week (page 60f). The Synoptics reverse the sequence.

A turtle on a fencepost

A Turtle on a Fencepost, *by Allan C. Emery (Word Books, 1979, 120 pages) is reviewed by Sandy Nickel, a freshman student at Canadian Mennonite Bible College, Winnipeg, Manitoba R3P 0M4).*

If you want a refreshing book that brings you back to the simplicity of being a Christian, this book is for you.

Allan C. Emery, president of the Billy Graham Evangelistic Association (among other responsibilities), describes his book as "illustrations from life to present moral principles."

His lessons offer more than moral principles. They illustrate biblical teachings and make them come inspirationally alive.

The most encouraging story is that of Emery's mother. She lay in much pain on her deathbed. When friends came she was concerned only for them and gave them her love. Her faith and love brought her through, and she met a peaceful death.

Another lesson portrays the membership of Christ's church. Emery traveled often. On the train he heard "How Great Thou Art" whistled over the loudspeaker. In a hotel room he received a note of encouragement from a maid who had seen his Bible. In another room he was drawn to a plumber who was whistling "I Will Sing of My Redeemer." He had a common bond with these people and felt God through them.

These and other stories are about the witness, love, and faith of Emery's family, and its effect on others.

Emery's parents give me the most inspiration because they form a background in many of the stories. Through work, travel, death—whatever they did—they tried to live the best Christian life. They taught their family how to make situations work for God.

This book accomplishes something I needed. It renews my optimism and shows the power Christians have going for them.

Canticles and Psalms

Canticles and Psalms, *by Esther Wiebe (CMBC Publications, Winnipeg, 1979) is reviewed by Marles Preheim, associate professor of music, Bethel College, North Newton, Kansas 67117.*

For musicians new materials in music are somewhat analogous to new toys for Christmas—one can hardly wait to try them out. Choir directors in particular will welcome eagerly a perusal of *Canticles and Psalms* by Esther Wiebe. Herein are 17 separate pieces designed primarily for choir use within the worship service. Seven are Wiebe's original compositions; the others are borrowed, adapted, and arranged from various sources. A penchant for the Hebraic flavor is apparent. In addition to general anthems this compilation includes pieces suitable for special services—baptism, communion, funeral, and for the opening and closing of worship. The publication is especially usable for the smaller choral ensembles from the youth level through adult. A large number of singers is not required.

A graceful folk element permeates several of the compositions. To preserve this style a light, animated approach in performance seems necessary. Most of the selections are cast in strophic form and refrain, with some variation applied to the verses. The music is not difficult. The pieces vary frequently from unison to two, three, and four parts with traditional harmonies underlying throughout. A strong feature of this collection is the violin (or flute) obbligatos composed by Wiebe for eight of the numbers, enhancing and adding interest and variety. The texts, like the music, are uncomplicated and straightforward. Their overall biblical themes will find acceptance in a wide range of worship situations. The first seven pieces are especially appealing.

Esther Wiebe's sensitivity to the need for a practical collection of suitable choral literature for church use has undoubtedly prompted her production of *Canticles and Psalms*. Hopefully her work will inspire more of our talented Mennonite composers to similarly invest their creative abilities.

Speaking out

The breeze before the draft

Katie Funk Wiebe

The announcement by President Jimmy Carter that registration of youth will be reinstated shortly came as no surprise to those who have been monitoring political events. Despite efforts of pacifists and other opponents of the draft, the general criticism of the shortcomings of the volunteer army, the events in the Middle East, and the Afghanistan invasion precipitated the decision.

Carter says he is reinstating registration to know where the young people are should conscription seem necessary. The public service announcement which says, "It's 10:30; parents, do you know where your children are?" could be reworded to meet the occasion: "It's 11:30; parents, do you know how your children stand towards the draft?"

Many young people may be caught in the dilemma. Should they join the military? Should they claim a conscientious objector status because somewhere in their tradition a brother, father, or grandfather did so? Should they register? When no immediate draft breezes were blowing these questions seemed irrelevant.

At a New Call to Peacemaking seminar last fall Eldon Brandt of the Tabor Mennonite Church near Goessel, Kansas, told us of a method his congregation is using to help their young people deal with the issue. They held their own mock registration and draft to help young men and women sort out their views.

Each person in the congregation between 18 and 25 was sent a letter asking the question, "If Selective Service were reinstated, what would you do?" They were asked to fill out a form similar to that used by the government for registration of conscientious objectors. Each participant was assigned a draft number for a mock lottery to get a feeling of reality for the situation.

After the forms were filled out two young people were sent a registered letter advising them their numbers had been drawn. They were asked to appear before a mock draft board the following Sunday morning. They could bring someone with them to help substantiate their claims.

JOIN the Army → TRAVEL
MEET DIFFERENT PEOPLE
+
KILL THEM

Florida State University, February 12

The mock hearing was headed by H. B. Schmidt, a man experienced in advising young men regarding the draft and someone who has witnessed many actual hearings.

That morning at the seminar we listened to a tape recording of the simulated hearing. Schmidt's questions as he role-played the draft board judge were hard ones. At times I cringed under his simulated assault on the young person's beliefs. How would you answer these questions he asked an 18-year-old?

1. Are you a church member? If not, why not? Isn't church membership important to a person with such a stand? Do you take an active part in church activities?
2. What is the position of the Mennonites on opposition to war? Why do Mennonites take this position?
3. Do all Mennonites take this position? They don't? Why do some Mennonites serve in the military? What percentage of Mennonites served in the military in the last war? You don't know? Why not?
4. Aren't there Christians in the army?
5. You use the Bible to support your answers. The Bible says to obey the higher powers—the government. Why don't you obey the Bible?
6. Do you believe the entire Bible is the inspired Word of God? You do? Then how do you interpret passages like Psalm 144:1: "Praise be to the Lord, my Rock, who trains my hands for war, my fingers for battle"? or Ecclesiastes 3:8 or Psalm 18:14? Does God change? Doesn't he say the same things today?
7. Give me some examples of how you would love your enemy.
8. If there were a war and people were injured, would you take part in it by taking care of the injured? You would? Then why aren't you becoming a CO in the army?

Schmidt stressed that the registration forms filled out by the young people will be kept on file in the church office, for such statements are crucial pieces of evidence when they face resurrected draft boards.

Schmidt concluded with some significant comments regarding their first peacemaker registration, which they intend to repeat this year: First, young people today are unable to explain themselves clearly. During the time they worked on the forms, they did more thinking, reading, and even praying than usual.

Secondly, some do not know why they object to war. A heartening byproduct of the mock registration was the way friends, parents, and other adults became involved in helping the youth think through the issue.

Since President Carter's announcement I've heard young people respond with dismay, fear, support, and even indifference. I've sensed older adults heave a sigh of relief that it doesn't mean them, yet grieving that another generation may get caught. The return of registration is a test for all, but the time is short. What feels like a small breeze blowing may soon become a draft.

ENERGY STEWARDSHIP

Untapped resources

Does every household need a complete set of expensive, little-used tools? Should we as Christian stewards pay professionals high fees for services?

In one of our monthly eco-group meetings we from South Seattle (Washington) Mennonite Church decided we didn't think so. During two Sunday morning adult discussion hours we worked with other congregational members and came up with lists of skilled services and material goods which could be exchanged or shared.

We learned that Jim Eby has a vacuum gauge, Brenda Ewert will loan her 10-speed, Dave Ortman collects science fiction, and Wilma Eby would be glad to share her canning equipment.

Lauren Friesen has a radial arm saw, Milton Harder will loan his wheelbarrow, Jean Franz has collected a cupboardful of cake decorating equipment, and the members of one of the voluntary service units will gladly share the snowshoes they found in their attic!

The list of things to loan and borrow was compiled under such headings as "auto equipment," "camping gear," and "photography apparatus," and was distributed to each household. Of course much informal sharing was already going on among church families, but in putting together a written inventory we increased the likelihood of such exchanges. We learned more about who has what and whether he or she would feel comfortable loaning it. Some were prodded to remember, at the back of closets, long-forgotten objects that would be useful to others. Thus we hope to avoid unnecessary purchases and reduce production.

When it came to services we learned that Ruth Graber is happy to babysit, Ann Marchand can give crepe-cooking lessons, Emily Goertz is experienced in furniture refinishing, and Elena Entz will help with sewing projects.

Janet Friesen gives tours of local art galleries, Bruce Newell does photography, Wes Hatch is skilled in computer programming, and Erwin Graber will help you change your oil.

We had fun carrying out the project and through it learned to know each other better. *Peggy Kilborn Newcomer, 1119 NW 58th Street, Apartment 1, Seattle, Washington 98107, attends the South Seattle Mennonite Church.*

Letter

Energy myths revisited

Dear Editor: David E. Ortman's article (January 1 issue) made a good point in "Myth 2: *Most of the nuclear waste comes from bomb development*" although the ratio of military to peaceful wastes is not crucial in discussing peaceful nuclear power. The analyses of the other six "'myths," however, take us out into left field. Maybe someone should choose one of these at random for a full answer.

Let me try a partial answer to "Myth 1: *There is no connection between nuclear power and nuclear weapons.* There is *every* connection . . ." since this is first on the list. Suppose I write:

"Myth 1: *There is no connection between conventional power and conventional weapons.* There is *every* connection between conventional power and conventional weapons." TNT is made from coal, sulfur, oil, gas, etc. To eliminate these we would have to close most of our industry and agriculture. Do we eliminate arson by putting out all fires?

About proliferation: Shutting down nuclear power, only in the peaceful sector, only in the US, might lower *this* hazard by a small fraction. The same action, however, would increase the immediate demand for oil. Have we forgotten that our own government spokesmen only a few months ago were telling about our military readiness to take over the Saudi and/or Iranian oil fields if necessary? Must we ignore this more immediate and real threat of war in order to maintain our own myths? I've already made this point in writing, but somehow we don't absorb these things, so we go around and around.

May I ask again for a moratorim on weakly supported opinions until both sides have read at least half of whatever the other side recommends? I include:

Report of the President's Commission on the Accident at Three-Mile Island, Washington, DC, 1979;

Health Implications of Nuclear-Power Production, World Health Organization, Copenhagen, 1978;

Sources and Effects of Ionizing Radiation, United Nations, Report to the General Assembly (to be skimmed), New York, 1977;

Report to the President by the Interagency Review Group on Nuclear Waste Management, Washington, DC, 1979;

Proceedings of the 1979 Energy-Information Forum, Michigan Educators Energy Forum, 21 April 1979;

A collection of articles by Margaret Maxey, George Cowan, Bernard Cohen, Merril Eisenbud, Ian Forbes, Hoyt Whipple, A. D. Rossin, T. A. Rieck, Edward O'Donnell, William Tucker, John Harley, and Frank Church.

All of these and others are available at, for example, the Bluffton College Musselman Library.

I'm also a bit bothered by Ortman's list of repressive pronuclear countries, *i.e.*: the Philippines, Brazil, Argentina, Pakistan, Libya, and South Africa. Why do we regularly omit the Soviet empire from such lists? Is it that we don't fear the others, or that we still tend to give excuses for Marxists?

One more point: How many antinuclear people to reduce demand for energy, live close to work (so they don't drive every day), go out of their way to avoid other unnecessary trips (maybe even to hear distant discussions of stewardship of energy) and so forth? *Ronald Rich, 112 South Spring Street, Bluffton, Ohio 45817* February 1

Meditation

To forgive or to be forgiving

During discussion at a recent professional conference, Everett Shostrom, author of *Man, the Manipulator* and *Healing Love*, was asked about forgiveness. Should one request forgiveness from others? The question concerned the discrete act, i.e. to ask *forgiveness* from friends displaying coolness, silence, or withdrawal. Shostrom responded that forgiving is vital to individual growth but that he feels uncomfortable with the godlike behavior—"I forgive you." He reaffirmed the necessity to forgive but shied away from the godlike stance.

The incident plagued me. When I say, "I forgive you," am I really playing God? Is the asking a power move on my part? In reverse, if I ask someone for forgiveness, am I asking them to play God? "Who can forgive sins but God alone?" (Mark 2:7, NAS).

Another dimension could be that asking forgiveness is but another effort to control. It may be that one cannot bear the way others are handling situations to the point of "humbling ourselves" and taking control.

Yet Ephesians 5:32 says, "And be kind to one another, tenderhearted, forgiving each other, just as Christ also has forgiven you." Paul seems to be saying that we *be* kind, tenderhearted, and forgiving—*qualities* rather than discrete acts. He seems to teach that we should have a forgiving *nature*, continuing to forgive each other.

It seems to me that when I *ask* another to forgive I am attempting to control. But when I forgive *without being asked* I am exhibiting forgiveness or being forgiving.

It reminds me of some friends who worked in lumbering. When a strike was called, some of our friends went on the picket line while others who disagreed with the strike crossed the line. Longtime friendships were destroyed. "Scab" was only one of the names used by the children who had formerly been fast friends. As it turned out, none of my friends was forgiving, at least to fellow Christians. Long after the strike was settled, enmity remained between the former friends. They were not forgiving, and since this quality was missing, neither asked forgiveness of the other.

Thus it seems to me that when one possesses the quality of forgiveness, it is not difficult to ask forgiveness of others. Of course the paradox is that when one possesses the quality of forgiveness, one may no longer need to ask.

Pat and Bill Bouchillon

On my knees in my garden

The other morning I needed some emotional therapy. So I went out into the garden. There I could get down on my knees and touch God's good earth.

As I pulled the weeds—and there were many—I thought of them as ugly thoughts: resentments, worries, doubts, disappointments, and all those negative, hurtful things that were making me feel miserable at that moment. Some were small and pulled out easily. Others were large with deep, tight roots. They were stubborn and difficult to remove. It took extra determination—strength and a firmer grip—and perhaps a special tool to eliminate those obstacles in my garden and in my life. Once removed, there was more room for the good vegetables to be nurtured and the beautiful flowers to grow. And in my mind there was more room for kind attitudes and loving thoughts.

Every once in a while as I was looking down to see the weeds, I heard a cheerful bird or an airplane and was reminded to look up—look up to God for whatever insight he was giving me.

Finally, after the long, slow, laborious process, the garden was clean. And I was reminded not to let my guard down and not to let those little problems be ignored until they grew into large, serious, and unmanageable ones.

Mary L. Blosser

Promise

There was a different floral arrangement on the altar table that Sunday—a single cactus in a clay pot. From prickly branches luxuriant white blossoms burst forth, each bowing in humility.

The message, louder and more powerful than any sermon, was one of promise. Even the ugliest, thorniest one of us can produce beautiful fruit when we let God touch our life.

Anna Purviance

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Voting our pastors

Jacob T. Friesen

"Voting" the pastor seems to be in trouble in many congregations. Persons are getting hurt. Marriages are placed under severe stress. Factions are aggravated.

Voting by secret ballot is a right protected by constitution. I cherish this tradition and defend it. But is the "secret ballot" a Christian way to decide a pastor's term of service? I have the feeling we have taken a good thing and are using it in the wrong place and in the wrong way.

Decision making is a critical event in the life of the congregation. Persons need to have maximum information. All voices and feelings need to be heard and felt. Hurts *and* hopes need to be verbalized. Messages of trust and encouragement need to be heard. Giving and receiving counsel is essential. The bond of Christian caring and mutual trust must be strong enough to bind together both the yeas and nays.

As a citizen of the US I value the tradition of elections and the closed voting booth and secret (anonymous) ballot and the carefully supervised tabulating of votes. There may be settings also in the church where the same tradition is useful. General Conference sessions could hardly do business without ballot voting. Larger congregations are not structured for taking time to hear every member. While every member is invited to share, it is functionally impossible. The talkative members will speak up, but the vast majority will simply vote yes or no. The result is announced in the Sunday bulletin: 210 votes yes; 179 votes no.

Decision making in the congregation is God's invitation "to build up the body of Christ." Whatever contributes to the purpose is in order. Whatever blocks is out of order. The vote to extend the pastor's term of service often blocks dialogue and tears apart the body of Christ.

The Second-Term Mennonite Church has in its constitution that the pastor shall be called for a three-year term by a two-thirds vote of the congregation. It says nothing about procedure to extend the term, but it is assumed the same procedure applies. At an annual meeting the printed ballot reads: Our pastor shall serve a second term of three years. Yes ____ No ____.

Results of the vote were: 159 yes; 51 no. Three years ago the vote to call the pastor was 189 yes and 21 no. Both the church and the pastor are faced with the questions: What does the shift in votes mean? Thirty persons changed their vote from yes to no after three years. Why? What has changed? What are they saying about the pastor's ministry? Are they mildly disappointed but learning to appreciate the new pastor's style, or are they upset and angry inside? Is it the pastor's sermon or necktie that is upsetting? Or is it the way the pastor's wife manages the children or because she has a job outside the home? Perhaps the pastor failed to call on a family in crisis. This may have affected the feelings of a number of close friends. Is this the meaning of the "no" votes?

It may be all these and others that need to be shared with the pastor. The members who voted yes need the opportunity to explain what is going well in the church and how the pastor is contributing. The nays need an open and accepting community to listen to their unfulfilled dreams, unexpressed angers, and the need to be critical. All of these sharings need to be attached to names and faces so relationships can be built up. The vote often blocks this from happening. Instead it exposes division and makes reconciliation difficult.

Perhaps the vote can serve to wake up people to the fact the church is divided and ineffective. But is this the best way to build the body of Christ?

Is there a better way? Yes, if the spiritual growth of each person is important. If this does not matter, then a vote is the most efficient, impersonal, simple, and uninvolved way to make group decisions.

Some churches are moving from a vote to review and evaluation. This process needs time to listen, to gather information, to clarify expectations, to search for wisdom, and to affirm gifts and understand weaknesses. Gifts of all members—not only the pastor—need evaluation.

We continue to live with the myth that a pastor must be able to do *all things* well. All need to care and share the burden of *growing up* in Christ. Members' gifts need to be called forth to minister to unmet needs.

Gifts discernment and calling forth gifts need to become an integral part of the church. Many pastoral leadership failures can be traced to unrealistic and often unexpressed expectations of members and pastor. Help is available. A conference minister, a trusted pastor, or a layperson from outside the congregation is essential for this kind of growth experience.

The General Conference committee on the ministry invites dialogue on the questions of the pastoral vote. The need is urgent and the issues complex. Share your response in *The Mennonite* or write Ministerial Leadership Services, Box 347, Newton, Kansas 67114.

The Mennonite

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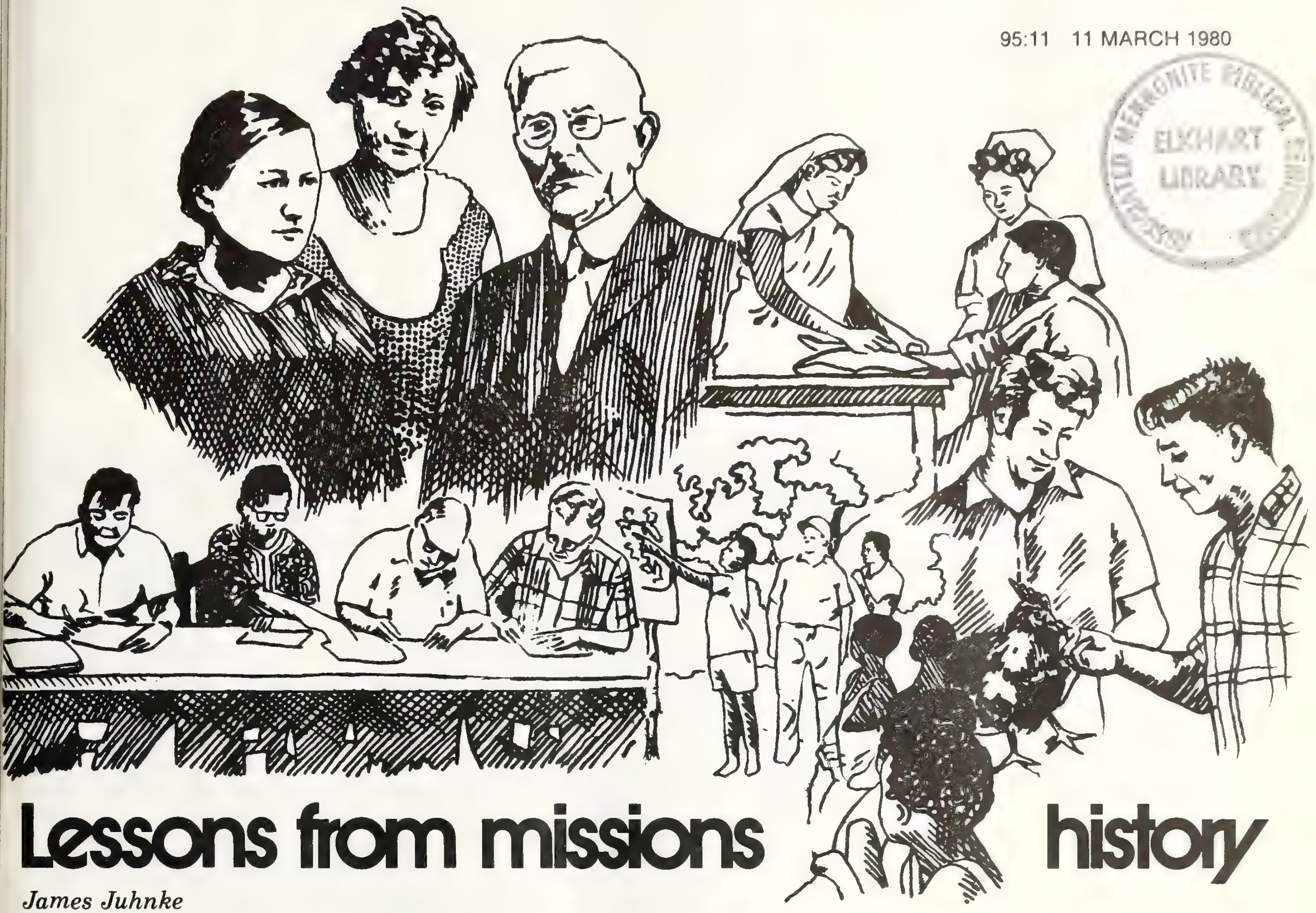


Lessons from missions history

James Juhnke

From the spring of 1880 when Samuel and Susie Hirschler Haury became the first General Conference missionaries, missions has been a learning experience for Mennonites. The world has been our classroom. As missionaries and as senders of missionaries we found ourselves learning many lessons from the people and places where we had gone to proclaim the good news. Sometimes the lessons were born of pain and failure. Other times we learned from success.

What have been the lessons of our century of experience in missions?

1. *The lesson of commitment.* At the heart of the Mennonite missions movement have been men and women who committed themselves to a great cause, and who made significant sacrifices to obey the Great Commission. The movement requires people with staying power. We must have young people who commit their careers and their lives to mission work. We cannot depend upon short-term workers or upon people who are drifting and who seek an overseas experience to "find themselves."

Successful mission work depends upon people who stay long enough in one place thoroughly to learn the language and to identify with the culture and the needs of the people. One lesson from our history is that the missions movement thrives when there is biblical spiritual renewal which issues in self-sacrificial commitment.

2. *The lesson of wholeness.* North American Christianity in the 20th century has been afflicted by a polarization between body and soul. We have separated social service from gospel proclamation.

lessons from missions' history

Our earliest missionaries—the Haurys, Penners, and Browns—were relatively unafflicted by this unbiblical separation. They went out to build new communities of people who would follow Christ. The gospel of salvation had everything to do with the way Christians lived in the world. Hospitals, schools, orphanages, homes for victims of leprosy, and evangelism teams all were an integral part of missionary enterprise.

We who have been scarred by the wars of fundamentalism and modernism would do well to look back to our first generation of missionaries to learn the lesson of wholeness.

3. *The lesson of confrontation.* The early generation of missionaries knew that proclamation of the gospel involved confrontation with evil social and political structures. In India they assaulted the caste system. In China they rejected footbinding. In Africa they denounced polygamy. In Paraguay they condemned baby killing. Missions was identified with attacks upon slavery, widow-burning, and suppression of children and women. Missionaries were reformers. The success of this movement must be counted as one of the great achievements of modern history.

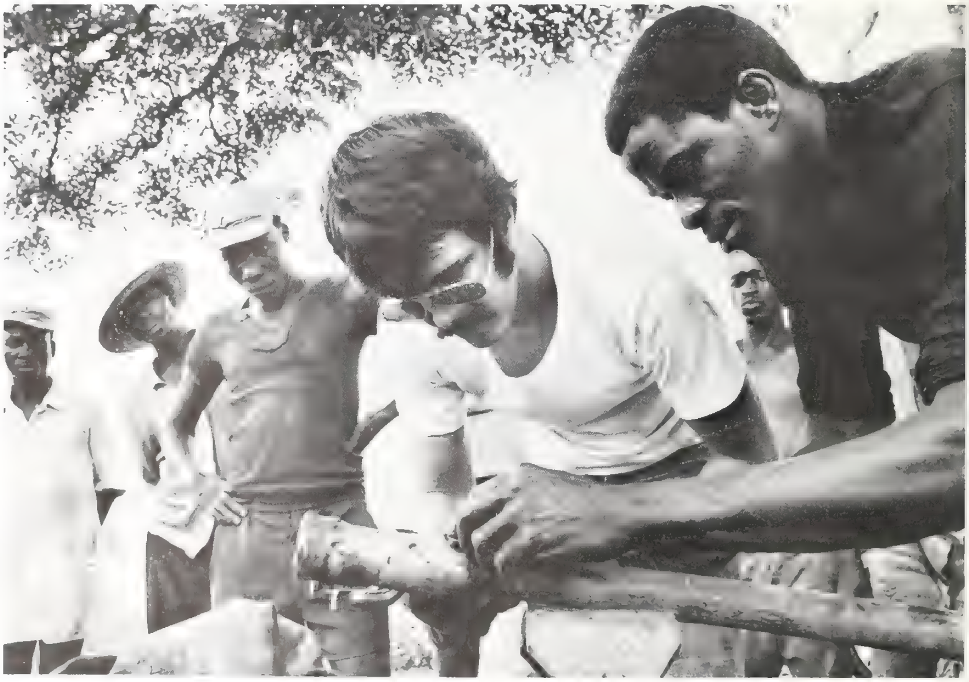
At the same time, missionaries were often unaware of the beams in their own US and Canadian eyes and culture. US and Canadian culture also had evil structures—militarism, materialism, individualism, economic exploitation. The missionaries as well as their sending churches failed to confront the demonic forces in their own society which they misleadingly called "Christendom."

The lesson of confrontation is not an easy one to learn and to implement. With the end of the age of colonialism, missionaries are less free politically to confront social evils. Meanwhile a subtle cultural relativism has sapped the nerve of some Christians on moral issues. But the mandate for confrontation is clear in the Bible and in our own missionary past.

4. *The lesson of culture.* It is by now commonplace to accuse missionaries of imposing inappropriate western cultural forms upon their hearers in foreign lands. Along with their suitcases they brought cultural baggage. God had to be worshiped in western-style churches, with western tunes and rhythms, with western-style clothing, with western patterns of church organization. When the first mission board executive visited China, he was welcomed by a group of Chinese children singing "Gott ist die Liebe" (God is Love).

The issue of cultural appropriateness is a complex one. Cultural forms are essential to all expressions of the gospel. It is important that Christians in Asia, Africa, and Latin America express their faith in the rhythms, the architecture, the liturgy, and in other forms that feel right and authentic to them. We no longer have any excuse for cultural insensitivity and chauvinism. On the other hand we should not engage in some kind of reverse chauvinism in which we once again insist what people

"From the beginning the missionaries were committed to decreasing, to working themselves out of a job, to handing over the reins to a self-governing national church . . . problems in such a transfer were vastly underestimated . . . the lesson of graceful decreasing is particularly complex. . . ."



"The missionary saints who have gone before us have set an inspiring example. Let us be worthy of them and of the Christ whom they served."

in other cultures must do in order to be authentic. If African Christians have come to love four-part harmonies, for example, we should not scorn this kind of cultural enrichment simply because it was a western innovation.

5. *The lesson of decreasing.* In the struggle to transfer authority and responsibility for the church to national leaders, missionaries often quoted John 3:30, where John the Baptist says of his relationship to Jesus, "He must increase, but I must decrease."

From the beginning the missionaries were committed to decreasing, to working themselves out of a job, to handing over the reins to a self-governing national church. But the problems in such a transfer were vastly underestimated. It was always harder for missionaries to let go of their authority, their prerogatives, their ring of keys, than they had anticipated.

The lesson of graceful decreasing is particularly complex when it comes to questions of financial responsibility and accountability. As long as US and Canadian Mennonites are relatively wealthy in relationship to the overseas Mennonites, and as long as we continue to provide funds for overseas church projects, this problem will remain. We want overseas churches to become independent, but we inevitably demand some kind of dependency structures to account for how our funds are used. This tends to limit independence psychologically and institutionally.

This lesson cannot be implemented through any simple administrative formula or even through changes in attitudes of missionaries and overseas Mennonites. It is a challenge with which we must continue to pray and to labor.

6. *The lesson of identity.* The first Mennonite missionaries were latecomers to the modern missions movement. They tended to be more or less apologetic about their particular religious and ethnic identity. They did not emphasize Anabaptist or Mennonite distinctives in their proclamation. They borrowed their theology and strategy from Protestant missionaries who had gone before. Their intention was to bring people to Christ and to create new Christian communities rather than to establish Mennonite churches.

It has been something of a surprise that the churches emerging from mission work have decided to become *Mennonite* churches. In Zaire, India, Indonesia, and elsewhere, these new churches have insisted that they did not want to be absorbed in a kind of national Christendom in their respective countries. They wanted to be Mennonites.

Denominational identity surely has its drawbacks as well as its advantages. But it does open a special opportunity to US and Canadian Mennonites to engage in dialogue and teaching about our Anabaptist-Mennonite heritage. Our particular heritage which emphasized doctrines of church, discipleship, and nonresistance has taken on new relevance in our time. Mennonites today are in the forefront of contemporary theological and missiological dialogue. The Anabaptist view of the church as a faithful minority in a pagan world may well be one of the lights we have too long held under our Mennonite bushels.

There are many more than six lessons to be learned from our missionary past. In our rapidly changing world the lessons for one time may be outdated in a few brief years. God has many more lessons to teach us in the coming years. The missionary saints who have gone before us have set an inspiring example. Let us be worthy of them and of the Christ whom they served. •

"It has been something of a surprise that the churches emerging from mission work have decided to become *Mennonite* churches."

Japanese believers sing at the Baba-Cho Christian Church in Kobe, Japan.

Pastor Timothy Liau (left) speaks from the pulpit of the Meilun Mennonite Church in Taiwan.

Walking ...with God

Alice Kimoff

Through all the seasons and in every kind of weather I walk ... never really alone, because God walks with me. I can see, feel, and hear him everywhere.

Through all the seasons and in every kind of weather I walk . . . and marvel at the world God created. Often I walk with my children, or with a friend; sometimes I walk alone. But I am never really alone, because God walks with me; I can see, feel, and hear him everywhere—in the waterfall leaping with silvery laughter to join the river rushing to the sea. I see his hand in the perfection of the tiniest wildflower and roadside weed. I hear his voice whispering in the forest, and feel him close beside me when I walk at night beneath the starry sky.

Walking with my children. Exploring God's wonderful world of nature with my four children is especially rewarding. My littlest girl, Rosanne, once called me to "come see the shining tree all covered with rubies." It was a bare winter tree diamonded with raindrops, but the sun turned each drop of water into an exquisite prism of glittering light.

"Mommy, is God in that flower?" My daughter Lori and I had stopped to admire a tall sunflower nodding in the breeze, its bright face turned toward the sun. I looked at the perfection of its golden circle of petals, studied the pattern of its ring of seeds, marveled at the translucent living green of its leaves, like stained glass with the sun behind it.

"Yes," I answered Lori, "God is in that flower."

Once in late November I stepped from the heat of the house into the fresh rain-washed morning to walk the children to school. We drew deep breaths of the cold cedar-scented air, and 5-year-old Rosanne laughed with joy as the wind blew her scarlet-tipped leaf. Julie, six, drew attention to the spiderweb jewelled with dew. Michael yelled excitedly when a flock of Canada geese called good-bye as they headed south. Lori, the oldest, said she felt a rainbow coming on. . . .

As we walked, a thin edge of gold began to gleam behind the row of dark evergreens fringing the eastern horizon. Blue sky unveiled itself overhead, but clouds still dropped curtains of rain in the valley to the west. Suddenly the gleam of gold brightened and the sun came out. The children gasped in wonder as a brilliant rainbow appeared above the valley. Its span of colors glowed like an enchanted bridge to heaven. "God's own stairway to his own house," Julie told us solemnly.

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Walking with a friend. My friend Pauline came to visit me. She was depressed and bitter about the blows life had dealt her. I made coffee and listened sympathetically as she went over her many troubles. Then I suggested a stroll to the lake. It was a gray day in February and the lake was frozen, but at sunset the gloom lifted and the sun shone, while the ice held the reddening light of the sinking sun. Where trees overhung, long blue shadows reached toward the center of the lake and turned purple as they merged with the sun colors. Pauline wanted to talk again, but I urged her to watch the sunset for a minute.

Clouds flaunted their red and gold banners against the darkening western sky. As the sun sank lower, a single cloud blazed like a crimson flower and—just before the sun dropped from sight—the cloud was reflected in the blue lake ice, where for but a moment it glowed like a huge amethyst.

I turned to Pauline and noticed that she looked more hopeful. Even though she spoke of her problems again, the note of bitterness in her voice had gone. She told me that as we had stood silently watching the sunset she had sent a prayer to God—something she hadn't done for a long time—and she could already feel her burden lightening.

Walking with my husband. We had quarreled that day—my husband and I—and by evening we had still not made up. We had been invited to visit friends about a mile down the road from our house, so after supper we started off.

The moon was hanging like a lamp in the bare trees. It cast violet-blue shadows on the white snow, which was crisp underfoot. We walked in a strange world of silence, of stark brights and darks, royal-blue sky, black tree trunks, moonlight on the frozen lake. We stopped to listen as the silence was broken—reverently—by the tinkle of icicles, like bells ringing far off.

Caught up in the enchantment of this blue and silver world, Jack and I broke our silence. We kissed a warm kiss under the cold stars.

We told each other it was silly to quarrel when all of God's world was so beautiful and joyous. If we continued to be angry with each other we would be out of step with God's universe.

At our destination we shook snow off our boots and laughed as our friends said, "You two look like newlyweds, bouncing in here with your eyes twinkling like stars. Bet you stopped to admire the view."

"Well, we have been looking at the stars, and at the moon too," we confessed. •

FRUSTRATION

Phyllis F. Friesen

My mind is so busy, Lord
The anger, the hurt, the impossibleness
Is waiting to surface.

But—
I must conquer
I feel so alone—lost—helpless
Reasoning seems just beyond my grasp.

Then—
My mind seeks and turns to you.
Doubt—restlessness—insecurities
Slowly recede.

Instead—
My vision becomes clearer,
My mind quiets,
Peace, certainty, and strength have been restored.

The answer—is still illusive
But certainty of motive
Purity of purpose,
Reasoning and wisdom
come—through your love.

Thank you—my Lord and my Savior.

"We told each other it was silly to quarrel when all of God's world was so beautiful and joyous. If we continued to be angry with each other we would be out of step with God's universe."

News

Iran visitors' report

Professor reports goodwill but fears US isn't listening

William Keeney, one of 49 religious and social activists who visited Iran from February 6-16, says there is "a vast reservoir of goodwill toward the American people by the Iranians."

On February 24 Keeney gave a report on his visit to about 500 people at the Bethel College Mennonite Church in North Newton, Kansas. The visiting group of 49 was drawn from across the US. About half were whites; the others were blacks, Chicanos, Puerto Ricans, and native Americans. Their umbrella organization is the American-Iranian Crisis Resolution Committee under the leadership of Norman Forer, Kansas City, University of Kansas professor. This was Forer's second nongovernment delegation. The purpose of the trip, said Keeney, who is professor of continuing education at Bethel College, was to open up dialogue on a people-to-people basis.

He said, "We felt no personal hostility or animosity. The Iranians make a distinction between the American government and the American people." They feel their revolution has been misrepresented, he said, and if the American people understood the shah's brutality they would then be sympathetic, particularly since Americans had a revolution for liberty and independence.

The Iranians, said Keeney, feel their revolution was necessary to preserve their land, their national identity and culture, and their Islamic weltanschaung.

The delegaton, in whole or in part, talked with the students holding the US embassy in Tehran, to revolutionary council leaders, to religious leaders, including Mon Tazari, who is second in command to the Ayatollah Khomeini, and the ayatollah's son, Amid Khomeini. Several of the group, including Keeney, talked with two of the hostages (marines) and brought letters from the hostages to the US. During the 45-minute talk with the marines they said the care is adequate and that they spend their time reading, talking (including agreements and disagreeements with their captors), exercising, playing chess, and writing letters.

In addition to these talks the delegates visited the slums of Tehran, several manufacturing plants, the cemetery of martyrs of the revolution, a home for victims of the shah's regime, one of 12 palaces built for the shah's sister (The $100 million structure was "an experience in obscenity," said Keeney), and attended a mass prayer meeting of more than half a million people.

Keeney

These experiences, related Keeney, gave him certain impressions:

—The various factions in the Iranian revolution are adamant about confronting the deposed shah and the US with the crimes committed against the Iranian people. These crimes, they claim, include the brutality of the regime and of SAVAK, the secret police; the injustices against the poor, particularly in contrast to the conspicuous consumption of the shah and his officials; the siphoning off of oil revenues to the shah's family; the crushing of religious and spiritual values held sacred by the Iranians; the ruin of the agricultural system through corporation farming and lack of maintenance of irrigation canals; the neocolonialism which made Iran dependent on the West.

—The Western media, said Keeney, is not doing a good job of interpreting Iran. He said the media was "not reliable," "used colored language," and "misrepresented" the Iranians. These were among the reasons for the expulsion of American journalists, he said. We should believe "events, not reports," he counseled. During the time the delegation was in Tehran "nobody was talking to the students at the US embassy," he said, suggesting that US government efforts to release the hostages ignore the influence the students have through their religious and university connections. He said the government is not as alienated from the students holding the hostages as news reports indicate.

—The Iranian government has not yet consolidated its control in the country. "Further," said Keeney, "there is a great deal of fear among the Iranians that the US through the CIA will engineer a coup, similar to the 1953 coup which overthrew Premier Mussadegh and brought the shah to power." The Iranians also fear Zionists, said Keeney.

In response to a question about political prisoners under Khomeini it is Keeney's impression that executions were restricted to those who went "beyond orders in their brutality." Currently, he said, persons like the former minister of health and welfare and the deputy director of SAVAK are in prison. He said the US should acknowledge its support of a repressive regime and of supplying that regime with the means to suppress its people. "It is arrogant of us," he said, "to think that our rights and interests are more important than that of other peoples." *Vic Reimer*

Carter's proposals on draft registration outlined

Akron, Penn. (MCC) — The future of President Carter's draft registration proposal now depends on congressional action to approve $45 million needed for the registration. Congress is also considering details of Carter's proposal.

The president has recommended to Congress that five days be set aside in June for the registration of 19- and 20-year-olds. In January 1981 he proposes that Selective Service ask those born in 1962 (18-year-olds) to register and at the same time initiate continuous registration of 18-year-olds on the day they turn 18.

The object in registering the younger end of the legal age (18 to 26) category, rather than the older age group is that the younger group is more trainable and to "reduce the number of years of uncertainty," Selective Service System (SSS) officials told Mennonite Central Committee Peace Section.

According to the president's proposal, draft registration forms will be available at all local post offices. Youth will simply fill out the information and give it to postal authorities for mailing to SSS.

Tentative plans call for no classification request option—regular military, noncombatant in the military, alternative civilian service—to be provided on the form. Selective Service officials have not objected to the suggestion that registrants might write in their position as conscientious objectors somewhere on the form. Peace Section encourages registrants to write their position on the form. All registrants will automatically be classified I-H, holding category, until military mobilization begins.

At that point conscientious objectors would have 10 days to request an alternative civilian service classification. When a conscientious objector claim is filed, "the clock stops" and the induction order is canceled until the local draft board has settled the claim and appeal rights, if needed, have been exhausted.

Students, married men, and fathers are all required to register. Carter's report to Congress recommends that deferments be minimal. Student deferments would not be permitted. Carter said student deferments have been used in the past primarily by the affluent.

Although President Carter has recommended that the registration include women, Delton Franz of the Peace Section's Washington office believes it is unlikely Congress will call for registration of women during an election year. The American Civil Liberties Union has said that it will go to court to get an injunction against the implementation of draft registration if Congress should refuse to amend the Selective Service Act to include women.

If registration is enacted, what will happen to young people who choose not to register with the SSS? In a recent meeting Bernard Rostker, new director of Selective Service, said his office is examining this question, and there is some indication that the government is seriously considering less than the maximum penalty allowed by law, a $10,000 fine or five years in prison for nonregistration. But he said he would "rather not talk about this now."

It is also still not clear whether civilian service options will be open to conscientious objectors. Verbally, deputy director of SSS James Bond assured MCC that the SSS would be willing to consult with church and private agencies to work out such channels for conscientious objectors.

Actual inductions, according to the president, will occur only in the event of a national emergency. The first year-of-birth group from which inductees will be drawn is the one that contains those who reach age 20 in a given calendar year. Inductees would be drawn by lottery, with all registrants receiving a random sequence number.

Franz noted that the first order of priority for those concerned about the draft and registration is to write their congressional representatives and express that concern. Conscientious objectors may be more concerned about what their options will be *if* registration is enacted, but answers to those questions are "not the ones to be decided immediately. Whether Congress approves registration is the current issue," he said.

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If all Americans were to substitute a pound of perch for a pound of beef once a month for a year, the energy savings would be equivalent to 99 million barrels of oil. Researchers Mary Rawitscher and Jean Mayer (in *Technology Review*) say the beef industry is one of our most extravagant users of energy. Also, refining sugar and processing malt beverages accounts for 20 percent of the energy used to process our food, and frozen specialities like pizzas and TV dinners take three times as much energy to process as do plain frozen fruits and vegetables.

A strong condemnation of racism has been issued by Catholic bishops at the National Conference of Catholic Bishops in Washington, DC, but at the same time they rejected a proposal for changes in liturgical language made by women seeking sexual equality in the church. The 250 clergymen voted against a change that would drop the words "men" and "mankind" from the communion text and in prayers, but issued a pastoral letter condemning racism as a sin and "radical evil."

US weary of "endless choices which are not choices"

Elgin, Ill. (CBNS) — Contemporary America is weary, contends Walter Brueggemann, and the church has a liberating and prophetic vision to proclaim—a vision that the world does not need to stay as it is.

Brueggemann, dean of Eden Theological Seminary, St. Louis, Missouri, spoke at a recent meeting of executives of the Church of the Brethren.

"Contemporary America is weary of gods who take and take and are never satisfied, of endless choices that are not choices," he said. "Weariness is the inescapable result of a society ordered without reference to the holiness of God."

Until Americans make a break from that system, he said, they will continue to be weary. "The way of freedom requires a break from the commodity system which exhausts," he said. "Yahweh is not the one who wearies but the one who rescues from weariness."

In Brueggemann's view transformation of religion and society are imperative at many points. He is disturbed by the "coziness" between God and humanity in many American churches, a coziness that "does not honor the terrible holiness of God." He contends that unless a distance exists between God and humanity, it is too easy for people to equate their own socio-political-economic system with the ultimate scheme of things.

Although the distance between God and humanity must be maintained, Brueggemann believes it is time to change Gods. "I suspect the change needed is from the omnipotent, omniscient, machismo God to a suffering God who can't release the hostages but is there with them. What constitutes the godness of God," he said, "is God's faithful capacity to stay with his people in situations of dehumanization."

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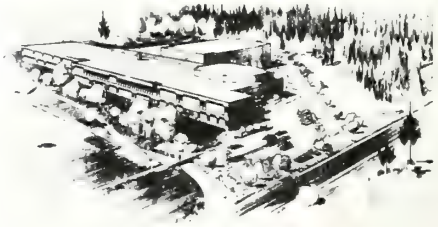


MENNONITE EDUCATIONAL INSTITUTE

The second Congress on the Urban Church will be held in Chicago April 24-26. The theme is "The Gospel and the City." Seminars, workshops, and plenary sessions are planned for this three-day intensive and practical meeting for urban pastors and workers, seminary and denominational leaders, students, and laity. For more information write: Seminary Consortium for Urban Pastoral Education, 737 North LaSalle Street, Chicago, Illinois 60610.

Russian humor: One day in Moscow an elderly Jewish man took his Hebrew books with him to a park bench to study. While he studied a man walked up behind him, suspicious of the old man's books. "Comrade," he said, "I see you are busy studying. May I ask what you find so interesting?" The old man said, "Comrade, I am studying Hebrew, the language of my people. It is the language that they will speak in heaven." The other man laughed, then said, "But what if you go to the other place? Then what will you do?" "I'm not worried about that," the old man replied. "I already speak Russian."

Gnadenthal centennial

Former residents and teachers of Gnadenthal, Manitoba, are invited to a centennial celebration July 19, 20. For further information contact: Paul J. Peters, Box 1245, Winkler, Manitoba R0G 2X0, phone 204-829-3955 or Mary E. Neufeld, Box 910R, Plum Coulee, Manitoba R0G 1R0, phone 204-829-7755.

Bergthaler anniversary

The Lowe Farm, Manitoba, Bergthaler Mennonite Church will celebrate its 75th anniversary July 26, 27. Former members and friends of the church are invited to the homecoming. Accommodation, including camper space is available. For information write to: Peter G. Dueck, Box 126, Lowe Farm, Manitoba R0G 1E0.

HUNGER: Easier to respond to emergencies than to address basic economic and political causes of hunger

Akron, Penn. (MCC) — The relatively good crops worldwide during the past five years have failed to eradicate hunger. The problem of world hunger is more fundamental than simply increased overall food production. For example, last year India had a surplus grain supply of 20 million tons. Yet 48 percent of the rural population lives below the official poverty line.

Economic and political problems keep people hungry. Christians often feel helpless in addressing these underlying world hunger problems. It is easier to respond to emergency needs than it is to address the more basic economic and political causes that keep people poor.

Four specific and interrelated economic and political factors will be discussed here.

1. *Land reform.* Land reform is talked about and often ceremoniously legislated, but it is almost universally ignored in poor countries.

Latin America has the worst record of land distribution. According to a United Nations Food and Agricultural (FAO) study, 7 percent of the landowners own 93 percent of the arable land. On the other extreme nearly 90 percent of the farms in Ecuador, Guatemala, and Peru are too small to support a family.

Good land tenure allowing for owner-operated or secure rental arrangements is not the sole determinant to increased production, but it usually is the most important element. Altering existing land-holding patterns is so difficult because many governments are sustained by existing large landowners. Real government action to alter these patterns would undermine the base of power. Further, the structures are reinforced by multinational corporations and sometimes by lending institutions and aid-giving nations.

2. *Export crops.* Worldwide 250,000 square miles of land is used to grow cash crops for export. Coffee, sugar, cocoa, pineapples, tea, and bananas are the more common crops exported from the poor countries to the rich. Crops that normally feed local farmers and their families are now replaced with expensive crops that feed the well-to-do and already overfed in Japan, Europe, and North America.

Large landowners and foreign corporations and ultimately we in the rich countries are usually the beneficiaries of export crops. Often the best land in the country is taken away from local people by these powerful interests. Governments of poor countries promote export cropping to earn needed foreign currencies. Agricultural research, fertilizer, and extension services are funneled to these crops rather than to the production of basic foods.

3. *Multinational companies.* The effect multinational companies often have on keeping the poor hungry is becoming more apparent. These large corporations have assets and economic and political power greater than many smaller, poorer countries.

Earl and Pat Martin, Mennonite Central Committee workers in the Philippines, recently wrote how difficult it was for a small farmer in Mindinao to get a piece of land to grow corn to feed his family while the Del Monte corporation could buy up to 24,000 hectares (50,000 acres) to raise pineapples for Japanese and Americans.

Most multinational corporations are headquartered in Europe, North America, and Japan. Most of the profits earned from their worldwide operations return to the home country. The October 1978 issue of the *New Internationalist*, quoting US Department of Commerce figures, showed that between 1950 and 1965 American companies invested $3.8 billion in Latin America and received back on this capital $11.3 billion.

Multinational corporations need not work against the interests of the hungry people. They can bring scarce technology and skills to a given country, thus increasing employment and earning opportunities. Usually, however, their contributions do not benefit the poor and hungry. Their industry is often capital intensive. Frequently the greatest proportion of capital is raised locally rather than imported; consequently it is not available for other local enterprises.

4. *Political and economic structures.* Local wealthy elite dominate the economic and political life of most of the poor countries. Change comes slowly and with difficulty if at all. Often strong security measures are used to keep the poor majority in line.

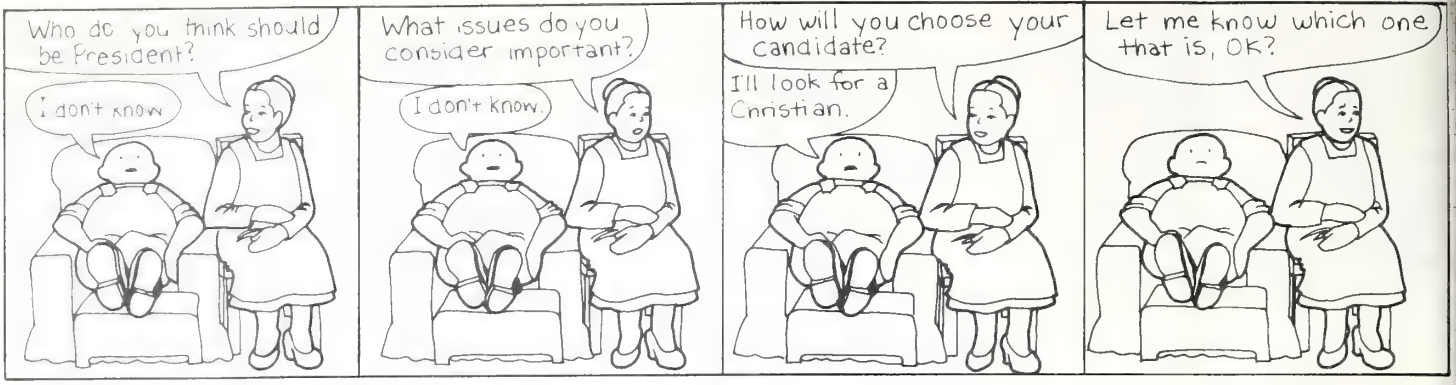
Frequently the wealthy elite are dependent upon rich countries to maintain their power and position. Arms from the United States or the Soviet Union help maintain this power. Finances from international agencies or banks are essential.

Correcting some of the political and economic structures that keep many people poor and hungry does not come easily. The poor and hungry lack power and resources to effect change in their behalf.

Five helpful books for further study are: *Farming for Profit in a Hungry World*, Michael Brelman and Allan Ageld, 1977; *Food First*, Frances Moore Lappe and Joseph Collins, Houghton Mifflin, 1977; *Growth with Equity*, Mary Evelyn Jegen and Charles K. Wilber, Paulist Press, 1979; *The Global Connection*, Dennis Shoemaker, Friendship Press, 1977; and *How the Other Half Dies*, Susan George, Allanheld, 1977. *Third in a series. Paul Longacre, MCC food and hunger concerns secretary*

Menno and Anna Baptist

Kathy Bartel


Who do you think should be President?
I don't know
What issues do you consider important?
I don't know.
How will you choose your candidate?
I'll look for a Christian.
Let me know which one that is, OK?

Lack of ministerial pensions pointed out by DA

Newton, Kansas—The Division of Administration met (council of commissions, February 8-11) in the afterglow of an income in 1979 102 percent of budget. The glow was marred only by the fact that both the Commission on Home Ministries and the Commission on Education received less than their projected income while the seminary and the Commission on Overseas Mission received above-budget incomes. This underscored the necessity of educating the congregations and members to give to the total program of the General Conference, said DA members.

Attention was given to the legal problems facing Canadian nationals serving as missionaries with COM. It was decided that a contractual relationship between Canadian missionaries and the Conference of Mennonites in Canada be established so that legally they would be employed by CMC. This arrangement would have legal status in Canada and would eliminate possible taxation problems for Canadian missionaries. Administration of the overseas program, however, will continue to be done from Newton.

After reports were heard from representatives of Mennonite Foundation and Mennonite Mutual Aid an intense session ensued between Mennonite Mutual Aid and the members of the DA. The issue was the switching from MMA to Blue Cross for health coverage for the GC central office staff in Newton. The MMA delegates clearly said that the brotherhood factor ought to have played a larger role in this decision; that the example of conference headquarters could cause other groups to make the same decision, thus substantially weakening MMA; and that the flexibility of MMA coverage had not been adequately evaluated.

The matter of retirement pensions for General Conference ministers was also discussed. Less than half of the ministers in the US are enrolled in the Presbyterian Ministers Fund. It is especially difficult to enroll younger pastors in this fund. It was felt by the division that both the hiring congregation and the minister ought to be counseled at the time of hiring of the value of a pension plan. *Gerhard Ens*

Record

Deaths

Edmund G. Kaufman, president emeritus of Bethel College, North Newton, Kansas, died February 14 in Newton, Kansas. He was 88. Kaufman was Bethel's president for 20 years, from 1932 to 1952, and continued teaching religion and philosophy on the North Newton campus until 1964. Born 26 December 1891 near Moundridge, Kansas, Kaufman grew up in the Eden Mennonite Church community. Kaufman earned the master's degree at Bluffton (Ohio) College in 1917 and then served for eight years in China as an educational missionary under the foreign mission board of the General Conference. Survivors include his wife, Edna; a son, Gordon D., Lexington, Massachusetts; a daughter, Karolyn Zerger, Kansas City, Missouri; two brothers, Ray J., Newton, and Paul D., Moundridge; and a sister, Elsie Schrag, Moundridge.

Ministers

Harold Fransen, Waterloo, Ontario, youth worker and occasional columnist for *The Mennonite*, will become associate minister at First Church, Winnipeg, Manitoba, effective June 1.

Keith Jeske assumed his first pastorate 4 July 1979 at Swiss Mennonite Church, Alsen, North Dakota. Jeske and his wife, Tricia, grew up in the Rio Grande Valley area of South Texas. He received a BS from Pan American University in Edinburg, Texas, in 1974 and received a ThM from Dallas (Texas) Theological Seminary in May 1979.

Herman Kuhl began serving Rosenfeld (Manitoba) Bergthaler Church as lay minister in February. He is an elementary school teacher in Altona, Manitoba. D. L. D. Hildebrand, who previously served as lay minister, retired to Winkler, Manitoba.

Mark Weidner has accepted a call to serve as conference minister of the Central District. He will begin his duties

Assistant business manager

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Harbin emigrant reunion

A 50-year reunion of Mennonite emigrants who eft Russia in 1928-29 via Harbin, China, will be ield in Dinuba, California, June 21, 22. The original group of 250 escaped from Russia across the Amur River, and through special egislation were able to enter the US. Invitaions are being sent to Harbin group members nd their descendants. Those who do not eceive an invitation by April 1 are asked to correspond immediately with Nick J. Friesen, 296 East Curtis Avenue, Reedley, California 93654.

A readership survey has been sent to all pastors and to a sample of other subscribers.

If you did not receive a survey but would like to help us evaluate *The Mennonite*, please write us for a copy. We'd like all the help we can get.

Our hope is to tabulate the findings and use them for planning the "new" *Mennonite* for 1981. We want to serve the body of Christ as best possible and invite your counsel.

Write: *The Mennonite*, Box 347, Newton, Kansas 67114.

Thank you for your help.

this summer. Weidner has served as pastor of the Cincinnati (Ohio) Mennonite Fellowship since September 1973. He served three years in Vietnam and Kentucky under Mennonite Central Committee, then graduated from Mennonite Biblical Seminary with a MDiv degree.

Calendar

March 27-29—Assembly on the draft and national service, College Mennonite Church, Goshen, Indiana

May 12-13—Mennonite Media Council, Nashville, Tennessee

July 12-18—General Conference sessions, YMCA Camp of the Rockies, Estes Park, Colorado; theme, "A People of the Word in an Uncertain World"

October 23-26—MIBA/MEDA convention, Goshen (Indiana) College

Canadian

March 29-April 3—Project Teach, Mennonite Collegiate Institute, Gretna, Manitoba

March 30—Canadian Association of Mennonite Schools Music Festival, Winnipeg (Manitoba) Concert Hall

Central

March 22-23—Central District Conference, First Church, Berne, Indiana

April 26—First Iowa MCC relief sale, Washington, Iowa

Northern

March 27-29—Schmeckfest, Pioneer Hall, Freeman, South Dakota

June 12-15—Northern District Conference, Bethany Church, Freeman, South Dakota; theme, "I Will Build My Church"

Western

March 29—MCC relief sale, Aurora, Nebraska

April 12—MCC relief sale, Hutchinson, Kansas

April 17-19—Conference on Faith and Learning, Bethel College, North Newton, Kansas

Workers

Nancy Vee Benignus, First United Methodist Church, Hoisington, Kansas, began a two-year term with Mennonite Voluntary Service in February. She is working in Seattle, Washington. Benignus earned a BS in recreation from Kansas State University, Manhattan. She is the daughter of Robert and Priscilla Benignus of Hoisington.

Larry Cornies, Leamington (Ontario) United Church, will become assistant editor of *The Mennonite* and editor of the General Conference News Service beginning in September. He will work out of the central offices of the General Conference in Newton, Kansas. Since 1975 Cornies has taught religion and senior English at United Mennonite Educational Institute in Leamington. He has also worked in student services for the Conference of United Mennonite Churches of Ontario and in information services at Conrad Grebel College, Waterloo, Ontario. He has contributed to the *Mennonite Reporter*, *The Mennonite*, and has worked as a columnist and reporter on an occasional basis with the *Leamington Post* since 1976. Cornies, age 27, earned a BA in religious studies from the University of Waterloo in 1975. In 1977 he began graduate studies in Bible at the University of Windsor. Cornies will replace Vic Reimer, who has held the two positions since 1977.

Benignus

Cornies

Music instructor

Elim Bible Institute, Altona, Manitoba, invites applications for the position of music instructor beginning in September. Specific duties include classroom teaching, choral conducting, and private voice instruction. **Direct inquiries and application to:** Philip Bender, Principal, Elim Bible Institute, Box 120, Altona, Manitoba R0G 0B0.

Dyck

Yoder

Shirley May Dyck, Winkler (Manitoba) Bergthaler Church, began one year of Mennonite Voluntary Service in November 1979. She is working in Liberal, Kansas, in child-care ministries. A high school graduate, she has most recently worked as a bank teller. She is the daughter of Abe and Lena Dyck, Winkler.

Sig Polle, a graduate of Mennonite Brethren Bible College, Winnipeg, Manitoba, has been appointed dean of students there beginning in the fall of 1980. He will guide the chapel and worship activities of the college and teach a course on Christian leadership.

Julie Yoder, Jubilee Church, North Newton, Kansas, began a two-year term with Mennonite Voluntary Service in February as a tutor at Crossroads Community Center in Philadelphia, Pennsylvania. She attended Bethel College, North Newton, Kansas, for one year and has worked as an insurance secretary. She is the daughter of John and Grace Yoder, Newton, Kansas.

Christians and world events— a comment

Call to draft marks end of a peculiar era

Ted Koontz

The demise of detente and President Carter's call for draft registration open a new but familiar phase in Mennonite relations with the United States government. Since 1973 when conscription ended we have had the opportunity to focus our peace concerns on a wider range of issues, perhaps more basic issues, than that of personal service in the military. Our vision of the peacemaker's task was broadened beyond the narrow but still necessary "no" to the government's demand to fight its wars. Concern for offenders, for economic justice in relationships between rich and poor countries, and for the wastefulness and dangers of world arms races came increasingly to our attention. We realized, more fully than we had in the past, that concern for peace ought to be expressed through action on a variety of government policies, not only in response to the government's call to military service. This broader conception of the peacemaker's task is an important advance which should not be lost in the rush to deal with registration and the draft.

Nevertheless it is worth noting that this broader understanding of peacemaking grew up during what is beginning to look like an abnormal period in American postwar experience. During the late sixties as opposition to the war in Vietnam escalated and into the late seventies as the cold war mentality which led to Vietnam was widely rejected, many voices sounded themes which were familiar to Mennonites. Opposition to military solutions to foreign policy problems became widespread, and detente with the Soviet Union seemed to signal a new way of handling our relationship with our chief rival. Throughout the mid-seventies Congress, reflecting public opinion, repeatedly cut proposed military budgets. For the first time since at least the twenties and thirties Mennonite views on peace issues seemed politically relevant. Some Mennonites, more than in earlier periods, came to believe that Mennonite ethics could be applied by governments. The church-world dualism which had been central to much of earlier Mennonite thought was questioned during the seventies—at least partly because of the new opportunities which the period presented for "relevant" witness.

The rebirth of something like the cold war and the accompanying demand for military strength, of which registration is only one part, place Mennonites in a more familiar, if less comfortable, relationship to the government and the general mood of the country. This new relationship will force a reevaluation of these shifts in Mennonite thought concerning Christian witness to the government.

For one thing, the issue of personal service in the military will again take center stage in Mennonite thinking about peace. Even more than during the Vietnam era the issue of whether to cooperate with the system even to the extent of registering will come to the fore. But the old issue of whether to resist the government call to military service at all will also be reopened. Yet beyond this inevitable shift in attention to questions of personal service, these recent events leave us with a more basic question.

To what extent do we believe that our pacifism represents a policy option for government, or at least a goal toward which we want to press the government? On the other hand, to what extent do we believe that we are called to a life of love through which we can invite others, including government officials, to share with us in the church, but which has limited applicability to the world of international politics? Put more sharply, are we interested in assuring recognition of the rights of conscientious objectors and in calling others to reject violence out of loyalty to the way of Jesus, or in changing the government's military policy so it approaches the way of peace which Jesus taught?

Answers to these questions about the scope of applicability of the Christian ethic have implications for responses to registration and the draft. If one believes that something approaching pacifism is a policy option for governments, then youth should refuse to cooperate with the system, for the policy is folly even for the government. On the other hand, if one sees the government's call as being simply what can be expected of governments, perhaps even necessary for governments in their role as punishers of evil and defenders of the good, then one might well be happy to cooperate so long as provisions are made for those who have a calling to refuse military service.

Needless to say, the choice should probably not be conceived in such starkly polar terms. There are many points at which governments can be called to act in ways more closely approximating the way of Jesus. But there do come points at which what governments will do, and perhaps in some sense should do, may vary from what the follower of Jesus will feel called upon to do and to witness to.

The end of a peculiar era in which we found ourselves aligned with rather powerful political forces and the return of the familiar question of personal response to the call for military service provide a stimulating context in which to again seek to discern God's way for us on these issues. The Mennonite Central Committee assembly on the draft and national service to be held in Goshen, Indiana, on March 27-29 will be an excellent occasion at which to begin the discernment process in these new yet familiar circumstances.

Ted Koontz, 27 Fairlawn Street, Everett, Massachusetts 02149, is a graduate student at Harvard University.

Blessed are the peacemakers

George Schmidt

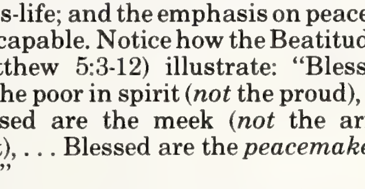
"PING AN! — A Chinese Christian greeting meaning peace!" So read the face of the bulletin on Sunday, 16 December 1979, at West Abbotsford Mennonite Church. When the risen Christ greeted his disciples (Luke 24:36; John 20:26), he used the Hebrew word *shalom*. New Testament writers translated it with the Greek *eirene*. William Barclay wrote, ". . . *shalom* has two main meanings. It describes perfect welfare, serenity, prosperity, and happiness. . . . Second (it) describes right personal relationships." The essence of both may be seen as peace.

In every season people praise and desire peace. During Christ's life he called his disciples—by his teaching and example—to the way of peace. The Sermon on the Mount (Matthew 5-7) is the essence—the capsule-form—of the Jesus-life; and the emphasis on peace is inescapable. Notice how the Beatitudes (Matthew 5:3-12) illustrate: "Blessed are the poor in spirit (*not* the proud), . . . Blessed are the meek (*not* the arrogant), . . . Blessed are the *peacemakers* . . . ."

Rare has been the philosopher who has not spoken of and yearned for peace. Thomas à Kempis wrote, "All men desire peace, but very few desire those things that make for peace."

Galatians 5:22 lists peace as one of the fruits of the Holy Spirit's activity in a believer's life. The disciple-qualities in the Beatitudes cannot be acquired without the supernatural intervention of God.

Only God can give us the grace to recognize our own spiritual helplessness and the need to turn to Jesus Christ to save and help us. Only God can move us to shed tears of sorrow for our wasted lives. "Not my will but thine be done" are words and an attitude which only the Spirit of God can bring forth from a human being.



Open your Bible

In working with alcoholics I have become impressed by the sound principles and slogans undergirding the selfless service of many AA members. One of these slogans says, "Help yourself by helping others (stay sober)." The characteristic of purity (Matthew 5:8), aside from being a gift of God, can be seen as a direct outgrowth of being full of mercy. Spiros Zodhiates says, "It is the constant and abundant flowing of God's mercy through us that helps keep us clean and pure. A person who keeps God's gifts to yourself will lack purity of heart."

Peace appears to be the pinnacle of a ladder of happiness. People who are right with God—and who are growing in mercifulness and purity of life—cannot help but receive (be flooded by) the peace of God in such abundance that it overflows to others around them.

Matthew 5:9 does not speak primarily of peace*lovers*, or peace*keepers*, but of peace*makers*. The Greek word is made up of the substantive meaning "harmony, unity, concord, peace," and the verb which is translated as "to do, to make." The peacemakers of whom our Lord speaks are not those who merely speak about, search for, or even argue about peace; but those who work at establishing it. They make sure the conditions outlined in the previous Beatitudes are met in their own lives. This is foundational. From this source comes the overflow into others' lives.

Can I decide to be a peacemaker? Yes and no. Yes, if I am willing to pay the price. No, if I want to do it without personally being at peace with God. An illustration from Zodhiates, *The Pursuit of Happiness* (page 516), says it well. "I know a very dear couple in Michigan. . . . The wife was saved first and the peace of God came into her life. But her husband resisted the wooing of God's Spirit. I asked him what constituted the deciding factor that finally led him to accept the Savior. . . . He said . . . 'One day I came home from work and accidentally dropped my full toolbox on the rug in the living room. Not a word of complaint did my wife utter. Before she was converted she would have raised the roof. Now she was undisturbed. She patiently and smilingly picked up the spilled tools while I stood there boiling. But that was it. I saw what Christ did to her. I took him too. He did the same thing for me.' And I know he did because I have never found a more patient and saintly person than he. The means of peacemaking in his life was the patience of his wife."

Matthew 5:9 does not say peacemakers shall *be* children of God; they shall be *called* by that name. We become children of God by receiving Christ into our hearts and lives through faith and in the spirit of the first four Beatitudes. But when we begin to do the work Jesus came to do—namely to bring peace into broken lives and situations—then this family likeness begins to show. When we go about openly and courageously carrying God's peace in our hearts and shedding it abroad, our divine sonship will be recognized. God's Spirit will assure our spirit: "You are like me. Your work is like mine. You are my child." Undoubtedly in a peace-desert like our world every effort in peacemaking—any peaceful attitude we display—will easily be recognized (not always positively—see next Beatitude) by our watching world. Some will naturally read the conclusion, "That person is a child of God." Do those who watch us and listen to us find it easy to tell who our Father is, whose likeness we bear?

In *The Upside-Down Kingdom* Donald B. Kraybill writes (page 219): "God is the God of peace. Jesus is the Prince of Peace. The Holy Spirit is the Spirit of Peace. The kingdom of God is justice, peace, and joy. The children of God are peacemakers. The gospel is the good news of peace. Shalom is the core (not the peeling) of God's message. To see it as peripheral is a fundamental perversion of the gospel itself." *Seventh in a series on the Beatitudes.*

George Schmidt is the acting academic dean at Columbia Bible Institute, 2940 Clearbrook Road, Clearbrook, British Columbia V2T 2Z8.

Reviews

Caught in the crossfire

Caught in the Crossfire, *by Levi Keidel (Herald Press, 1979, 230 pages) is reviewed by Gredi Janzen, Box 579, Rosthern, Saskatchewan S0K 3R0.*

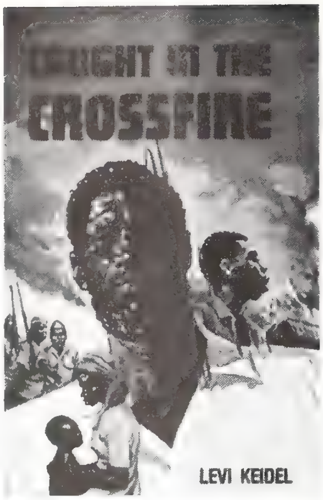
This story tells what happened in Zaire (formerly Congo) after independence in 1960. A revolution that caused great upheaval ended in war in the Kwilu Province in 1963-64. The political and social forces at work were the result of the influence of outside nations as well as the intertribal barriers present in the Zairian nation itself.

The inner faith and stability revealed by the three Zairian church leaders—whom this book is all about—is indeed sobering and encouraging. Though they find themselves in hours and days of trial, famine, and bloodshed, they continue to serve their fellow citizens. Pastor James Kimeya felt a Macedonian call while he had little hope of regaining freedom and was in solitary confinement in rebel headquarters. Pastor Paul Lamba turned all his energies to meeting the physical and spiritual needs of over 1,000 people hiding in the bush. Pastor James Iunga was convinced the rebel cause would win and sought to serve the spiritual needs of another rebel community.

Keidel also describes the burning of the mission station at Kende. Young men who had been students at the mission school joined themselves to the cause of their revolutionary leader and collaborated in the act.

Does the account of the experiences described in this book hold any lessons for us as North American churches? I believe it does. Let us ask ourselves if our work in reaching other cultures for Christ is free enough of our own cultural hangups. Secondly, how well prepared are we for our hour of trial and persecution?

Many of our parents experienced a similar revolution to what is described in this book. From the witness of Zairian believers we can be encouraged. ". . . It was a surrealist setting. We stood barefoot in the flickering light of a mission station going up in flames. We listened to the destroying bands, the crackling fires, the collapsing roofs, the exploding fuel, the blast of an igniting gas tank, the crash of shattering glass or splintering wood. And yet through these hours of greatest confusion, tension, and danger there was the quiet of God's presence which was a new experience for all of us" (page 25).



Let my people grow

Let My People Grow, *by Michael Harper (Logos International, 1977) is reviewed by Paul I. Dyck, Route 2, Bluffton, Ohio 45817. Paul is a former missionary to India.*

Let My People Grow is one of the more thought-provoking books to come to my attention in recent years. It is a book about the ministry in Christian churches.

This is a surprising book. I would not have expected an Anglican churchman—with his rather formal approach to religion—to write about the Christian ministry in a way to delight the heart of an Anabaptist. This book was something of a nostalgia trip for me—nostalgia for the good old days when Mennonite churches still called men from their own midst, ordained them, and gave them leadership positions in the church, and/or when local congregations did not have just one minister but a group of ministers to carry the load because each one had to earn his own living by farming. It is only in the past 20 years that my home congregation began hiring a "professional," paid minister.

Harper is saying emphatically that the major problem in the major denominations is the "demon of professionalism" which equates a formal theological education with preparation for the ministry, and "one-man leadership" with ministry. Each Christian is to "minister" to others according to the gifts God has given. Leaders and teachers are to help prepare all the members for their "ministry." Leadership must be plural, since no one person has the wisdom to deal with all the problems that arise in a congregation.

Ordination, Harper feels, ought to be reserved for the leaders of the church. It is the congregation's stamp of approval and blessing on the ones whom the Lord has chosen. They may or may not have had theological training at the time they are chosen, and may or may not go for training afterwards, as the congregation deems advisable.

Harper has a delightful chapter devoted to the question of women in leadership positions. The book is worth its price for this chapter alone. His conclusion is that while Jesus did not appoint a woman to the circle of 12—which would have been unthinkable in an era of strong male domination—he did have many female followers. He took them into his confidence. He spoke with women in public, to the great embarrassment of his peers. Jesus began the process of liberating women from male domination.

Paul is not nearly as male dominant as his statement "women should keep silent in church" would indicate. Paul argues vigorously for the equality of the sexes: "In Christ there is neither male nor female." He commends Phoebe, Priscilla, and Lydia, who were leaders and teachers in the early church. He names other women in his letters who were his "fellow workers." Harper is amazed that after such a noble beginning, women again slipped into second-class status for 2,000 years, and now it is secular society—rather than the church—leading the way in recognizing that men and women ought to be partners in joint endeavors. Women, he says, lend a very desirable dimension to the leadership teams and should not be excluded on the basis of sex. It is the Lord who gives leadership—who are we to deny them?

Harper is not an idealistic "primitivist" trying to recapture the structures and patterns of the New Testament church. That early church was alive, responding daily to the changing circumstances. It felt free to keep an old Jewish pattern, like the office of elder, and equally free to institute a new structure, like the diaconate, or a new pattern, like accepting Gentiles into the fold. Present-day churches need to remain alive and resilient, able to cope with new situations as they arise.

I sincerely hope that every minister in our conferences will read *Let My People Grow.* I also hope that this book will find a wide readership among nonclergy. It might even become the basis for some study sessions.

Meditation

My Japan experience

Is she your mother?" the landlady asked.

"No, she isn't," Lois Voran replied.

"Well, you look alike. Is she a relative then?"

Another negative answer added to the Japanese lady's confusion. A stranger—rom Canada—to be a guest in your home for several days. Japanese people would ever do such a thing.

Yet there I was. The only white-haired person in all of Kyushu, it seemed, visiting vith folks who until now had been casual acquaintances or names in a prayer irectory.

After months of planning and letter writing July 27 finally came and I left for 'okyo via San Francisco to begin what I call "my Japanese experience." It was bout 5:00 p.m. Friday when we left San Francisco and after about 10 hours we anded at 6:00 p.m. Saturday at Narita airport. It never got dark. We chased the sun round the earth until the evening of the next day.

Robert Carlson, Japan Evangelistic Mission (JEM), met me, and I was their guest t Lake Nogiri, a beautiful mountain resort, for nearly two weeks.

One day we went to Karuizawa to the missionary conference. There I met the Bill riesens, also of JEM. Another day we twisted our way over the Japanese Alps to ashawazaki to meet the Ikenouyes and to see the Bible school and Bible camp there n the seacoast of the backside of Japan.

At Robert Ramseyer's invitation I motored with them across the width of Japan, hrough the industrial area of Osaka to the sparkling new city of Hiroshima.

The Mennonite work there is new. The Sunday morning worship service was held round the low tea table in the Ramseyers' living room. A program of door-to-door isitation has been planned, and the Ramseyers feel that the Anabaptist peace mphasis has particular appeal in that once devastated city. In the Peace Park a lone hattered structure with its burned out dome is a mute reminder of the destruction aused by the A-bomb. Victims of the blast are still being cared for in a special ospital, and efforts are being made to record their stories, now that they are willing o tell them.

My next stop on the famous Bullet train was at Fukuoka with the George Janzens. The meeting place requested on Day 26 of the *COM Prayer Directory* has become a reality. It serves both as a church for the infant congregation and as a residence for the Janzens. It is located near 36 large apartment units. Martha has established contact with some of the women by jogging with them at night. The Japanese pastor who spoke on Sunday morning works at the airport.

At Hyuga, where Pete and Lois Voran are located, a well organized congregation meets in a fine, airy building and is served by a resident pastor.

Then one rainy day (because of the typhoon) Vorans took me to see Anna Dyck in her new home in Shimo Tajima. Here she begins that time-consuming, patience-and-love-demanding work called "church planting."

My last stop was back in Tokyo where I was the guest of Ferd and Viola Ediger. They are now in charge of the Anabaptist center. Ferd is also a regular instructor in English on the university faculty.

They call it "rush hour" traffic, the miles and miles of small Japanese cars all driving on the "wrong" side of the road, but I couldn't see that we were rushing anywhere as we inched our way through the long tunnel from Tokyo to Narita. In some places there were three levels of traffic.

I also met the Verney Unruhs at Lake Nogiri before they left for Taiwan, and the Peter Derksens at the Vorans when they were on their way home from camp to Iota, the large steel city, where they are located.

When I am asked, "What was the highlight of your visit to Japan?" I find it hard to choose. Was it the fish fry at the trout farm, the scrubbing at the Ofuro (public bath), the special Japanese supper put on in my honor by the Yonedas, the fireworks during the O Bon festival, the deer at Miyajima, the awesome experience of a visit to the Peace Museum in Hiroshima, or the "wall-to-wall-people" encounter traveling tourist class on a local ferry?

It is hard to say. Actually it was the gentle courtesy and the generosity of the Japanese and the loving hospitality of the missionaries and their children that made each of those events meaningful. I commend them all to your prayers.

Helen M. Brown

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Choosing the way—5

God's Word to human beings

One goal I hear projected in congregational and conference goal setting is to become better students of the Bible. But the follow-up often contradicts the goal.

I see similar congregational experiences all over our conference. When the adult Sunday school class is given a choice to study the Bible (regular lessons), a book about Bible interpretation, or a book about ways to live in the family, the superintendent has to arrange double classes for the latter two. There usually are four or five persons (if any) left in the Bible study groups.

Somehow God's Word does not seem interesting, exciting, and challenging. How many of us enjoy a satisfying devotional life guided largely by God's Word? Or family devotions from the Bible?

My hunch is we have become oriented to the educational method. We assume that to study the Bible is similar to any other studies.

And that makes it tough. The Bible was originally written in ancient languages and in contexts we simply cannot simulate. Not just anybody has the patience and skills to be a Bible "scholar."

The easiest way out is to read other people's discussions about the Bible. It is common to hear the most recent biblical "insights" from the latest book off the press, last week's *TV Gospel Hour*, *Eternity*, *Sojourners*, or even *The Mennonite*.

Meanwhile our ignorance of God's Word multiplies. Queries about new light from the Bible are greeted by profound silences. We wait upon our pastors and other leaders to do our Bible studies for us.

Don't get me wrong. There is a place for *Rejoice*, cassette tapes of sermons about Revelation, and Christian print.

But a substitute or an additive cannot deliver the real thing. The Holy Spirit wants to teach, correct, train, reprove, and equip all believers as we study the Word of God. God *may* reveal himself through other writings; he *does* reveal himself in his Word.

Of human words there is no end. One book is scarcely on the market before another directly contradicts it. That *can* be stimulating, but it can also be most confusing. It keeps the mind alert but the soul may be starving.

If there is a hope for us in the 1980s it must surely lie in the God who reveals himself in ever new ways through all the pages of the Bible. The God who comes closer to us in spite of our sin. The God who becomes weak and lowly at Calvary. The God who overcomes death with eternal resurrection. The God who invites each person to become new and whole and full in Jesus Christ. The God who honestly reminds us of our sin and that it must be dealt with.

There is so much about God and his Word that is contrary to human nature. Sin is a sickness humans feel we can cure. Salvation is a state of being *we* surely must be able to win or achieve. Forgiveness is an interpersonal transaction which defies logic. Weakness and vulnerability are the last traits we desire.

And there are plenty of writers, preachers, and teachers who will feed us a pablum of diluted self-actualization mixed with a sprinkling of Bible verses. If this TV speaker doesn't give the right dose, change the channel. When my denomination—or at least some within it—won't give me what I want (I know best what I need, right?), there are those who will. Even Mennonites come in 20 to 30 flavors.

There is no substitute for sincere Bible study by myself and together with others. If we give it half a chance there is also nothing more rewarding. The Bible is relevant and does address us in today's world.

No denomination has to date officially named any other book an alternative. It has stood for 2,000 years.

The Bible is God's Word to human beings. We need to study it with that recognition. God's Spirit will help us choose the Way. *Fifth in a series.* *Bernie Wiebe*

Reminder: If you received *The Mennonite* readership survey, please *complete and mail no later than March 20.*

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OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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Inside this issue

Guidance for career choices

Biblical lifestyle for the 1980s

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Guidelines for CAREER CHOICE

Keith G. Schrag

The question "How can I find God's will?" is often asked, especially by youth. There are some helps available—persons, resources, steps to take—and some scriptural reflection which may help.

Step 1. Discover your skills (reflect).

Depending on your imagination and availability of resources, there are various ways to accomplish this step.

a. Experimentation uncovers skills and helps us acquire new ones. Experiment.

b. Reflecting on skills you currently use in your regular work, learning, and recreation situations can be enlightening.

c. Asking your group (youth, young adult) to help you assess your skills can give good feedback. They might wish to use Palmer Becker's *You and Your Options* as a group. This guide is available from Faith and Life Bookstore, Box 347, Newton, Kansas 67114. A leader's guide is also available. Another resource is *Skills in Life/Career Planning*, Karl Bartsch and Louise Sandmeyer, 1979 (Brooks, Cole; Monterey, California).

d. Read—especially *The Three Boxes of Life* by Richard Bolles, 1977, Ten-Speed Press, available in many libraries and bookstores. This is a popular book written with humor and great care by a pastor who has helped me and thousands of others to develop clarity about their calling. *Quick Job-Hunting Map* is a thorough guide Bolles has published separately.

e. Request help from your student services resource people—in your congregation, school, conference, or the Newton/Winnipeg offices.

f. Check your local public schools, community college, or university listing for career guidance courses or work-

A good source in discovering God's will for your life is to immerse yourself thoroughly in God's Word.

One part of career choices is to discover yourself. Who are you really? What are you like? What do you want out of life?

shops that might be listed.

Step 2. Discover what you really want (listen).

a. Listen to your yearnings, desires, and wishes. Don't shrug them off. Find out what your *inner self* wants in life. Write that down as one significant ingredient. God planted it there for some purpose.

b. Reflect on your past experiences. Recall what accomplishments you have had—at home, church, school, community, elsewhere (grades/marks, for example). Write them down; record them—all of them, even the little ones. There may be dozens or hundreds or more, depending on your age and skill at recall.

c. Discuss it with significant other persons. Friends, pastors, parents, and brothers and sisters in Christ are a few of the resources from which you can get clarity on what you really want.

Remember, each of these ingredients is an important component in discovering what you really want and each needs to be tested. Other things might interfere: unrealistic dreams, wishes of parents or others, desire for status and wealth, shoulds and oughts ("You really *should* be a missionary!"), etc.

Step 3. Discover what you still need to learn (research).

If you need further skills, make sure you know what they are and where you can acquire them.

If you need to know what kinds of jobs are available in the kind of work you want, consult *The Three Boxes of Life*. Bolles has some thorough lists plus many resources for further investigation.

If you need to know how to go about getting into the work you want, ask some persons who are already in that work. Here are some simple questions to guide you in your thinking:

a. How did you get into this work?
b. What do you like about the work?
c. What don't you like about the work?
d. Who might be able to give further information?

If you need to know where those kinds of work can be found, ask people already in the job, "Where might I go to find what job opportunities there are in this field?"

Step 4. Make some choice(s) (decide).

Prioritize your possibilities based on the information you have gathered. Bolles has a technique for prioritizing, which I found most useful, on pages 420-423, Appendix A. Decide to pursue your first option, being willing to trade off (give up something you want in order to get something else).

Step 5. Evaluate and adjust (rework).

This is the most important step of all. Further learning comes from evaluation. Some questions to ask are: What went well? What went poorly? What did I learn? What can I do to improve things?

Career choices and Christian faith. There are no shortcuts to doing your homework—even for Christians. Sorry! We have no easy answers. Ahead is the hard work of seeking God's will and using the resources available.

But we do have the guidance of the Holy Spirit and the faith community. We can be assured of God's help as we are open to it: *prayer* for guidance and clarity as we seek; *guidelines* from the Bible and our faith. *Service* has been a basic Christian belief, especially to Mennonites. Helping others is both honorable and desirable. *Love* is another top value. Our love helps other people know God cares for them.

Forgiveness can bring new opportunities. We do not *need* to succeed. When we fail we can be forgiven; the past need not bog us down. The Lord gives us fresh hope and new opportunities. The only failure from God's perspective is the failure to keep growing.

Christian calling—a special perspective. The word "calling" is at the root of our English word vocation from the Latin *vocare*, "to call." Vocation—from the Christian point of view—is "that to which we are called." Our calling is to be responsive to the call of Jesus Christ to be God's people, seeking first God's kingdom and righteousness/justice. Our career choices (all that we make in a lifetime—often three to five of them) and occupations are *secondary to that special calling* and fall into place within that calling.

Hosea 11:1 reflects God's calling Israel when but a boy as a picture of God's calling us to become members of the body of Christ. Jesus reflects that in his message to the disciples: "Set your minds on God's kingdom and his justice before everything else, and all the rest will come to you as well" (Matthew 6:34). We call this Christian discipleship.

God expects us to make the necessary choices. The insights from faith come as a real gift to us when we need to make career choices in the midst of complex options. Thank God for that.

A picture of two sons is given in Luke 15. One never questioned his vocation nor his occupation. But neither did he celebrate life. The other—the younger one—explored his options. He made his mistakes. He reflected and evaluated his life and eagerly went to his father. He was welcomed with shouts of joy—and the celebration began.

That is a picture of God's stance toward Christian youth and the career choices today. •

A PEOPLE OF THE WORD

IN AN UNCERTAIN WORLD—3

BIBLICAL LIFESTYLE FOR THE 1980s

Harold J. Schultz

Will the *real* (i.e. biblical) Mennonite please stand up? That question I am often tempted to ask at our conferences or on our college campuses. What lifestyle—if any—is the "Authorized Anabaptist Version"?

When students from 82 congregations attend their church college and encounter—some of them for the first time—youth from other Mennonite homes and churches who differ sharply in theology and lifestyle from their own, it is unsettling to say the least. At its best this experience reflects the congregational autonomy and pluralism of our General Conference and the richness of that diversity. It may also mirror the fact that "congregational discipline and conference positions are becoming extinct species" and underline the "need to make some new decisions" as Bernie Wiebe's editorial (*The Mennonite*, January 22 issue) encourages.

Increasingly I have trouble identifying any one lifestyle as *the* biblical model—a certain way of life as the equivalent of faithfulness to Jesus—lest we confuse means with ends or tend to become legalistic and self-righteous in measuring other people's lifestyles. To love our neighbors as ourselves—the second commandment of Jesus—demands an openness and acceptance of differences, *or* we only like people who are like us.

As I recall the range of lifestyles among Christians who profoundly touched my life, I see lifestyles more as an orchestra following our conductor Jesus than as a trumpet with only a single sound.

My mother would never let me play any games on Sunday. She never voted, except in local option elections against the sale of liquor. She never wasted a scrap of food and would walk two miles with groceries to save a 10-cent bus fare. In some ways it was a very restrictive lifestyle. But she saved time and money to share generously and joyfully with others or in daily prayer and Bible study. Her consistency gave such credibility to her actions that I never questioned the authenticity of her lifestyle even when I questioned almost everything else.

I remember the deep imprint a dynamic Ethiopian evangelist made on me in Addis Ababa. He had never heard of Anabaptists and yet he incarnated so powerfully Franklin Littell's claim (in *The Anabaptist View of the Church*) that "according to Anabaptist understanding of right faith, the Great Commission was fundamental to individual witness . . . the evangel comes first, and then faith, and finally baptism." His life and actions were totally dedicated to the primacy of the Great Commission.

Another version is the quiet stewardship of a Mennonite millionaire I have come to know. Frequently our sermons and writings are stacked against the rich, and certainly the Bible is blunt in condemning the *love* of money and the idolatry of wealth. But the beauty of this Mennonite farmer is his clear mission to make money in order to give it away to our conference programs and institutions. It is a means to an end. His talent is making money, and the joy in it for him is that his money provides the programs and personnel that help make our prophetic and priestly ministry possible. Is a pattern that accents stewardship of much wealth not also an acceptable lifestyle for Christians?

Yet another lifestyle is offered in Arthur Gish's provocative book *Beyond the Rat Race*. Reading it brings to mind the faces of people we know who portray the "poverty of affluence" that Gish warns against, or conversely, other familiar faces who are truly freed and liberated by a simple lifestyle. I think immediately of a professor who has modeled such a way of life quietly and consistently for decades. The integrity of his Christian lifestyle is beyond question; the impact on young students indelible and often life-changing. A few years ago the Lausanne Covenant spoke of "our duty to develop a simple lifestyle in order to contribute more generously to both relief and evangelism."

All this makes me wonder whether Christian life and action is too circumscribed by identifying it as a "lifestyle." At least it must denote more than outward appearance, behavior, or a specified model of community. There is indeed a diversity of lifestyles among Christians in different circumstances and centuries. Earlier I indicated that Christian lifestyles may be likened more to an orchestra than a single instrument. But there are musical standards and expectations that apply to an orchestra as rigorously as to a solo performer.

A "style" is the "unity of the distinctive forms of expression of a person, or an epoch, or a piece of art . . . it is the outer, visible form of some inner content or substance," writes Klaus Bockmuhl. In the current secular use of the concept of lifestyle the accent is on the public presentation of each person's selfhood. Generally this focuses on our autonomy and freedom to be ourselves and very little on biblical standards or command-

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"What is truly central in a biblical lifestyle is listening to God, being filled with his Spirit, and taking intentional action—seeking the kingdom of God and putting first things first. And then, as Art Gish puts it, 'the good life comes as a gift, a by-product of leaving the old behind to follow a new vision.' "

ments. Biblical ethics demand some God-given moral standards and expectations, always allowing in an era of grace for loving exceptions to any rule. But the standards are not dismissed because of the exceptions. Where we risk idolatry is in worshiping the rules as ends rather than means of loving God and our neighbor and being faithful disciples.

A biblical lifestyle begins in our discernment of the life and teachings of Jesus. He began by accepting the Ten Commandments, though not as they were inflexibly interpreted by the scribes. For Jesus they were means to honoring and loving God; for the scribes they had become ends in themselves, lesser gods to be worshiped.

What is truly central in a biblical lifestyle is listening to God, being filled with his Spirit, and taking intentional action—seeking the kingdom of God and putting first things first. And then, as Art Gish puts it, "the good life comes as a gift, a by-product of leaving the old behind to follow a new vision."

First is the renunciation of self-will, and following Jesus. John 5:30 says, "Of myself I can do nothing. As I hear, so I decide. . . . For I do not seek my own will but the will of the Father who has sent me." Again in Mark 8:34, "Anyone who wishes to be a follower of mine must leave self behind; he must take up his cross and come with me."

Such living begins with listening. As Hans Urs von Balthasar, the Swiss Catholic theologian, puts it, "Who would speak to the world must first listen to God." My greatest uneasiness in the late 1960s when I was caught up in the anti-Vietnam War movement in Florida was that so few of the peace activists were biblical in seeking nurture through prayer and meditation or in being as concerned about personal immorality as public immorality. As Mother Teresa, this year's winner of the Nobel Peace Prize, told *Time* magazine, "To keep a lamp burning we have to keep putting oil in it." Most saints do get down on their knees and pray (listen), some for hours a day.

The second focus is on Jesus' sense of mission. He set his face toward Jerusalem. We have the same task to "work the works of him who sent me, while it is day." Such a sense of mission will be the gauge that determines priorities and the kind of lifestyle that purpose or intentional action demands.

Such intentional action will lead us to Christian community—a discerning, sharing, discipling, and worshiping community. That same community will demand a number of standards—love, forgiveness, accountability, justice, among others—and all will be by-products of a biblical lifestyle that seeks to follow Jesus.

To live each moment in an intentional way so that God's will is done on earth as it is in heaven is our mission and joy. It becomes a lifestyle and much more as we conform—by choice—to the gospel. •

News

Farmers, academics make silage

Agriculture may face a fork in the road—(from left), Kenton Brubaker, Gordon Schmidt, Mark Janzen

There is more energy input in the aluminum tray of a TV dinner than there is in the food itself.

"And it probably tastes better too," quipped a Kansas Mennonite farmer at the opening session of a conference which brought academics and food producers together on the same turf—the Hoffnungsau Mennonite Church near Inman, Kansas, February 29-March 1. They came to plow some new furrows through "Land, Faith, and Successful Farming," the theme for the conference.

They reaped a harvest of questions, laughs, concerns, and insights, and a big batch of thick, homemade vegetable soup.

The meeting was sponsored by Mennonite Central Committee, Akron, Pennsylvania, and the MCC hunger concerns committee of Kansas.

To kick off the meeting, which began Friday evening, Kenton Brubaker, horticulture professor at Eastern Mennonite College in Harrisonburg, Virginia, said his concerns were ones of attitude. "Do we see the land as a living system," he queried, "or simply as a chemical medium?"

Brubaker spoke for land being a basis for community and becoming less of a commodity. In this context he said young farmers are often squeezed out of the market by old established farmers increasing their holdings.

One answer to this, he said, is to organize land trusts. "We need a radical way of separating land for farming from land for speculation," he said. In a land trust any number of farmers could put their land into a trust by which the land is reserved for agriculture. "It takes land off the market," he said. Those who form the trust form a governing board and make lease arrangements. A trust, he claimed, would allow for private enterprise because the individual lessee would not only make a living but also realize capital gain through improvements to the land's fertility and farm buildings.

Mark Janzen, Elbing, Kansas, farmer, while not agreeing outright with the land-trust concept, said some way had to be found to minimize the effect of absentee landlords who take their rent but don't invest any of the income in land improvement.

Brubaker also told the 100 farmers (including several women, at least one of whom was operating a farm) that although farmers are generally optimistic about fuel supply for their operations he has doubts. He predicted that by 2020 we would see the end of the age of petroleum. "Petroleum will be too scarce to burn as a fuel," he said.

Brubaker advocated a close look at the energy flow in farming. The energy gain of a gallon of gasoline, he said, is 20 to 1, but for alcohol it is less than 3 to 1. (Energy gain is the ratio of energy output per gallon to the energy required to get that gallon, excluding the input of the sun's energy.) Brubaker said the world's petroleum supplies are an eons-old "solar bank" which we are rapidly depleting.

Brubaker pleaded for a rigorous appraisal of how the land functions as a collector of the sun's energy. Since the solar bank is running out, methods optimizing the energy gain through agriculture have to be used, he said. Among his suggestions were using crops as green manures, cooperating with nature in pest management, working towards local self-sufficiency, and "closing cycles," by which he meant a radical change in the handling of cattle and human wastes. "Our handling of wastes by getting rid of it via rivers is primitive," he said. He expects animal power to become energy efficient for some farm operations, that expensive fuel will cause dietary changes, and that there will be major movements of people closer to the land. "Labor intensive agriculture will become more important," he said.

Brubaker's look at alternative futures for the American farm was followed by a talk entitled "A Positive View of the American Farm" by Gordon Schmidt, a Buhler, Kansas, farmer.

Schmidt said, "The technological revolution in modern agriculture has been one of the success stories of modern science." He cited figures: farmers are only 4 percent of the population; one farmer feeds 56 others; the average capital investment in a farm today is $310,000.

He said farmers have to expand to stay alive economically because the profit margin per acre is so slim.

Schmidt noted that though the use of insecticides, pesticides, and fertilizers is criticized, "scientific investigation shows there is no difference in nutrients between organic and inorganic tillage." Manure has one-twentieth the nutrients of chemical fertilizers, he said. Reducing fertilizer would cause a drop in production of 20 to 40 percent and more land would have to be tilled. Further, the higher yields brought by technology produce more humus which has slowed soil erosion tremendously.

Like Brubaker, Schmidt was worried about energy flow and energy gain. He said alcohol as a fuel would only be a short-term measure. In the 1980s he foresees a conflict between American consumer expectations for cheap food and the survival of the family farm. "It will no longer be sufficient to be efficient." And he fears the concentration of agricultural power in companies. Nevertheless, Schmidt expects further technological advances to meet the agricultural demands of the future. He said the "bottom line of profit" keeps him doing the things which keep his land productive. "It doesn't pay not to look at genetics, overuse of pesticides, insecticides, fertilizers. There is a relationship between good stewardship and productivity," he said.

During the question periods and a panel discussion the major issues were profitability (the bottom line) versus alternative land management, and the ethical concerns of land ownership and management and land as a basis for community rather than competition.

Panel member and farmer Ray Regier, Moundridge, Kansas, said farmers are "disgruntled" because the free enterprise system is working as it rewards or punishes management decisions. He cautioned against "poor talk," an outcome, he said, of "rising expectations." He said farmers "need each other" to understand and come to terms with their own "fears and desires." He said cooperation among farmers is necessary to the survival of the family farm and to give direction to "humanitarian impulses."

Another Kansas farmer, Randy Kaufman, Windom, said although he went nto farming because he wanted it to be a basis for community and cooperation, he was frustrated in this. Others wondered whether cooperation was really possible and whether it wasn't a nostalgic throwback to previous generations. Some said it wasn't easy to operate a farm when a bureaucracy was present, even if it was a family grouping. Gordon Schmidt said he was cautious about tying social support into a business operation.

J. Winfield Fretz, panelist and sociologist, North Newton, Kansas, said the deterioration in human values in Mennonite communities due to societal forces means congregations are no longer "communal" but that they are "associations." Fretz suggested that farmers seek each other's counsel on the ethics of farm decisions.

One question of principle which surfaced persistently was, "How much land is it appropriate to own?"

Panel moderator Robert Kreider, acting dean at Bethel College, North Newton, Kansas, said, "The Indian view of the land is Abrahamic. Ours is different; theirs is more biblical."

At the end of the conference the questions remained. Is the bottom line in farming stewardship of the land? Profitability and livelihood? Land as a basis for community?

The farmers at this meeting said they needed help in working these questions through. *Vic Reimer*

Western families confronted, pledge solidarity

Mexico (EPS) — A massive vote of confidence in the future of the family and its power to help shape a more just society came at the close of the World Council of Churches' family education meeting in Oaxtepec, Mexico. "Action for personal and interfamily growth should be continued," said the meeting, "but it should be projected into a commitment towards social change."

Of the 145 delegates from 46 countries over half were women, 18 percent Roman Catholic, and a number came from nonchurch groups. Meeting from January 12-17, educators, family counselors, and pastors joined groups involved in the WCC's family power for social change project. Launched in 1976, the three-year project has united families for action on personal and community problems.

A striking feature of the meeting was the way it confronted families from North America and Europe with the severe problems of low wages and subhuman living conditions endured by their counterparts in the Third World. The Latin American groups in particular underlined the difficulties of operating in a climate of violence and oppression.

And many of the Western families at Oaxtepec pledged to join solidarity campaigns against transnational corporations and government policies which are enriching a privileged minority at the expense of their own poor and the poor of the Third World.

A strong statement in a similar vein came from 18 youth delegates, most of them from developing countries. Calling for all families to involve themselves in social change, they declared, "We have heard about many different problems that affect families—parents who have no home, children abandoned, mothers who have to wash clothes to earn money. Solving these problems goes far beyond the family."

In the meeting's final stages participants mapped out regional plans of action.

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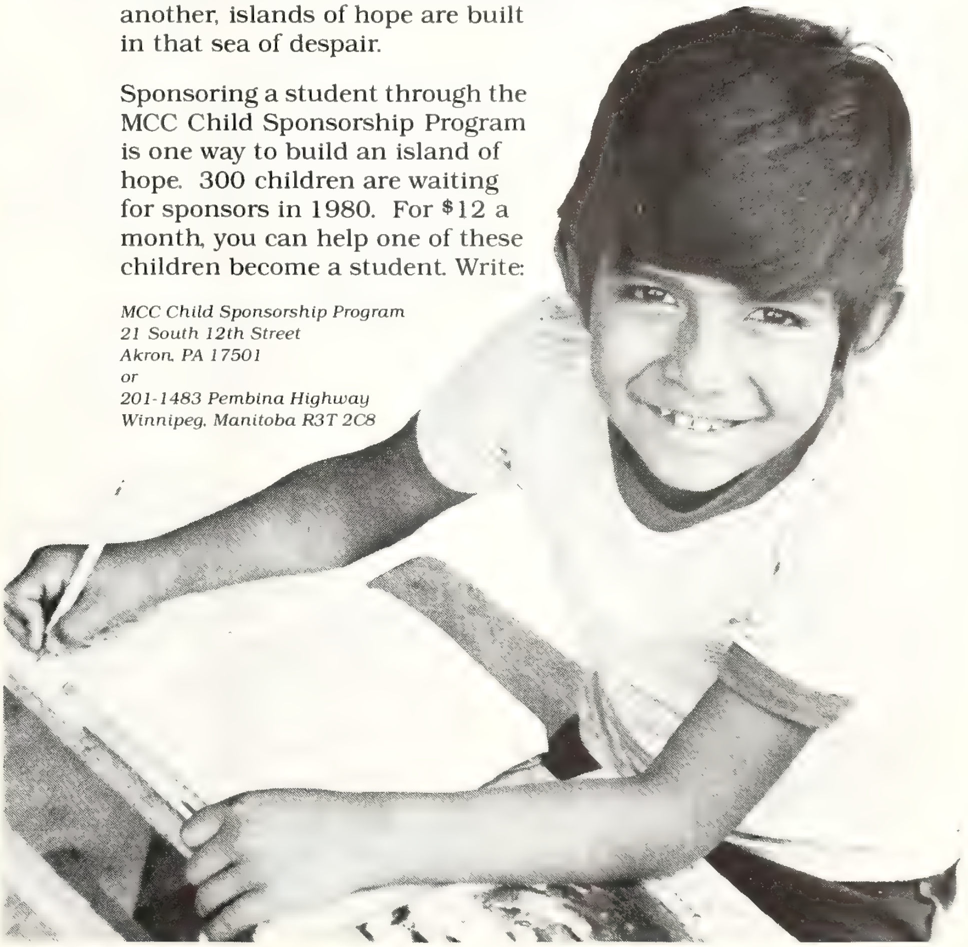


The Third Story, a TV series for older children featuring parables, Bible stories, songs, and cartoons has been aired on numerous stations in Canada. It is now running in the United States as a part of a Monday night schedule of the Christian Broadcasting Network. CBN has about 1,100 cable stations in its satellite hookup. The 13-week series of *The Third Story* is being run free of airtime costs. It is a production of Mennonite Brethren Communications of Winnipeg, Manitoba.

"I have just made a nine-day trip into the central mountains with Samuel Mohono by bus, horseback, and foot giving presentations in four different locations. . . . We were impressed with the needs of illiterate ministers and we discussed more about a plan for a crash course of a week or so when we could invite 15 or 20 ministers to Maseru for study. We were also impressed with the number of radios. We need to begin to give some thought to the potential of that medium for Bible education in conjunction with our study material." *Stan Nussbaum, AIMM missionary in Maseru, Lesotho*

Peace and the Arms Race: An Interreligious Conference will be held April 11-13 in Denver, Colorado. Speakers include William S. Coffin, Richard Barnet, US Representative Pat Schroeder, and Dorothee Solle. Workshops during the weekend will be offered on a wide range of topics, including conscience and draft registration, the biblical basis of peacemaking, taxes and the military budget, peace education, and economic conversion. Preregistration is encouraged. Send name, address, phone number, and enclose $5 with checks payable to: Interreligious Conference, 1428 Lafayette St., Denver, CO 80218.

Churches take aim at electronic church

Pat Robertson, founder and president of the Christian Broadcasting Network (sponsors of the 700 Club), says, "The perception in our land is that the church is irrelevant. Our research shows the church's credibility to be at the bottom of the list (right next to the Republican Party). The office of the US president is ranked number one; television is number two . . . like it or not, TV is tremendously influential . . . the most formative force in our culture . . . and the churches must be involved in use of television."

Robertson addressed 210 delegates plus about a dozen press representatives at a banquet as part of the consultation on "The Electronic Church" convened February 6-7 at New York University in New York City.

The consultation—coordinated by the communications commission of the National Council of Churches, but cosponsored by several major non-NCC bodies—was convened to create dialogue on the implications of electronic media for churches in the 1980s. Attendance was more than double the original expectations. Representatives came from all over the US and Canada, plus several from Europe, Africa, and Latin America.

It is estimated Jesus Christ preached to no more than 30,000 persons in his lifetime. Today's technology would make it possible to reach one billion persons simultaneously with the same broadcast.

What does it mean for congregational life when growing numbers of people are content to worship with "my TV and me"? How are benevolent and mission ministries affected when the TV preachers now gather in over one billion dollars per year? Can Christian "body of Christ life" be adequately nurtured by electronic representations?

Schuller—TV should be an ally

Robert Liebert, author and professor of psychology and psychiatry at (Stony Brook) State University of New York, compared the current pending conflict between the electronic church and congregations as the scenario for a new holy war. He regards the war to be between fundamentalism and liberalism and between local community congregations versus broadcast ministries.

Robert H. Schuller, pastor of the Reformed Church in America Garden Grove Community Church and host of the TV show Hour of Power, argued with Liebert, "I am first, second, and last a churchman." Schuller declared it naive to set up TV as an enemy; it should instead become a close ally. "Why have churches been so afraid to use God's gift of technology?" he asked.

It was agreed by panelists, speakers, and delegates that TV religion cannot replace congregational life. Where that is allowed to happen the gospel is not being fully presented. But in many cases the churches have backed off and failed to minister precisely in those areas where TV has been effective.

Charles Swann, Presbyterian minister, associate for communications and general manager of WRFK-FM at Union Theological Seminary (Richmond), said electronic religion gains growing appeal through use of successful entertainment formats, through messages that simply reinforce basic public opinions ("a video-induced adrenalin for the religious nervous system"), through professional fund-raising tactics, and an increasing appeal to national patriotism as part of God's will.

Discussion from the delegates indicated a great uneasiness over the subject. One person projected a day when franchises to the top TV preachers might be sold to various market areas like any other business franchises. It would be commercial church planting.

The biggest challenges to the electronic church were seen in issues like community, accountability, mission and service of the believers, a gospel simplified to fit the media (one person asked, "Have you ever seen a funeral or other serious personal tragedy presented and ministered to on the 700 Club?"), and a commercialization of the sacraments.

Pat Robertson countered the weaknesses ("Yes, we need congregations who will fill out the gospel and become the ongoing spiritual homes for those we reach on TV.") by reporting that in 1979 the 700 Club received 5,000 letters per day, recorded 75,702 decisions for Christ ("We passed all their names on to local congregations."), and had 41,000 calls about emotional problems ("Our counselors tried to help but also referred them to congregations.").

Robert H. Schuller made a plea for more respectful dialogue and cooperation between the electronic church and the congregations.

Ben Armstrong, executive secretary for the National Religious Broadcasters and author of *The Electric Church*, defended the tremendous opportunities open to churches today for bringing the gospel to every person on earth. "We need to work together at being faithful to the Great Commission," he said. *Bernie Wiebe*

Terri Thompson (center) of Boston, Massachusetts, leads fourth-grade schoolmates in prayer recently at a city public school. A new Massachusetts law requires teachers to ask students if anyone would like to offer a prayer for the class. The new legislation also permits any child to leave the room if they do not care to participate.

Commenting on the need to publicize special home mission needs in the Northern District just as much as the televised churches do, Aaron Glanzer, financial secretary of the Northern District, said, "A lot of Mennonite money goes to build the glass church in California that should be used to build a wooden church in Mankato." Mankato, Minnesota, in the Northern District, has a church planting effort headed by Henry D. Penner.

Million-dollar expansion of Saskatchewan Bible school okayed

A million-dollar expansion of Swift Current Bible Institute and first-phase development of the new Saskatchewan camp, Shekinah, were the highlights of the annual meeting of the Conference of Mennonites in Saskatchewan February 22-23.

Both of these capital programs are expected to have far-reaching effects in the potential for Christian education in the province, said conferees. The financial challenge will be considerable.

Hosted by Neuanlage Grace Mennonite Church near Hague, the 159 delegates (there were also 176 visitors) first approved the expansion of SCBI. For almost five years male students have lived in trailers formerly used by construction crews. Twice the city of Swift Current granted permission to leave the trailers on campus for another year. With permission to continue this arrangement expiring at the end of 1980 delegates voted 129 to 10 to build residences and kitchen and dining facilities at a projected cost of one million dollars.

Also overwhelmingly endorsed, the second important decision was acceptance of phase-one development of the new centrally located Camp Shekinah, near Laird, at a cost of $90,000 for 1980.

Less unanimity was evident in a decision to sell 2½ quarters of hay land owned by the Mennonite Youth Farm, Rosthern. It was approved 96 to 47.

Although the conference was highlighted by its business decisions, three presentations by Abe Neufeld, Manitoba, provided spiritual balance. Building around the conference theme "Acceptable Service to God," he spoke about individuals, their lifestyles, and their relationship to God and others; relationships within congregations; and the relationship of the congregation to the conference.

The principals of Rosthern Junior College and Swift Current Bible Institute expressed concern about decreasing enrollments, a result, it was said, of lower birth rates after the post-World War II baby boom, and also of students opting for non-Mennonite institutions.

Leadership is needed, reported the missions committee, for a church-planting effort in the rapidly growing city of Lloydminster. The Saskatchewan conference is working with the Conference of Mennonites in Alberta on the project.

Continuing opportunities for work among the lonely, sick, aged, and imprisoned were described by the Christian service committee. A need for more Mennonite volunteers and staff for various projects was voiced.

Representing a membership of about 4,700, delegates approved a 1980 budget of $429,200. *Ingrid Janzen Lamp*

Newfoundland house church seeks counsel

St. John's, Nfld. (GCNS) — St. John's, the capital of Newfoundland, and one of the oldest settlements in North America, is the cradle for a new Mennonite house church.

A small group of people—sharing a Mennonite/Anabaptist background—have been meeting for worship, Bible study, fellowship meals, and prayer for 1½ years, writes Dennis Helmuth, one of the house church's members.

Some are in St. John's because they are working with Mennonite Central Committee in its operation of a group home for delinquent and emotionally disturbed boys; others, says Helmuth, are in the seacoast city for various occupational reasons.

"The task of developing a meaningful house church is a large one," continues Helmuth, "requiring more individual effort than involvement in a traditional church setting. All members need to consider leading a worship service; all are involved in each other's personal joys and trials. Gift discernment becomes the concern of all. Each person has thoughts on the importance and future of our existence as a house church."

An issue which surfaces regularly, says Helmuth, is the group's involvement with other local churches. There are hard questions. Do members send their children to established Sunday schools and young people's activities, or should they develop their own programs? How can the group relate with the Mennonite churches on the mainland? How do members maintain and develop Mennonite cultural and religious distinctives without becoming ingrown?

The Mennonite house church in St. John's would appreciate "encouragement, criticism, and indeed visits," states Helmuth. His address is Box 434, Dogberry Road, Route 1, Paradise, Newfoundland A0A 2E0.

House managers

House managers are required for a group residence serving eight developmentally disabled men in Rosedale, British Columbia. This is a full-time salaried position and calls for a dedicated couple to live in, and take on responsibility for the management of the home. **Direct inquiries to:** Mennonite Central Committee, Box 2038, Clearbrook, B.C. V2T 3T8; telephone 604-859-4141 or 859-4515.

"Half the homeowners in the US have reinsulated their homes in some way since 1973," says Jeffrey Milstein of the Department of Energy, noting that "at least 8 out of 10 dwellings now have some insulation." Still, says Milstein, millions of American families overlook relatively cheap and easy ways to cut fuel bills, including the caulking of doors, regular servicing of furnaces, and installation of devices to reduce shower flow. "Since heating hot water is the second biggest fuel consumer in a house," says Milstein, "a $4 investment in flow restrictors for showers and hot-water faucets can save up to $40 a year in fuel costs."

Washington, DC (MBM) — The first Mennonite lawyers symposium was held here January 25-26. Fifty lawyers, law students, and other interested persons listened to a presentation on "Witnesses to the Law of Christ" by Marlin Miller, president of Goshen (Indiana) Biblical Seminary. Part of a general group discussion centered on the Mennonite Church litigation task force's statement on "The Use of Law." Miller's paper was for many of the participants a first attempt at giving a theological framework for the contribution an attorney can make to the church and society.

Record

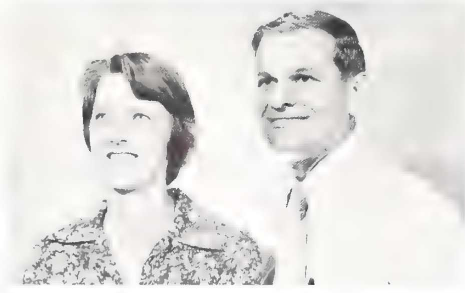
Workers

Carlin Carpenter, head football coach at Bluffton (Ohio) College, has been named athletic director effective June 1. *Pat McLean,* assistant professor of health, physical education, and recreation, will serve as associate director of athletics for the 1980-81 school year. *Jim Ehrman,* who has been athletic director since September 1978, has taken a position as associate in development and public affairs for the 1980-81 academic year.

Bruce Chrisman and Maryanne Marinich, Church of the Good Shepherd, Carbondale, Illinois, began a one-year term with Mennonite Voluntary Service in February. Bruce is working in prison ministries in Carbondale, Illinois, and in peace education, a joint ministry with his wife, Maryanne. Maryanne is also working in a food co-op. Bruce is a graduate in ceramic engineering, and also has a master's degree in business administration from the University of Illinois. His work experience includes mental health ministries and truck farming. Maryanne has worked with developmentally disabled children and is engaged in graduate studies in childhood development at the University of Illinois. Bruce and Maryanne have one daughter, Vanessa. In a recent court case, in which Bruce defended his refusal to pay the military portion of his income tax, he was sentenced to one year of voluntary service.

Chrisman

Marinich


Deckerts

Lois Deckert, Mennonite Central Committee worker in Salatiga, Indonesia, returned to the United States February 23 for medical reasons. Surgery in Indonesia resulted in a tentative conclusion that a tumor in her abdomen is inoperable. Lois was teaching English at the University of Salatiga. Marion, her husband, was teaching philosophy and ethics there and served as a liaison between MCC and the Indonesian Mennonite churches.

Allen Deeter has been named chairperson of the American Committee for the World Friendship Center, Hiroshima, Japan. Deeter, a professor of religion and philosophy at Manchester College, North Manchester, Indiana, will begin the new responsibility on August 6.

Bonnie and Henry Fehr, Plum Coulee (Manitoba) Berthaler Church, began a one-year term with Mennonite Voluntary Service in January. Bonnie is working as a church secretary, and Henry is doing carpentry work in Oklahoma City, Oklahoma. Bonnie has worked as a dietary aide in a hospital, and Henry has worked as a carpenter in Plum Coulee. Bonnie's parents, Leonard and Elvina Wiebe, live in Plum Coulee; Henry's parents, Peter and Maria Fehr, live in Morden, Manitoba.

Erv and Ruth Graber, First Church, Iowa City, Iowa, began their assignment with Mennonite Voluntary Service in Wichita, Kansas, in December 1979. Erv is working in housing rehabilitation; Ruth's work is in home health care. Although a farmer for 17 years, Erv has most recently worked in social services in Iowa City. He earned the BA degree in sociology. Ruth, with a BA in mathematics, has worked in medical research. Ruth's parents are Max and Effie Smith (both deceased). Erv's mother, Lena Graber, lives in Wayland, Iowa.

Lorna and William Henkel, Florida Reformed Church, Amsterdam, New York, began two-year terms with Mennonite Voluntary Service in October 1979. They are codirecting the Markham (Chicago, Illinois, suburb) Community Services Project. A graduate of Miami University, Oxford, Ohio, in geography,

B. Fehr

H. Fehr

Grabers

'People who are looking to the Ebla ablets for proof of the authenticity of the Bible are going to be disappointed," says Robert Biggs of the University of Chicago's Oriental Institute. Excavations at Tell Mardikh in northern Syria began in 1964. In 1976 it was reported that 20,000 ablets from the ancient empire of Ebla seemed to substantiate Old Testament history. Further research has indicated he cuneiform symbols, first thought to bear a resemblance to Hebrew, more closely parallel the ancient Amarite anguage. But scholars agree that the Ebla find provides abundant examples of the written word in the period of 2300 B.C.

An all-time high of $1,244,000 was distributed to church and charitable institutions by the Mennonite Foundation during 1979. Gift assets managed by the foundation for future distribution increased by $2.3 million in 1979 for total assets of $21.9 million. The Mennonite Foundation is the stewardship arm of Mennonite Mutual Aid. Its principal objectives are (1) to help Mennonites become faithful stewards of their accumulated possessions, and (2) to mobilize additional resources for the work of the Lord. The main office is at 1110 North Main Street, Goshen, Indiana.

Nepal reunion: MCC, MBM, and all Mennonite workers in Nepal are invited to Camp Hebron, Halifax, Pennsylvania, June 30-July 3. For more information contact: Bob Yoder, 37 B Hasbrouck, Ithaca, New York 14850; phone (607) 257-6994.

Lorna has worked as an airlines route analyst and as a caseworker with mentally handicapped adults. William is a graduate of Central College, Pella, Iowa, in English literature, and earned the MDiv from Andover Newton Theological School in Newton, Massachusetts. His work experience includes being a caseworker with drug-addicted persons, and a pastorate. Lorna's parents are J. Duncan and Mona (deceased) Holby of Pleasantville, New York; William is the son of Charles (deceased) and Helen Henkel, Secaucus, New Jersey.

Patrick Kelley, Battle Creek (Michigan) Friends Church, began a two-year term with Mennonite Voluntary Service in February, working in social services at the Broadway Assistance Center in Denver, Colorado. A graduate of Michigan State University, he has worked with the US Forest Service and in camps. His parents, Raymond and Donna Kelley, live in Battle Creek.

Betty Mackey, associate professor emerita at Bowling Green State University, is serving as associate professor of home economics for the remainder of the school year at Bluffton (Ohio) College to replace Barbara Stettler, currently on sabbatical leave. *Roberta Mohr*, director of the Bluffton Community Day-Care Center since its beginning in 1976, has joined the staff as part-time instructor of early childhood courses.

Kathy McArdle, Stirling Church, Kitchener, Ontario, is serving a two-year term with Mennonite Central Committee in Montreal, Quebec, as a day-care worker. She is the daughter of William G. and Jean E. McArdle, Waterloo, Ontario.

Kevin McElveen, Second Church, Philadelphia, Pennsylvania, began a one-year term with Mennonite Voluntary Service in January working as the furniture coordinator for the Jeffco Action Center in Arvada, Colorado. Kevin is a high school graduate.

Katharina Paetkau, Vineland United Church, Vineland Station, Ontario, is serving a one-year term with Mennonite Voluntary Service in Cincinnati, Ohio. She is working in home health-care services. She is a graduate of Mack School of Nursing in St. Catharines, Ontario, and has worked at the St. Catharines General Hospital. She is the daughter of Peter and Anna Paetkau.

Patti Repenning, Christ the King Lutheran Church, North Olmsted, Ohio, is working in child-care services with Mennonite Voluntary Service in Beatrice, Nebraska. Her one-year term began in February. A high school graduate, she has worked as a nurse aide and in child care. She is the daughter of Henry and Vaughn Repenning.

Walter and Joy Sawatzky, Emmanuel Church, La Junta, Colorado, have begun a three-year term of service with Mennonite Central Committee in Mombin Crochu, Haiti. He is program director and works with community organization, while she is in health education. They previously served with Mennonite Board of Missions at the La Junta Medical Center.

Steve Stayrook, Faith Church, Newton, Kansas, began a one-year term with Mennonite Voluntary Service in February, working in home repair in Cincinnati, Ohio. He attended Bethel College, North Newton, Kansas, last semester. He is the son of Miller and Carol Stayrook, Newton.

L. Henkel

W. Henkel

McElveen

Paetkau

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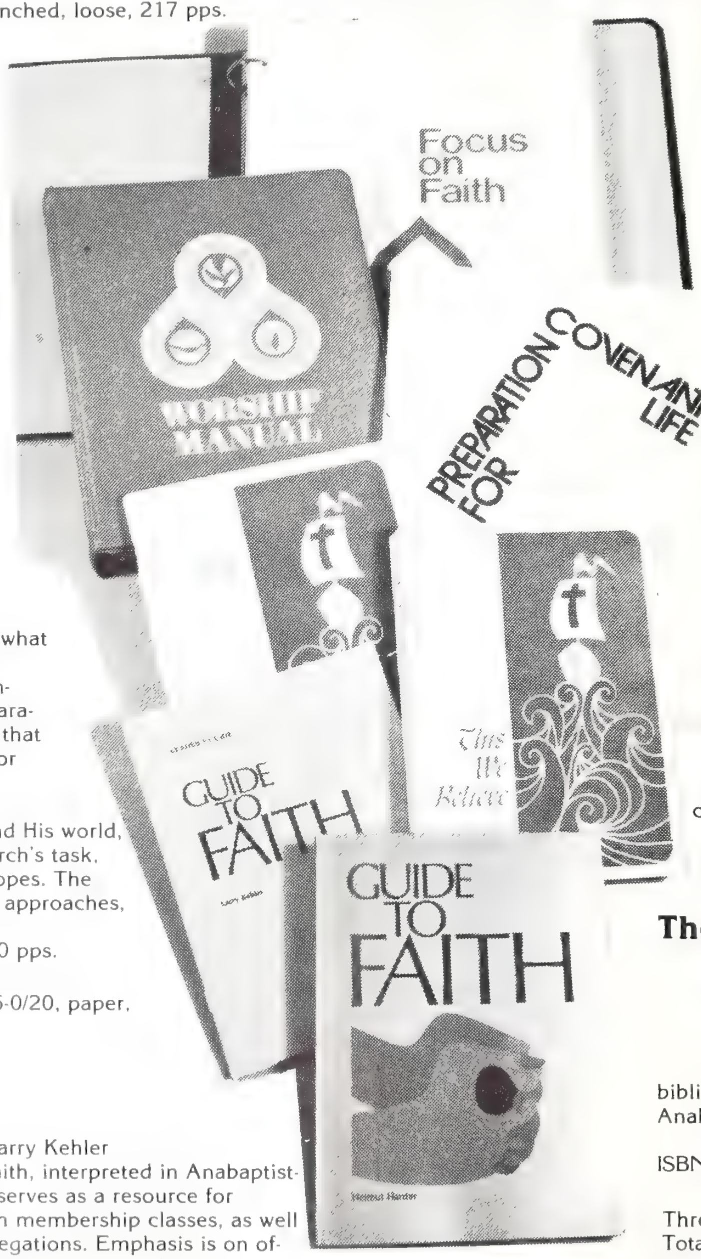

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"A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived. But women will be saved through childbirth, if they continue in faith, love, and holiness with propriety" (1 Timothy 2:11-15).

I believe the ordination of women to the pastoral ministry is contrary to the Word of God. Since the pastor teaches and exercises authority over men, a woman must not hold this office, according to Paul.

Some claim that Paul reflects his culture here while elsewhere he breaks through his cultural limitations to true gospel insight. That claim both ignores Paul's argumentation here, based foursquare on the biblical Creation and Fall, and patronizes Paul by assuming we know better than he what his real, unwritten motives were.

Others claim Paul speaks here as a church diplomat, not as a theologian. This distinction is not biblical, for Paul is never more theological than when he is dealing with matters of church order (cf. 1 and 2 Corinthians).

Some try to play Galatians 3:28 off against Timothy 2:11-15 and claim that Paul contradicts himself. However, unless one can show that Galatians 3:28 cannot possibly be interpreted otherwise than as contradictory of 1 Timothy 2:11-15, one is not proving a contradiction but assuming it.

Many claim that in the kingdom *no one* is to exercise authority over anyone else. This claim displays a failure to distinguish between the *existence* of real authority and the *manner* of its exercise. Some do have authority over others (e.g. Titus 2:15; Hebrews 13:17), but that authority is to be exercised in serving others (Mark 10:43f.), to build them up (2 Corinthians 13:10); it is no less real for all that. Jesus is as surely our Lord as he uses his lordship to serve (John 13:13f.), and our authority derives from him no less than it sees in him its model.

All these objections fail to grapple with Paul's argumentation based on the normative events of Creation and Fall.

There is, however, a much stronger argument for women's ordination. It goes like this: "Paul with all his insight seems to be satisfied, in this matter at least, with the Old Age which Christ has superseded. In the kingdom we have the New Creation breaking in, incarnate in Jesus. And it is as we look at Jesus' words and deeds that we learn God's intention for his people, breaking down barriers and making true equality. Therefore women's subordination is a vestige of the Old Age which Christ has superseded." This is a strong argument and has an element of truth to it, as well as many sincere and godly advocates. However, we are walking on thin ice when we assume that we grasp the implications of the kingdom better than Paul, who was chosen and taught by Christ himself (Galatians 1:1, 11, 12), who claims Christ's authority for his words (1 Corinthians 14:37), and who invariably shows himself to be Jesus' best interpreter.

Paul speaks of women in the church in exactly the same way Jesus speaks of marriage. Asked about divorce and the Law (Matthew 19:1-12), Jesus goes back to a time before the Law—to the original creation—and bases his words on God's original intention. Thus the Old Age/New Age argument is an oversimplification. For Jesus and Paul there are *three* ages: Creation, Old Age, New Age. Satan enticed man to rebel and disrupt the perfect creation, thus bringing on the Old Age. When God brings salvation he demonstrates his victory over Satan by both (1) restoring the defaced creation; and (2) creating a foretaste of the new heavens and earth which surpasses both the fallen world and the original creation. Thus the newness of the kingdom looks in two directions, *back* to the original creation, and *forward* to the new heavens and earth.

For marriage Jesus' kingdom means that God's original intention is attainable and Jesus' disciples can have lifelong marriages. In this way he restores what is defaced. However, Jesus' kingdom also means that marriage is not required (Matthew 19:10-12). In this way the kingdom is a foretaste of the new earth where there is no marriage (Matthew 22:23ff.).

Paul does the same thing with regard to women in the church. Women inherit the blessings of the adoption as God's children, justification, the Holy Spirit, the same as men (Galatians 3:14—4:7). Thus the kingdom is a foretaste of the resurrection age where sexual distinctions are transcended. However, because Satan disrupted God's original order the kingdom also restores God's original intention of the functional superordination of the man based on man's prior creation (1 Timothy 2:13; 1 Corinthians 11:7-12). This functional superordination, like marriage, will one day pass away. But until it does, we misunderstand the New Creation if we do not see that it looks back to Creation as well as forward to the new heavens and earth. When the Lord returns all these distinctions will pass away, but our duty in this period of waiting is to ordain men only.

Letters

Agrees with editorial

Dear Editor: Thank you much for your editorial "Rule and Exception" (January 22 issue). You expressed so clearly in simple terminology what I have tried to say so often and probably was not able to express so that people understood.

It is so obvious in life that all of us need to be accepted by others even though we fail. On those occasions we are so happy if others make an exception and accept us in spite of our fallibility.

I feel that everyone should agree with the statements you make. So often we find that as soon as we try to deal with people where we have to make an exception, others feel we are throwing all rules or absolutes to the wind. We are also being accused of neglecting the teachings of the Bible. In your article you indicate that we still hold on to these absolutes—the teachings of Scripture—but we need to be willing to work with exceptions. I agree with you that we as ambassadors must carry on God's exceptional ministry.

This is hard for us to do on a personal basis and still harder to work out together with a congregation. However, it is my desire that we be able to work at it and to help people who need our help and our support. When we do that, God will give us grace and his support.

Thank you for *The Mennonite*. I enjoy reading it and wish you God's continued blessing. *J. K. Klassen, Box 1207, Winkler, Manitoba R0G 2X0* February 12

Hope for men's openness

Dear Editor: I appreciated Paul Heidebrecht's "When Grown Men Cry" (January 29 issue). We all need to learn to accept grief as a natural process, going through each stage—shock, acceptance, constructive growth—towards maturity and health.

The article focused on men's grief at the death of a loved one. I think the principles of grieving apply to other life experiences as well: failures in relationships, career mistakes, caring for another's messed-up life, divorce, and many more.

I hope for increasing openness for men to express their happiness, pain, and other emotions. *Linda Jones, 1215 Lynn, Winfield, Kansas 67156* February 15

Marchands make contribution

Dear Editor: Your feature article on Ann Marchand (February 5 issue) was deeply appreciated. She deserves this kind of recognition and encouragement. I hope as she continues to serve the Mennonite church she will not find us too clannish.

I have known the Marchand family for more than 10 years. They have participated in living room dialogues between Catholics and Protestants for an extensive period of time. Ann's parents have made a valuable contribution in developing meaningful discussion between different religious groups. They also have been involved in different community services such as offender ministries and counseling with older people.

Richard Marchand, Ann's brother, may be remembered from the time when he participated in some discussions at the Mennonite World Conference in Wichita. Since then he has met an untimely death. Prior to being ordained as a Jesuit priest he was doing research in the theological aspects of the environment and ecology. I hope these writings may some day be published.

As I observe the Marchands I am reminded of the early Anabaptists of the 16th century. They have a unique outlook on discipleship. Even Menno Simons would possibly have welcomed such a family into his brotherhood. *Arnold Regier, 212 Pine Street, Newton, Kansas 67114*

February 19

Beside my Bible

Mary F. Heisey

Always a need to grow

Are we ever done growing? Apparently not, according to God's wonderful seed catalog, the Bible.

The High Cost of Growing, *by Joyce Landorf (Thomas Nelson, 1978, 158 pages)*

This needed book looks at the rules, lessons, and growing pains associated with the expensive process of genuine growth. It reveals how we grow through suffering, pain, obedience, belonging, differences, daily events and circumstances, doubt, and just plain continuing with life.

Joyce discloses many of the difficult growth experiences of her own life. Sensitive and generous, she bares her pain and shares her prayers.

Halfway Up the Mountain, *by David C. Morley, (Fleming H. Revell, Old Tappan, New Jersey, 1979, 155 pages)*

Another midlife crisis book, but one well worth your attention. Honest, helpful, and *so* encouraging, it makes me eager to become a middle-aged Christian.

The author, a practicing private psychiatrist and hospital physician, observes, "The midlife Christian realizes that one can never reach that level of Christian living from which he can coast into heaven." But "it is in midlife that the Christian has the greatest opportunity to demonstrate the truth of what he believes."

The Power to Become, *by Wayne McDill (Fleming H. Revell, 1979, 128 pages)*

Read John 1:12 and rejoice—God has given us the power to become! Easier read than done, isn't it? It takes a lifetime to claim that promise and seek its fulfillment. This book can help.

Ideas discussed: the question of becoming, where to begin, your self-concept, understanding God's attitude, the mystery of faith, the struggle within, coping with temptation, and preventing a power failure.

God has a purpose for each of us. He looks at things "from the viewpoint of forever."

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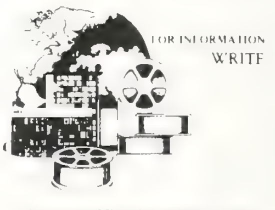

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Meditation

A race with evil

The train whistled distantly but I paid no attention, for trains on the track beside my ogging path weren't unusual. Glancing back to judge the distance between us, I decided to race the train to the next corner. Adrenalin coursed into my legs. I strained to win. The train's gathering thunder behind me suddenly broke panic inside. My competition was too great for me. It plowed ahead and I shook my head, dropped my pace, and gave up what I termed had been an unfair race anyway.

The fear inside, however, never left and I wondered why. The train hadn't known of the race, let alone cared who won. Then I remembered a friend describing his inherent fear of trains. Sometimes trains reminded him of evil, he said. Their whistles used to wake him each night as they forged past the school he attended. After a time, however, the whistles didn't pierce his ears and—within weeks—he realized he could sleep through the night uninterrupted.

Evil sneaks behind us like that. At first we hear its presence loud and clear. If we yield despite our fears, our inner ears accustom themselves to the noise and we conveniently disregard all danger, going our own way. Too late we find we cannot outrun evil—it defeats us.

We must refuse to rely on our own confidence and concentrate instead on staying within God's will, outside the fear of evil. *Adena Franz*

We don't have to stay crumbly

"I feel all crumbly," said six-year-old Eric. After a busy school day and a rushed violin lesson, all complicated by a dreary head cold, he was ready for a cuddle.

I know that feeling too. I feel all crumbly too . . . after a meeting that missed the mark; when Daddy and I disagree on discipline; when my dinner guests try to compliment on a meal which I know lacks that special "company" flavor. . . .

But fortunately, Eric, God made marvellous creatures when he created us. A hot bath, peaceful thoughts, a good night's sleep . . . and we are renewed to face the next challenge. I'm glad we don't have to stay "all crumbly." *Helen Rose Pauls*

Thanks, Sis

I always said I was thankful for good health. It never made a deep impression on me until you became sick with lupus. Sometimes I feel you overreact. After my bout this fall with hayfever, I understand the stress better.

I've gotten angry at you for not slowing down. When I was miserably overdue with Annaken I was determined not to miss any end-of-school events.

In a bold statement to you I suggested you get off your medication and eat properly. When I complained of leg pain for the fourth night in a row, Jerry suggested I diet and I was offended.

You suffer physically and emotionally. I need to tell you "thanks" for teaching me those lessons. I thank God for you. *Leann Toews*

I fueled the fire

Pumped gas into the furnaces at Buchenwald.
Its flames have lingered within us, smoldering.
Today I paid my taxes, that's all.
Signed my name and sent it away.
I've done that lots of times.
It used to make me feel good.
This time it sickened me.
I haven't killed anyone yet.
The flying furnaces haven't been launched.
Children are still playing;
The winter wheat is greening;
Nature is so beautiful.
Buchenwald seems so far away and deserted,
But I feel I killed someone today.
A little of myself has shriveled and died.
I fueled the fire.
I feel sick!

J. O. Schrag

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The simple lifestyle

"Simple life" was something our forebears talked about a lot. Their understanding of the Bible and the life of Christ encouraged them to live simply. It could be seen in clothes, homes, meetinghouses, and behavior.

Mennonites today are often hard to identify. We get the most national publicity for that body of us who drive buggies, dress differently (not necessarily simply), and resist some of the contemporary ways of business and education.

Most of us have become assimilated in the mainstream culture of the Western world. We live affluently and enjoy it.

Lifestyle became a common word in print less than a decade ago. It has become so popular that most publishers now print it without the hyphen ("life-style" is the way *Webster's* lists it).

Books, lectures, radio and TV specials, and magazines discuss it regularly. It is considered one of the key issues for the 1980s.

Can we scale down our lifestyle to get along with diminishing resources? To share more with the have-nots? Is a simpler lifestyle integral to being a follower of Jesus Christ?

Or is its discussion simply a fad? We know churches often also get caught up in fad issues (here today and gone tomorrow).

Decision editor Roger C. Palms (February 1980 issue, page 13) writes, "We want to write about simple living not because it is a current issue but because it is a serious issue; we know we are accountable to God for the way we live. To ignore this is to be guilty of the same heresy that infected the early church when, in a division of soul and body, it was implied it didn't matter what the body did so long as the soul was saved."

Is it a serious issue to you and me? Are we ready to examine our lifestyles?

A Stanford Research Institute study on lifestyles estimates over five million US citizens are practicing some new forms of voluntary simplicity. They predict this number will be 35 million by 1985.

At Bluffton (1977) our conference adopted a resolution on energy stewardship. Do you know what it said and is it important to you?

We didn't adopt any resolutions about changing personal lifestyles. Should we make a corporate decision on this?

I have the uneasy feeling that most of us are first-generation affluents. We are enjoying its benefits and haven't really bothered to examine our ways. After all, God loves "the world"—rich *and* poor, East *and* West, black *and* white. . . .

What is there to examine? Do we—in a possession-oriented, security-obsessed society—need to look again at Jesus' words, ". . . do not be anxious about tomorrow. . ." (Matthew 6:34)? Where do we get our sense of well-being *in* Christ and a sense of faithfulness *for* Christ? Possessions tend to make us immobile, and concern for security urges us up the ladder of competitive success.

My wife and I have made a few small decisions. No bigger house, even though half my books currently have to be boxed away. We buy clothes almost exclusively at clearance sales or in the warehouse outlets.

It hurts to see large homes with lavish furniture but occupied by two persons, particularly when the facilities are rarely used for fellowship.

It hurts how we schedule ourselves so tightly (ouch—that is one I can feel personally) that we rarely have time to visit the aged, relatives, sick, or even friends. Not to mention a lack of time and energy to compassionately share our faith with co-workers and neighbors who give no indication of ever having felt the love of any Christian.

Lostness and a sense of meaninglessness are obvious among poor, rich, and middle-class people. Lifestyle is not a way of "getting at" the rich or the poor. It is a way of getting at our being and our mission in life.

Most of us know we have let our lives become complicated in far too many ways. We let the clocks and schedules ruin our relationships within families and among friends. There is no time to deeply pray and seek God's face or his image in those around us.

We know Jesus' words to love the Lord with all our heart, soul, mind, and strength (Mark 12:30), and our neighbors as ourselves (12:31).

Modern technology puts us in instant touch with today's uncertain globe.

In this world, but not *of* this world (John 17), is to be our identity.

How do you and I reflect that quality?

Bernie Wiebe

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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Mennonite Marriage Encounter

Bernie Wiebe

A basic concept of ME is that your financial gift to the weekend is used to pay toward expenses for the next ME. That way when you come, your way is already paid. It is a gift to you. ME is a very special gift of couple encounter and communication made meaningful through Christ's presence and participation.

LOVE
—as
I have
loved
you

The Bluffton (1977) General Conference session adopted a resolution to promote Marriage Encounter (ME) as one way to strengthen Christian family life among us.

The East Swamp Mennonite Church, Quakertown, Pennsylvania, had already been hosting ME weekends for several years. Responses have always been encouraging.

General Conference's (GC) Commission on Education appointed Paul and Lois Unruh as a part-time staff couple to build up ME team couples and to provide overall leadership for a conference-sponsored Mennonite ME.

To date over 200 couples have participated in this Mennonite ME. Many other GC couples have participated in the Quakertown ME and in ME weekends sponsored by other denominations.

Mennonite ME has done a lot of its training with the help of Friends (Quakers) ME.

Mennonite ME weekends have been held most often in the Kansas area but there have also been encounters in Mississippi, South Dakota, Oregon, and British Columbia. Interested groups need to contact Paul and Lois Unruh, Box 347, Newton, Kansas 67114.

Couples attending ME have almost all left exciting testimonies about its meaning for their lives. Instead of explaining more about its working, I invited four couples to share their responses.

From South Dakota

"Are you going to a retreat?" "I hear these encounters are more work than recreation." "Will the encounter really help a marriage relationship?" These were some of the comments which couples made as we planned to go to the Mennonite Marriage Encounter last October at Watertown, South Dakota, at the Harmony Hill Education Center, home of the Benedictine sisters.

We would soon discover that our weekend would include all the earlier questions and far more.

We learned a new language and discovered that a weekend can begin on Tuesday afternoon and end on Thursday evening. Since the presenting couples usually start their weekends on Friday, ending on Sunday, we got used to hearing about the "weekend" we were having at Harmony Hill. We also learned that each couple went by first names (both names). For example our host couple was Jake and Lola, and the three presenting couples were Ed and Esther, Becky and Larry, and Paul and Lois.

Each session we sat together, and no sessions started until all 17 couples and four helping couples were present. If a couple was late we had more time to sing as we were waiting for one another. Usually a banner greeted us and later would be referred to in the presentations. These team couples—who desire to share their hopes, fears, strengths, and growth potential in their own marriages—give of their time to help make Marriage Encounter a gift to each of us. We were reminded again and again that they loved us, and their 12 presentations helped us to see our relationships to each other and relationship to the church of Jesus Christ.

After each presentation a question was given for each couple to write about and then discuss in dialogue privately away from the group. We were to think how these questions related to us as a couple, not in relation to our work or our children. Even the mealtimes were to be used for reflection rather than talking "shop."

We could rave about the meals and

facilities, but we later discovered that those waiting tables, serving as extra hands, were those of the Watertown area who also had experienced Marriage Encounter. We know that some from our group will want to serve as hosts or share their Marriage Encounter experience by encouraging others from our communities to have a similar experience.

Our closing worship service will long be remembered as we gave communion to each other and affirmed the banner we had seen earlier that "love is a decision." It was a decision for Jesus Christ as he accepted the cross and it is for us as we accept each other. Some of the comments shared at that closing worship were: "Even though we are experienced in love and marriage there are always areas we need to learn to communicate about." "Our love is like a tree which needs to grow." "Our three days are like Jesus spending three days and coming out alive with new hopes for our marriages and those in our congregations." *Ernest and Lila Neufeld, 509 South Juniper, Freeman, South Dakota 57029*

From Oregon
Marriage Encounter was a unique experience for us. We did more sharing and felt closer to each other than we had for many years. We were particularly impressed by the dedication and love shown by the presenting couples. We appreciated being able to enjoy this experience in the framework of our own denomination. *Jennie and Virgil Peters, Box 228, Mt. Angel, Oregon 97362*

From Minnesota
Marriage Encounter was a good experience for both of us. We tend to cover up our true feelings about life and each other with the push of what has to be done and how we ought to feel. When too many pent-up feelings overload our emotional capacity the fuses blow and we spend a whole night getting to the bottom of things. Marriage Encounter taught us to take time to be aware of each other's feelings.

We don't want to go to the opposite extreme of believing that understanding our feelings solves all our problems. Another concern we had was about some of the theology of the encounter as it conceived of God and our relation to him.

Two concepts that were very helpful were "love is a decision" and "God does not make junk." The host couples did a fantastic job of practicing these concepts by the personal and important way we were treated. *John and Carolyn Voth, Box 798, Delft, Minnesota 56124*

From Washington
Marriage Encounter was probably the most meaningful weekend we have ever spent together. To focus the major portion of the weekend on our spouse with guidance in dialogue deepened our understanding and relationship with each other. The weekend was well planned with dialogue taking place in the privacy of each couple's room at the motel. We had to experience the weekend to realize the profound impact it would have on what we thought was already a very good marriage. *Homer and Betty Andres, 6464 Vista Drive. Ferndale, Washington 98248* •

THIS WEEKEND
IS BROUGHT
TO YOU BY
GOD'S SON

Anne and Henry Penner, Mankato, Minnesota, enjoyed the ME weekend in South Dakota.

John and Martha Hofer, Bridgewater, South Dakota, share some personal reflections with each other during the ME in South Dakota.

Kenneth L. Gibble

CHRISTIAN MARRIAGE—A SUBVERSIVE ACTIVITY?

"Christian marriage has a future, one that cuts to the core of our shallow, selfish, hedonistic culture. In a world gone crazy with its own self-delusions and falsehood, Christian marriage has become a subversive activity" (William H. Willimon).

This writer notes that in the 1960s the institution of marriage came under attack. The spotlight was turned on the hypocrisy and boredom of many marriages. It became evident many people were continuing to live in destructive marriages for reasons of financial security or convenience or fear of what people would think. Many of these criticisms were valid.

The result was a rejection of marriage by many—especially the young. They ridiculed the marriage license as a meaningless scrap of paper. They opted for various forms of cohabitation summarized by the popular phrase "living together."

The press was quick to label this turn of events as "radical," a "revolution." That was incorrect. The word *radical* means "to cut to the root." But the attack on marriage did not cut to the root of the issue at all. It merely accentuated and perpetuated the worst elements of contemporary life.

One such element is the idea of instant gratification. We are led to believe we can have whatever we want right away—from instant coffee to instant sex. The pursuit of pleasure, companionship, and sexual joy for their own sake is hardly a revolutionary act against society. Another of the inhumane values reinforced by the revolt against marriage is that of expendability. Ours is a consumption-oriented society. Our economy is geared to a throw-it-away mentality. And so we may think to ourselves: "If this relationship begins to be a problem, I can just move on to the next one." Like products we buy in the store, people become disposable.

Thus the "revolution" against marriage was not revolutionary at all. It merely carried selfish human impulses to their logical conclusion. So we seem to be at an impasse. The marriage system in our culture does not work. The alternatives to marriage are no better. What are we to do?

There is another option open to us—the biblical concept of marriage. In Genesis 2 we read how God takes a part of the man to make the woman. When the man sees what God has produced from that missing part of him, he exclaims, "This at last is bone of my bones and flesh of my flesh." It is an unforgettable moment we all experience—the startling recognition that we are incomplete in ourselves. We need relationships to be completed persons. In a literal as well as figurative sense we are made for each other.

Although Genesis explains how and why it is we need each other it says nothing about how the relationship between a man and a woman should proceed after they come together. The ancient Hebrew pattern of family life, in fact, was a patriarchal one in which the male was the dominant figure. He could have several wives if he chose. He could divorce his wife at will. She was his property.

It is only with the New Testament that the marriage relationship takes on a revolutionary character. The marriage bond is not to be treated lightly. Jesus said. He who divorces his wife simply because she no longer pleases him is doing a sinful thing, no matter what the law of Moses says. A woman is not property; she is a person.

Jesus was talking about permanence, about commitment for keeps. A relationship can never achieve its ultimate possibility when the quality of permanence is absent. When a woman and a man know that both are committed to a permanent relationship they can at last be free to be themselves. They need no longer fear that an argument might end the whole thing. Or that when the other person walks out and slams the door he or she will not come back. Commitment to a lasting relationship brings a sense of security and openness not otherwise possible.

A second quality of Christian marriage is mutuality. We find a description of it in Ephesians 5. It is interesting to me that when I have heard this passage quoted in recent years it has nearly always been done by someone who wishes to defend the idea of male dominance. And the words they quote are these: "Let wives . . . be subject in everything to their husbands" (5:24b). By focusing on that phrase they miss completely the thrust of this passage, which is nothing less than astounding in its description of Christian marriage.

The passage begins: "Be subject to one another out of reverence to Christ" (5:21). Notice: be subject *to one another*. No longer just the wife to the husband, but now in Christ the husband to the

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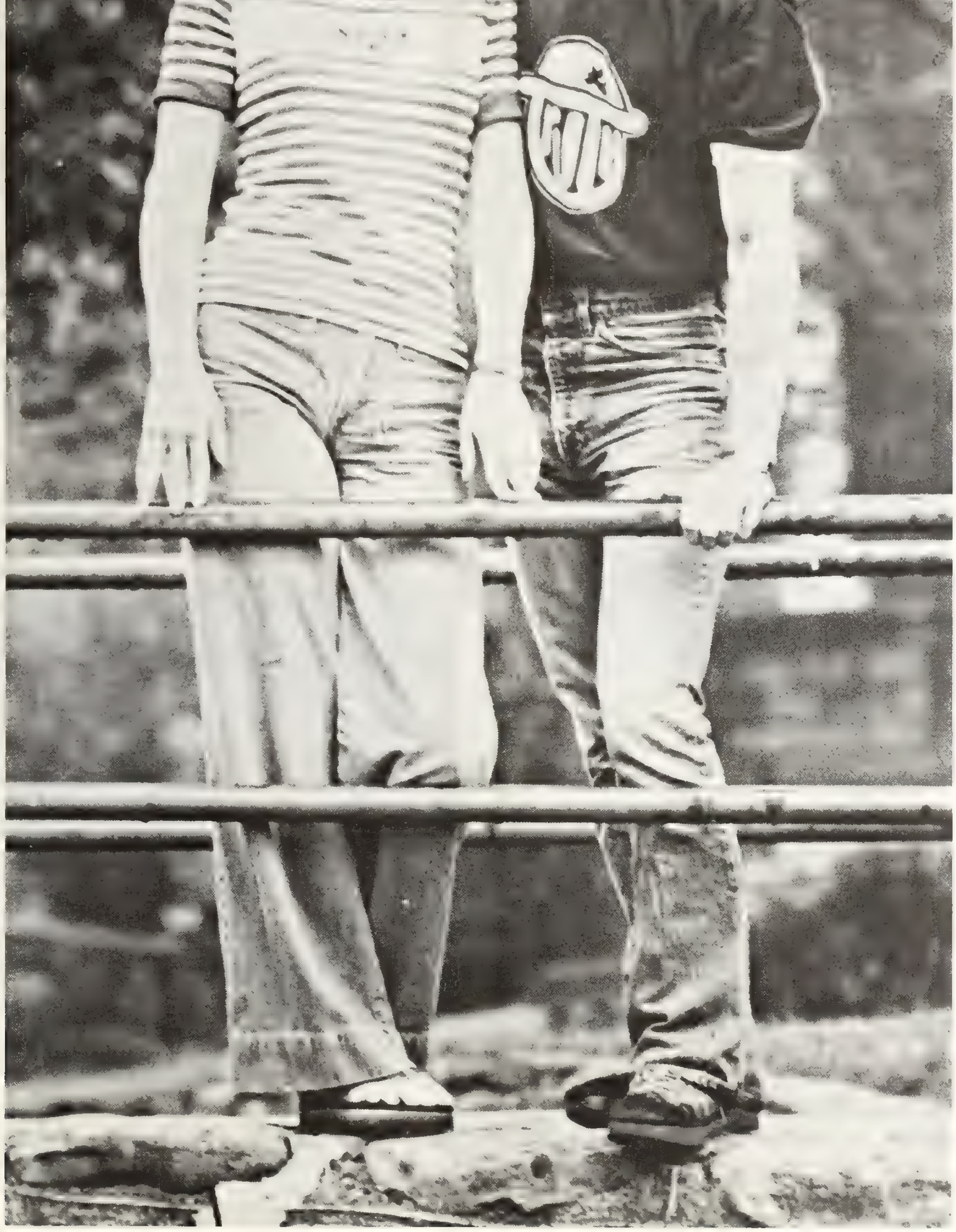
"A relationship can never achieve its ultimate possibility when the quality of permanence is absent. When a woman and a man know that both are committed to a permanent relationship, they can at last be free to be themselves."



wife as well. The marriage relationship is to be one of *mutual* subjection. And the headship of the husband becomes a parallel to Christ's relationship with the church.

"For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Savior. As the church is subject to Christ (and only now do we come to the familiar phrase) so let wives also be subject in everything to their husbands. Husbands, love your wives, as Christ loved the church and gave himself for her . . ." (5:21-25).

What many people overlook in this passage is the parallel between Christ and the church on the one hand and the husband and the wife on the other. Christ gave himself up for the church. The view Jesus had of his own authority was far different from the common understanding. "Whoever would be first among you," he said, "must be slave of all" (Mark 10:44).

Husbands and wives are called to mutual subjection. That's not a very popular idea. All too many marriages are characterized by a constant power struggle, with each partner trying to exert control over the other. But marriage in Christ calls for an end to self-centeredness, to an insistence on having things "my way."

Christian marriage. Yes, it is out of step with the popular notion of what married life is in our culture. In a world where everything and everybody seem expendable, where intimacy is confused with sexual adventure, where people believe that what they *want* to do is what they *should* do—in such a world Christian marriage *is* a subversive, revolutionary activity—as revolutionary as the love of God in Jesus Christ. •

News

Can war be abolished?

About 100 registrants from the historic peace churches (Friends, Church of the Brethren, and Mennonite) came to the University Friends Church in Wichita, Kansas, March 8 to ponder the question, Can war be abolished?

John Howard Yoder, professor of theology at Associated Mennonite Biblical Seminaries (Elkhart, Indiana) and Notre Dame University (South Bend, Indiana), gave the major address, "The Believers' Church and the Arms Race."

Yoder said the term "system" cannot be applied in general to today's complex world in the way the New Testament uses the word. But, he said, in the context of the arms race "the apocalyptic language of dragons and angels and the sky falling down . . . is a better description of what we are up against than the more sober formulae to which the liberals are trying to reduce it."

In outlining what it means to be a believing community Yoder noted that solidarity has been a common response of the believers' church to a conflict with the system. But regarding the global arms race, he said, "we haven't really tried solidarity. We don't really know it wouldn't work."

Yoder went on in his talk to point out the reactionary quality of the believers' church, which often makes its position appear negative and abnormal. "The believers' church position," he said, "should be expected to be a rational, factual realism about the arms race. It's the other positions that are irrational, unbalanced, and compulsive!" We can critique certain systems without leaving our reason behind, he said. "Thinking that the way the CIA and the FBI work is a good way to manage a society is not simply unbalanced, but structurally crazy."

In pointing out the need for self-criticism Yoder observed that Mennonites find it difficult to speak against the powers because they usually speak from a position of privilege. As an example he noted the selectivity of Mennonite migration patterns. "There is no more politically important gesture of loyalty than to migrate selectively into a place where you have it better. Our grandfathers told themselves that they were not being political, but they did so by going to the places where they were better off," he said. They generally went to places where the authority patterns of the host government were hierarchical.

What this means, he said, is that we cannot talk back to the authorities about their evil while we are couched under their wing.

He concluded by saying, "Part of what it means to be the believers' church is to believe that there are answers that we don't have yet, and that we get them . . . by working together at specimens, symbols, celebration, studies that say what we can say, even though we know that we don't yet know it."

Following his talk the participants divided into small groups to tackle questions related to the abolition of the war system.

A unanimity arose out of the small groups that peace is the norm and that we've often taken too defeatist a stance toward the abolition of war. But the tension remained that if war is to be abolished it will require a power beyond human ability. Therefore, it was stated, Christ's followers should work for peace, realizing that their work by itself will not bring about the desired result.

In responding to the question of how congregations might work to abolish the war system the groups shared various ideas, but an element of frustration was evident. Most felt little support from their congregations. One suggestion was to teach children since the adults won't listen. Another person asked, "Is it Christian to scream?"

In the final plenary session, after lengthy discussion, a statement was drawn up to express the group's common goal of seeking "in faith to abolish the war system which has engulfed humankind throughout historical memory."

The statement ends with questions addressed to congregations of the historic peace churches:

—is any part of our family income received from defense-related industries or their common stock?

—is our retirement security placed in pension funds which invest in "national security" industries?

—in what ways do we benefit from an economic system which accepts injustice as good business?

—have we recognized that while we lament the arms race we continue to pay for it through our taxes?

—have we developed communities of support to sustain us in our personal disciplines and witness of peacemaking?

—have we made efforts to learn about processes of congregational disciplining with regard to militarism and war? *Gordon Houser*

Individual, inter-Mennonite emphases highlight Ontario conference

Delegates to this year's Conference of United Mennonite Churches of Ontario (UMCO) sessions were challenged to fulfill their ministry at individual and congregational levels, in addition to their work as a conference. The gathering was held at the Bethany Mennonite Church in Virgil, February 22-24.

Guest speaker Hubert Schwartzentruber, outreach ministries worker in Toronto for Mennonite Board of Missions, urged his listeners to "take another look at the many, many people around us who have substantial needs." He stressed that the poor of our society include those who are living beyond their means as well as those who face pressures because of a lack of friends or resources.

"The rich can be defined as those who experience shalom. The message that we bring is really very simple—we love because God has loved us," he said.

Schwartzentruber concluded that to fulfill one's ministry a Christian must be willing to perform the smaller, more individual tasks required to communicate God's love to the people of our society and beyond.

Winifred Soong, pastor of the Chinese Mennonite Church, presents his report.

Conference business sessions focused primarily on the needs of post-secondary students and the continuing discussion about more complete cooperation among the three Mennonite conferences in Ontario. A budget of approximately $172,000 was accepted for the support of 22 different projects.

Delegates approved the proposed transfer of the UMCO student services ministry in Ontario to the Inter-Mennonite Board of Congregational Resources. IBCR is an arm of the Inter-Mennonite Conference (IMC) of Ontario. Under the new arrangement the three constituent conferences of IMC would share the same full-time student services worker.

New guidelines for the hiring and evaluation of conference personnel were also adopted.

The Associated Mennonite Biblical Seminaries (Elkhart, Indiana) received a strong vote of confidence through the approval of two recommendations: (1) that the conference undertake a six dollar per member levy for current seminary expansion, and (2) that the conference offer bursaries to students from member churches who wish to attend seminary to an annual maximum of $1,000 per single student and $2,000 per couple.

The proposed amalgamation of the United Mennonite Conference, the Mennonite Conference of Ontario, and the Western Ontario Mennonite Conference to form the Inter-Mennonite Conference of Ontario received considerable attention both during and between sessions. It was agreed to study the proposal at the congregational level and to bring the results of these discussions to a United Mennonite study conference at Waterloo on April 12.

While this consideration and the transfer of student services to IBCR were approved, delegates defeated a resolution in which the conference executive was encouraged to explore the possibility of hiring a joint conference minister cooperatively with the other Mennonite conferences of Ontario.

Affirmations were given concerning the emergence of two fellowships from within the bounds of UMCO's work. The Toronto Chinese Mennonite Church and workers at Hamilton's Welcome Inn both reported attendances of approximately 25 people at their worship services on a regular basis.

Final resolutions at the conference included a call to support initiatives which would promote Canadian unity, especially unity between French and English cultures and unity between eastern and western Canada. *Mennonite Reporter's* recent appointment of a western staff writer was cited as a good example of the latter. *Larry Cornies*

Herald Press Herald Press Herald Press

Recommended Reading

River of Glass
by Wilfred Martens

"A realistic, at times lyrical novel of a Mennonite family whose members feel they must escape from Russia because communism makes the life they want to live impossible. They run across Asia to China, and in their daring attempt at escape, they discover the deepest pain of all: family separation."—from Rudy Wiebe, noted Canadian novelist
Paper $6.95, in Canada $8.05

And Then Comes the End
by David Ewert

"This significant book has rendered a yeomen's service to the church. . . . The careful scholarship demonstrated in this book is an achievement of distinction in contemporary literature on eschatology. . . . I sincerely believe that this volume will enrich the faith of a broad range of Christians and enhance our sense of mission 'to occupy until He comes.' "—Myron S. Augsburger
Paper $6.95, in Canada $8.05

Perceptions of Apartheid
by Ernie Regehr

"An indispensable book to understanding the struggle for justice and fundamental rights in South Africa. . . . An excellent historical perspective to the development of the apartheid and its political, social, educational, and religious ramifications."—Chester J. Jump, Jr., Executive Director International Ministries for American Baptist Churches, U.S.A.
Paper, $7.95

The Upside-down Kingdom
by Donald B. Kraybill

"Tends to shake up our comfortable understandings and sends us back to the Gospels for a fresh understanding of the teachings of Jesus as it applies to our daily life. . . . Adds a dimension which makes this work a welcome contribution to the small but growing body of books which calls the people of God to look again at the Scriptures and to examine their way of life."—*Eternity* magazine.
Paper $5.95, in Canada $6.90

New Visitation Pamphlet!

Why Suffering?
by Paul W. Nisly

Responds biblically and realistically to the question of human suffering. A 16-page message that offers comfort—and healing—to those who have been taught that all suffering is fundamentally unnecessary, but who still continue to experience it.
Paper $ .50, in Canada $ .60
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NEED SUMMER MEETING FACILITIES?

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For information about facilities and rates contact: Karl Swartz, Director of Summer Conferences, Bethel College, North Newton, KS 67117; (316) 283-2500.

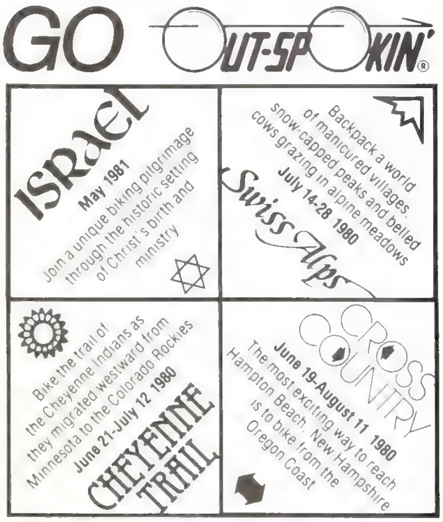
The MCC (Canada) annual meeting gave approval to a proposal by overseas services to centralize the importing and distribution of self-help crafts in Canada. The Canadian self-help program will be phased in gradually. Initially a self-help director for Canada will be appointed. This person would be available as a resource to improve marketing, deal with problems of pricing and distribution. It is assumed that centralized ordering and warehousing will follow as a natural sequence.

"Cremation now accounts for an unprecedented 50 percent of the dead (in Marin County, California) as compared with a paltry 8.5 percent for the nation as a whole," writes Jessica Mitford ("Bake and Shake," *New York*, January 21). One California phenomenon is "the recent proliferation of commercial direct-cremation enterprises—'burn and scatter' or 'bake and shake,' as the conventional funeral directors call them—which bypass the undertaker altogether.

Bethel College students attend peace teach-in

North Newton, Kansas—A "peace teach-in" held on the Bethel College campus March 5 was largely attended by students. Robert Hull (left), secretary for peace and social concerns for the Commission on Home Ministries of the General Conference, and Duane Friesen (right), Bethel College Bible professor, are shown leading a discussion about theological/ethical decisions and the draft.

peace
teach-in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West Coast MCC cosponsors workshop on tax resistance

Mennonites in Seattle recently joined others interested in tax resistance at a Saturday morning workshop, February 23.

Sponsored by the Fellowship of Reconciliation (FOR) and West Coast Mennonite Central Committee, the meeting was planned as a "first annual" event to establish a community of support for those who feel a call to or already protest military spending.

More than 70 persons crowded into a sunny classroom on the Seattle University campus to share experiences.

"We were surprised and pleased at the turnout," commented Tim Mierau, World Peace Tax Fund representative for MCC. Tim, a member of the South Seattle Mennonite Church, supports himself as a carpenter two days a week so he can volunteer with FOR. He was on the planning committee for this conference and presented an overview of potential legal approaches to channeling funds, such as the World Peace Tax Fund or the Transfer Amendment. But while working for these how can we keep our money from being used to build more nuclear weapons?

Local tax resisters told their stories.

Gray-haired Helen, a Friend, donates the amount of her military tax to organizations working on justice. Diane works at a state institution for the mentally retarded and realized that military taxes take money away from human needs.

All hope for a mass movement by citizens but stressed the consistent commitment necessary. They write letters of explanation to the Internal Revenue Service, editors of newspapers, their churches, members of Congress, the President. They educate employers and bank officials of the possibility of their wages being garnisheed or a lien put on an account.

The IRS is sensitive to "principled tax refusal," said Irwin Hagenauer, retired social worker who now serves as volunteer resource person to those who would refuse war tax. He gives advice on every method, from W-4 exemptions to war-crime deductions. *Peggy Newcomer*

The Mennonite, WM Edition

APRIL -
MAY 1980

Window to Mission

the open window

Christ, the Light of the world, came to earth, was killed on the cross, and arose Easter morning to heal our wounds—our sin-filled lives. He did all this to make more whole.

That Light of the world is much like a laser beam. A laser beam is different from t light of the sun or ordinary light bulbs. It amplifies or strengthens light. It focuses or in one direction. Surgeons use the laser beam to remove diseased body tissues. E specialists use the laser to correct retinal detachment by "welding" the loose retina place.

Healing of wounds to our emotions and memories, our very core, can be an eternal long process without the amplified, direct, special welding and healing of Christ's ligh He can often transmit this healing love through other persons who will help us to open and receptive. They help us to focus on the diseased areas in our lives so that th can be removed and healed. They celebrate with us in our newfound wholeness Christ.

As you read this issue of *Window to Mission* let us experience together the deep pa involved in facing the decision of whether to have an abortion and the loneline afterwards, as in "A Letter to You." Let's experience the grief process and healir needed as in "It Takes a Moon to Heal." Let's be challenged to look inward at our ow need for healing, and also to think about ways to help others be healed as we rea "Healing of Memories."

Through it all may Christ's light and love become more and more warm and real your pilgrimage toward wholeness.

—Jeannie Ze

COVER

As we minister to others, God's love can flow through us to help heal others' hurt When we are God's channel of love, we are blessed in return.

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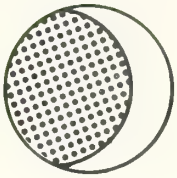
It Takes a Moon to Heal

Myron C. Madden



I WANT TO TALK about mental and emotional pain. Modern medicine can deaden physical pain with one of its many sophisticated pain killers. But loss can bring grief and torture. What remedy is there for that?

Loss of Control. The society we live in puts great value on not losing control of emotions and feelings. Extreme pain represents a threat to our ability to be in control. The medical profession bolsters up the physical side admirably. Increasingly we have come to depend on the doctor to take care of all pain, both physical and emotional. Hence we look for a "shot" in grief, a prescription for depression, and a depressant where we are sleepless. We want all the help we can get to *stay in control.*

In a real sense we don't want to return to childhood, to be "cry babies" and lose our dignity and respect. We want to stay on top and show that we can manage. But in not wanting our dependency to show too much, we are often in danger of becoming dependent on whatever helps us hide or conceal our dependency—drugs in particular.

Anxiety and Pain. Often we anticipate the possibility of pain, and we are anxious about how we will handle it. I used to fear the dentists for this reason. It struck me one day that the dentist was hardly ever on the nerve when he was drilling a tooth. The greatest problem was my anxiety that he would strike a nerve. There was no difference between his being *on* a nerve or not on it when I was full of anxiety over when he would get to the nerve. After making that distinction, I got rid of my anxiety and never took any more anesthetic for the process.

This principle applies to all pain: anxiety over the possibility of pain spreads pain from the future to the present. Anxiety can fill all our time with pain.

The Inside Pain. Most of us carry a deep repression of some past pain with a resolve or a vow that we will avoid feeling that same pain again. We have a saying, "The burned child fears fire." A child learns from the pain of a burn that fire is to be avoided. Since we learn so well from pain, punishment was likely conceived as a way to instruct or warn. Back now to the pain we take to ourselves and bury within us.

Some pain cannot be shed or pushed away. This is the pain of intense loss or grief. We don't want to let go of what we have lost; the only choice left in holding to our loss is that we also keep the pain. So we enclose it and try to grow a defense around it so it will not erupt and make us lose control. If this internal burying ground comes in our early childhood years, we usually forget where the gravemarkers are, or even what the "corpse" was. We just tend to live in the fear that unless we are very careful, something will come forth that is big and unmanageable.

The Pain in Loss and Grief. We all carry some painful losses. Some of them are general; others are unique and particular to us. For example, a general loss we all have is the loss of childhood and innocence. Humpty Dumpty is a classical picture of how the big, mysterious world of childhood is shattered by adult reality, and we can't get it back. The midnight hour strikes, or like Adam, we can't return to the Garden of Eden. In the words of Thomas Wolfe, "You can't go home again."

To be sure, we sweeten the pain with music, the nostalgia of the family album, a trip to the old home place, or we clutch some relic of the past that reminds us of what or whom we once held dear, but no longer have. This is a favorite theme of music, art, and literature.

Add the personal losses to the general loss of childhood and we are usually in no mood to face new losses as adults. We don't want to walk back into the area of pain that we have brought under control. New pains stir up the old ones. Yet there are losses in our changing, convulsing, decaying world. The decades pass and our time is fleeting: birthdays become our reminders. Accidents take something away even more swiftly. They mutilate or scar, or they take someone we love. Disease threatens our bodies and surgery may be necessary to remove limb, tissue, or organs. There is physical pain in these losses, but that is only a minor part of the total suffering we have in losing a part of the body that we have nurtured and loved. Sometimes there is as much grief and pain in losing a member of the body as in losing a member of our family. There is the same kind of pain. Either one reminds us of change and decay.

Another loss comes in broken relationships. We have difficulty facing the pain of failure, or of loving someone who doesn't return the love. A relationship comes to an end, but we don't know how to end it. Divorce becomes a shattering blow to everyone involved, and there is pain.

Dealing with the Pain. There are several ways we go about coping with unbearable pain. We *deny* it, we *bury* it, or we *share* it and allow others to help heal us.

In denying our pain and loss, we may back away and redirect our lives to the past before the blow occurred. A mother, in telling me of the events around the loss of her daughter in an auto accident some six months before, started by saying, "Last Sunday." She then corrected herself, "I don't mean last Sunday; I mean the Sunday before the wreck." She was "back there" before it all happened. She kept on going back and making last-minute changes to help her daughter avoid the crash that killed her.

In another way we deny our loss by not allowing ourselves to go through the pain. We hold back from the pain to keep it from being true. In telling a daughter she must accept her father's death and give him up, she questioned, "Are you

We usually do the best we can in trying to cope with grief and mortality. It hurts to be mortal. Can we let it hurt until God touches the pain?. . . The comfort of the Spirit is not available to keep us from hurting, but is present to heal us in our hurting.

Anxiety over the possibility of pain spreads pain from the future to the present. Anxiety can fill all our time with pain.

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telling me I have to forget him?" That is so often what people *feel*: to grieve and accept leaves the fear they may not be true to the memory of a loved one. Keeping a room intact as it was when a loved one was alive becomes a denial.

The act of burying the pain inside our feelings is a way of avoiding the fact of our loss. In this way we keep the dead alive with our tears and sorrow. But we can't end the pain this way. We keep going around it, but don't go through it. The committal is a beautiful part of any funeral if we take it seriously. It says that we place the body in the grave and commit the one we lost to the care and keeping of God who alone can raise the dead.

Since we are all acquainted with grief, there are nearly always other persons who come to attend us in our loss and help us with our mourning. They are there to allow us to lose control and let our pain come through. They will let us be children again, or act insane for a time or do whatever our feelings need to do.

Death and loss are very painful, but this can be a gift—if we *wait*. Nature and spirit work to heal body tissue. As nature is renewed by death, so God has given us His Spirit to bring new creation out of the vacuum and nothingness we feel in grief. Jesus said, "I will not leave you comfortless." So I take it as a great promise that God can still create "out of nothing" as He did in the original creation.

We may have to give up what we are holding and clutching as a reminder of the past. With one forty-year-old I have known, it was a little toy; with another, it was a watch; for another, a pair of shoes. It can be anything we keep on the outside that renews the pain inside. The past must be given up if we are going to have God's gift of the now.

It is especially difficult to give up something we never had. One man said to me, "After ten years, I just don't know how I can give up my father because he never told me he loved me." A woman, taking care of her father in a terminal illness, said, "I just wish he could live long enough to understand that the love he gave my oldest sister was never appreciated." What she really wanted was that he appreciate her (the youngest daughter) which he had not done. It's harder to turn loose when the love was not given freely or openly. It's harder to say good-bye when trouble is brewing. There is much more guilt mixed with grief where things went badly. One is left with a self-indictment that says, "Why didn't I love better, more often?"

It Takes a Moon to Heal. The time for grief in the Bible was thirty days—the time the Children of Israel mourned for Moses and Aaron. There's nothing magic about thirty days, but we often try to rush the process of loss and it will not be rushed. Healing takes place in time.

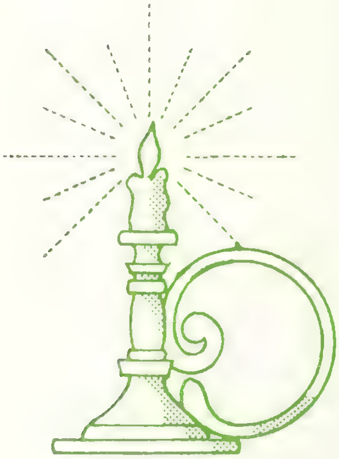
When we invest ourselves and our love into another life, there is always the possibility that we will outlive that person. That doesn't mean our life must end when we lose the person most dear to us. It can mean our end of meaningful life if we choose to hold on and deny the pain or bury the pain.

Our healing can only take place as we take back the investment of self that was stored in the one we lost. It can't remain with the dead (or with the one who no longer gives to us). In the loss we are free to pick up the fragments and gradually re-invest in other persons and things.

The loss itself is shattering to the core of our being and it erupts with all the pain we hold inside us. And that is all right. We lose control—we cry and scream and hurt until we can't stand it. We need friends to hold up our sagging corners to let us go *through* the pain. With their help we can let the pain hurt all it will. The body and the spirit can hurt only so long before healing begins. But just as an infection continues so long as the core remains, so grief can go on for months or years until the core is emptied.

When we face the pain squarely and let it hurt, we will find the natural and spiritual resources to heal us in the cycle of a moon. But if it takes more than a moon, that's all right. We usually do the best we can in trying to cope with grief and mortality. It hurts to be mortal. Can we let it hurt until God touches the pain? Or must we get some relief? If we can't take it, we may have to look for medication or some diversion to break the loneliness or the fear. If many moons have passed and we are still in the feelings of loss and grief, then we need to be kind to ourselves and extend the time, taking all we need to work through to a solution. The comfort of the Spirit is not available to keep us *from* hurting, but is present to heal us *in* our hurting.

The Light



Margot Fieguth

There was a Light,
walking this earth.
It's light was so pure and bright
that the other lights were jealous.
Some of the simple lights realized
that this Light must be special,
so they followed it.
The jealous lights tried to trick the Light
to give up its brightness.
To no avail.
Then they plotted to extinguish the Light,
afraid that it was showing up their own dark spots.
They were jealous.
They blew out the Light.
The Light flickered and went out
for a brief spell
only to burn again with renewed brightness,
that none could touch.

PROGRAM 5 Healing of Memories

Dotty Janzen

FOR SEVERAL WEEKS five of us women had been planning our "retreat." We heard of a renewal conference in a distant state and planned to drive there and use the conference to facilitate a sharing time among ourselves.

We all needed a time apart for reflection and refreshment. We decided to use the long hours of driving to share our life stories with each other, since we were only acquainted with the here and now of one another's lives.

One of the women told us of her struggle for meaning and identity, of an emotionally starved childhood, and years of counseling, both secular and pastoral. She was bright and gifted, but had wounds that kept her from functioning as she wanted to. There was something wrong that willpower, intelligence, and being a deeply committed Christian did not help.

She concluded her story with the remark, "... there are areas of my life that no psychiatrist, pastor, or counselor has ever been able to heal. I'll just have to live with this crippling the rest of my life."

We all wept with her. Somehow in that poignant moment I felt deeply impressed by the Spirit of God to be his channel to help her. "God does not want you to be crippled the rest of your life," I responded.

The certainty with which I spoke surprised even myself. I had been immersing myself in books, tapes, and workshops on the subject of inner healing or healing of the memories. I had also experienced much inner healing myself and knew something of the release and integration that had resulted. But being called to minister this to someone else seemed frightening.

The conference opened with a praise service. As we sang a closing song about God's love and ability to touch our lives and release us from bondage, I again had that same deep impression that had come to me in the car.

How does one communicate to others the nudging of the Holy Spirit, the certainty that God has spoken something clearly? To confirm God's speaking to me, and to minister to my friend, I reached out and put my arm around her. This was highly unusual for both of us, but she reported later that it filled her with hope and faith that perhaps it was possible that God could heal her.

The next day we went off alone. My own preparation had been one of prayer in which I simply became willing again before God to be a wide-open channel through which his healing love and grace could flow toward my friend.

"Tell me about any hurtful incident you can remember in the first five years of your life, even those that may not seem very big or important," I began. She told me many little incidents. Many of them had to do with just wishing that her parents would hold and cuddle her, read to her, and sing or play with her. Their life was filled with much hard farm work to do, and they felt life was not for foolishness.

She had forgotten how much she had missed this warmth and love. She began to weep as she saw the connection between this deprivation and her present ache for affection and cherishing by her husband and friends.

I then suggested that Jesus could go back to that childhood farm with us and make up what was missing. Measuring time chronologically is our human way of talking about time, but God, by his nature, is not limited by space and time. He can go backwards as well as forwards into our experience.

So together we invited Jesus to go back to that period of her life. I gathered up all the incidents from her preschool years and one by one we faced them together, imagining Jesus right there to love, care, understand, and to help her forgive her parents for not meeting her needs. We asked Jesus to fill the gap between the love she needed and the love she received.

I also prayed using word pictures, imagining Jesus holding her, playing with her, cherishing her, and understanding her parents with the burden of work they felt. We also took time just to be quiet and rest in God's love for her. Many things were painful, and so there were tears. Sometimes I held her to allow God's love to be ministered to her through me.

After four hours of working this way through various periods of her life, we were exhausted and yet rejoicing at the release that she had experienced. It was as if there was a deep draining of the poison of past hurts and resentments. Now there was room for the present.

Not all of my friend's wounds were dealt with in that four-hour session. She, like all of us, is still in the process of being made more whole. But that time of sharing and praying was a peak experience in her pilgrimage. She became able to set goals and began to minister to others in very caring and effective ways.

> *We can be deeply sensitive, caring healers of others when we minister to them with the scars of our own wounds.*

She has learned the giftedness of growth through pain. When it is possible to look back on the hurts, guilt, angers, fears, and rejections of the past and thank God for how they have helped one grow, rather than being fettered by them in the present, to that degree healing has taken place.

Henri Nouwen, in his book *The Wounded Healer*, comments that we can be deeply sensitive, caring healers of others when we minister to them with the scars of our own wounds. Ministering to others with open wounds is ineffective. Healed scars are no longer painful and so they remind us of the inner healing that has taken place.

What is inner healing? Is it a new fad? Is it biblical?

The mandate to heal and set persons free from any kind of captivity is clear in the New Testament. We have used Jesus' jubilee statement in Luke 4 as documentation in working to free persons from injustices in society, and rightly so. That same statement can also be instructive for setting persons free from oppressions and captivities within their own experience.

One-fifth of the four Gospel accounts consists of healing stories. Jesus passed on his threefold ministry of preaching, teaching, and healing. Healing is a broad topic covering everything from healing the brokenness of society to physical healing of individuals.

Inner healing, a specific kind of healing, has become more focused in recent years. This has come about as a result of the work of behavioral scientists, especially Dr. Karl Jung, combined with an interest in holistic medicine, viewing salvation as wholeness, and a new awareness of the power of the Holy Spirit.

Some persons such as Agnes Sanford, Ruth Carter Stapleton, and others have worked with this aspect of healing and have written about their experiences. All of this has been helpful.

In a nutshell, what is meant by inner healing is simply being totally honest about our feelings in very specific situations in our past, present, and future, and applying the resources of the gospel to these very specific situations.

Inner healing is effective because the redemptive activity of Jesus Christ is applied to each situation very intentionally. It depends upon the activity of the Holy Spirit to bring to mind incidents buried in the recesses of our minds. It is God's love, usually ministered by others, which accomplishes the healing.

Steps in inner healing

There are three steps in inner healing. The first step is *telling Christ how I feel.* We may have denied our real feelings for years, or refused to call them by name. It is important to face them head-on.

Some questions that can be asked to help pinpoint these feelings are: What do I wish had happened differently in my life? Whom am I blaming for things going badly? Who are the people I fear, avoid, judge harshly, tune out, or neglect? What situations trigger guilt, anger, fear, or rejection? Is there a pattern to them? Can I think of anything in my past which may have initiated this feeling? For whose success is it hardest to thank God? When in my life was I hurt? What do I fear in the future?

The second step is *getting in touch with how Christ would react in the situation.* When did he feel like I feel? When was he hurt, blamed, afraid, rejected? It is helpful to read Scripture that is pertinent at this point. Imagine Jesus entering your situation to heal you or another. What would he do?

The third step is to *live out what you learned in step two.* If in your creative imagination you see Jesus forgiving someone and loving you, then your next job is to take action to forgive this person and accept the love of Jesus. Perhaps you will be called to confess some behavior yourself, or to lay down bitterness.

This step is the most difficult because many persons are not ready to pay the price of being whole, or else they don't want to get well.

Inner healing brings inward reconciliation, integration, peace, and love in interpersonal relationships.

Qualifications and hints for helping

A list of qualifications and helpful hints for helping others with hurts might include:

1. Avoid a spirit of judgmentalism. It is not helpful to say, "You shouldn't feel that way," or "I know just how you feel; it was just like when I . . ." This robs the person of having unique feelings exposed and accepted.

2. Be at home with your own feelings

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so that you can help another person face his or hers—especially anger or guilt.

3. Have two ears and a warm, loving heart that can listen to words, but can also "hear" with the heart. Watch the body language and facial expressions of the other person.

4. Be a person of prayer and feel comfortable praying with another. Prayers don't need to be fancy, and there is no special formula to learn. Praying with word pictures (visualization) is a powerful way of making the love of Jesus real.

5. Love is communicated by touch. Use it in appropriate ways. Jesus often ministered to others with touch.

Steps in healing

Dennis and Matthew Linn, two Catholic priests, have written an extremely helpful book entitled *Healing Life's Hurts* (Paulist, 1978). They suggest that the process of healing a memory follows the same steps observed by Kubler-Ross in the process of physical dying.

The five stages are: *denial*, in which I don't admit that I am hurt or hold a grudge; *anger*, in which I blame others for hurting me; *bargaining*, in which I set up conditions to be fulfilled before I am ready to forgive; *depression*, in which I blame myself for being destroyed by hurt; and finally *acceptance*, in which I look forward to the growth that will come from the hurt.

It is helpful to recognize this process lest we think of this kind of healing as a magic formula. Sometimes it takes a long time to work through to healing. At other times the steps may follow so closely on one another that it seems instantaneous. However, when we pray for another in this way there is almost always at least a small measure of progress.

Ministering to others for healing sensitizes us to the areas in our own lives that need to be more whole, and so we never arrive. We are always on the way ourselves. This saves us from an arrogant and prideful spirit as we help others.

Suffering is our calling as kingdom citizens. Helping ourselves and others to become more "put-together" will free us to suffer for the right reasons. Inner healing brings inward reconciliation, integration, peace, and love in interpersonal relationships.

When our lives are in order we have the energy to immerse ourselves in the wider concerns of bringing healing to the broken structures of our society.

Program "How-To" Ideas

1. Get Dennis and Matthew Linn's book *Healing Life's Hurts* (Paulist Press, 1978) and read it carefully to help put the lesson in context. The appendix includes many exercises and ideas for groups and individuals. Choose several that are best suited to your situation and group.

2. For devotions use the hymn and meditation suggested in the 1979-80 Devotional Packet available from the WM Office, 722 Main, Newton, Kansas.

3. Other helpful books are: *Inner Healing, God's Great Assurance* by Theodore Dobson (Paulist Press, 1978); *Healing* by Francis MacNutt (Notre Dame: Ave Maria, 1974); *Inner Healing, Ministering to the Human Spirit Through Power of Prayer* by Michael Scanlon (Paulist Press, 1974); and two books by Ruth Carter Stapleton, *The Gift of Inner Healing* (Word, 1976) and *The Experience of Inner Healing* (Word, 1977). She also has made cassette tapes on inner healing.

slice of life

Jeannie Zehr

CUTTING THROUGH the orange carrot, I thought about calling my family to supper. I turned on the water and at the same instant out of the corner of my eye I saw a shadow move across the kitchen.

As I was turning my head, my eyes quickly focused on a small, scurrying, grey creature coming toward me. My scream echoed, and my startled teenagers jumped as I bolted into the family room and perched on the ledge along the front of the fireplace.

"There's a mouse out there," I squealed. "Don't just sit there grinning at me! Do something!" I sighed and rushed on, "Why do we have to have mice? We haven't had them for so many years, never in this house. Now I'll be scared all the time. Oh, why, why?"

My smiling husband set traps as I returned to the kitchen with shoes on, and with rubber bands holding my slacks tightly around my ankles.

I gingerly opened drawers with arms stretched, removing my hands quickly. I sat through supper with my feet on the chair rung, and my family kidded me about my recent escape and ensuing fear.

Lord, how you must chuckle at my antics. Yes, I'm startled and scared at the sudden appearance of a mouse. I'll live with that. But, Lord, forgive me for continuing in fear of the unknown, for suffering ahead of time in anticipation of what *might* happen. Help me not to fear the "mice" in my future before I even see them.

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A Letter to You

Dear Women in Mission,

Thank you for the article on abortion by Kay Ann Fransen in the October-November issue.

I am a Christian and I recently had an abortion. It was the most difficult decision I've had to make. I'm single and had no desire to marry the father. When I first suspected that "maybe" I was pregnant (but it wasn't definite), I took an overdose of hormone pills, hoping I'd miscarry if I was pregnant. The pills didn't work, and a pregnancy test turned out positive, as did a doctor's exam. I knew that the hormone pills most probably hurt the baby (taken two to four weeks after conception). I hated being pregnant, feeling like my body had betrayed me and I couldn't do anything about it. I tried, but couldn't pray. I felt so unworthy of Jesus. Wasn't I a Christian? How could I let myself be in this position? I couldn't afford to have the baby myself. The father, also a Christian, wanted to marry me, but in my heart I just couldn't.

Eight weeks after conception I had an abortion. I went to an abortion clinic. Along with about twelve other women I waited five hours until they called my name. I went into the room and in five minutes it was over. It was the worst five minutes of my life. I had a suction abortion and even though they said it would feel like heavy cramping, it felt like they were pulling my insides apart—which in reality they were.

Then it was over. I needed someone to hold, someone to talk to, but there was no one. Even if there was I wouldn't have been able to explain how I felt. I was in a daze, wondering how it could really be all over with. I drove home, made supper, and cried. The next day my boyfriend called and I told him. He cried. He loved me but I just couldn't spend the rest of my life with him. The baby would have been an excuse to get married, and I don't want to have to have an excuse to get married.

It has been three months, almost four, since I had the abortion. I think about the baby every day. I think that if I hadn't had the abortion I would be six months pregnant. In three months I could have had the baby and given it up for adoption. But could I have, really?

There's an emptiness in my heart now. I'm trying to accept that Jesus does forgive me and still loves me. I'm trying to forgive myself.

It's hard seeing pregnant women, women who are happy and joyfully awaiting the birth of their baby. Pregnant women who have husbands and have stable marriages. I envy them. It's not fair that it's OK for them to be pregnant and have friends and families be accepting, encouraging, and loving. I would not have been accepted or encouraged or really loved by my friends or family. They'd think I was promiscuous or worse. I had to sacrifice my baby's life—kill my baby because I couldn't accept what people might say, and I couldn't accept the pregnancy. My baby is dead, and theirs is growing. It's not fair, to the baby or myself.

Why am I writing all this to you? Maybe I'm encouraging you to stress the importance of presenting the *Abortion Packet* material to your churches. Right now I'm sure there are women in the church who are *right now* facing an unwanted pregnancy. If they knew there were people—loving women who could help them decide what to do—they would be able to talk out their feelings. I wish I could've spoken to someone. I had to make the decision without any counsel. If I had had someone who I felt wouldn't have judged me but honestly wanted to help, things might have been easier, maybe even just a little easier. To have to make a decision to kill your own child is hell—pure hell—and to have to live with the decision is hard, very, very hard. I may not have changed my mind about having the abortion even if I had talked with people beforehand, but at least I could've listened to others' suggestions and let them try to help me come to an understanding of where my feelings were at.

I'm against abortion, always have been and always will be. But, when you're the one faced with an unwanted pregnancy, it's not the same. It's just not the same. I never thought I'd get pregnant. No, not me. I'm just not the type. Well, I'm learning a lot about myself.

I no longer see my boyfriend. That in itself was a difficult decision. One other person knows about the abortion and it's real hard to talk about, so I don't. What I wish is that I could get all my feelings out and deal with them. Maybe sometime I'll be able to. Right now there's no one I can feel comfortable talking to.

So again, I thank you for having an article on abortion in a Christian magazine. Reading the article made me feel good. I'm glad people are really trying to help others in areas which "people just don't talk about" or admit to.

Love,
A Sister in Christ

In response...

Dear Sister in Christ,

Your letter deeply touched me. You are still filled with despair, months after your abortion. You feel uncomfortable with the significant people in your life. Praying words do not come. You long to share your feelings, but your own feelings of unworthiness get in the way. You seem certain that family and friends would judge you.

I see evidence of personal strength. You wisely chose not to enter into a marriage for inappropriate reasons. You express your feelings with refreshing honesty. All your feelings are characteristic in this kind of dilemma.

You are insightful—"I'm trying to forgive myself. . . ." You confess having some resentment—". . . it's hard seeing happy pregnant women with stable marriages. . . ."

You wish you could deal with all your feelings. You seem to understand what must take place before these feelings can be laid to rest.

I want to reach out to you, listen to you, love you, and tell you I understand. I am available.

Love,
Pearl Bartel
316 South Main
Hesston, Kansas 67062

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WM office jottings from Joan

I'm convinced that we as Christians could afford to walk more by faith and less by sight. Exhibit: the WM experience with the Taiwan choir. It was a serendipity experience to read an account of the recent fall retreat held by the Taiwanese Mennonite women in Taichung. Less than thirty women were expected to attend, but eighty enthusiastic women showed up. Tina Block Ediger, who was on a General Conference COM mission tour, was their retreat speaker. Prayer sessions, crafts, Chinese cooking, discussions, and exchange of ideas, all done in a spirit of mutual love, made for a memorable retreat. The Taiwan Ladies Choir sang and shared testimonies of deep gratitude on behalf of their receptions especially into host homes in North America. After this tour experience, "the song 'In Christ There Is No East or West' took on new meaning for us," they said.

The last day of the retreat, the women expressed a strong desire to establish a Taiwan Women's Fellowship of their own. This request was granted by FOMCIT (Fellowship of Mennonite Churches in Taiwan) Executive Committee, so now our Taiwanese sisters have their own version of "Women in Mission."

Why more faith? WM believed that the choir project had value. God blessed this effort, and double the amount of money needed for the project came in. Consequently WM was able to share some leftover funds for this particular retreat. This total experience has cemented a sisterhood relationship we couldn't have experienced in any other way. It makes one wonder, What other rich experiences are out there if we would but only take more "faith walks"?

Jeanne Zook, Portland, Oregon, was recently appointed as WM representative to the AIMM Board. Jeanne, a nurse, and her husband, John, a doctor, spent sixteen years in Zaire as a medical team.

1980 spells summer Olympics and General Conference! WM will celebrate its own "attainments" (and foibles) through some very special events. The prize will not be a crown of wild olives, but rather a headdress of joy through worship and fellowship. Plan to be there: July 12-18, Estes Park, Colorado. (More to come in future issue.)

to help you serve

- The Commission on Education is involved on many levels of Christian Education. Some COE priorities for this year are: parenting needs, storytelling workshops, a children's worship manual, Project: Teach, to name just a few.
- Women in Mission reached its projected 1979 budget goal of $180,000. Because of increased costs at every level, and because of a projected budget percent increase for 1980, we will need to share very generously again this year. The "faith walk" can begin here.

U.S. contributions should be sent to Women in Mission, Box 347, Newton, KS 67114. Canadian contributions should be sent to Anne Neufeld, Box 704, Coaldale, Alberta T0K 0L0.

contributors

Myron C. Madden (It Takes a Moon to Heal) is director of the Department of Pastoral Care, Southern Baptist Hospital, New Orleans, LA. He is author of the books *The Power To Bless* and *Raise the Dead!*

Margot Fieguth (The Light) and her family make their home at 99 Veronica Drive, Mississauga, Ontario. She has served as WM president in Ontario and also keeps busy with selling MCC self-help items and helping Vietnamese refugees.

Dotty Janzen (Program 5: Healing of Memories) and her husband, Heinz, live in Newton, Kansas. Dotty teaches at Hesston College and has been involved in the ministry of the Faith Church at Newton. The Janzens will be serving, sharing, and ministering in the Hillsboro, Kansas, community later this year when Heinz completes his work as general secretary of the General Conference.

Jeannie Zehr (Slice of Life) edits *Window to Mission* from her home at 4226 Maplecrest Road, Fort Wayne, Indiana. She and her husband, Marv, have two teenage children. Jeannie teaches nursery school and a Sunday school class, and serves on the Central District program committee and Bluffton College board of trustees.

Pearl Bartel (In Response) is a nursing instructor at Hesston College with a special interest in maternity nursing. She served on the study committee appointed by the Commission on Education that prepared the study packet on abortion, which is now under study by our congregations in preparation for the Estes conference. She has taught classes and spoken to numerous women's groups on the abortion topic. She and her husband, Floyd, have four children. The youngest is a senior in high school.

Joan Wiebe (WM Office Jottings) is WM Coordinator and active in the church her husband pastors. She, Leonard, and their three teenagers enjoy making music together. Favorite pastimes are people, camping, hiking, and singing in the Newton Community Chorale.

credits

PHOTO: Cover, Jim Swearingen, Location Productions, copyright 1979.

ARTICLE: "It Takes a Moon To Heal," reprinted by permission from *Faith at Work* magazine, March 1975. Copyright 1975.

Myron
Madden

Dotty
Janzen

Jeannie
Zehr

Pearl
Bartel

forecast

What is it like to be a pastor's wife? How have things changed for the pastor's family over the years? What has made various pastors' families chuckle? How can you be more understanding and caring in relating to them? All these questions will be looked at from various angles as the June-July issue of *Window to Mission* focuses on the pastor and family, especially the pastor's wife.

Things are changing so that now we need to think even more broadly of the pastor's spouse being a husband. Also, church leadership is changing in many areas as couples have assumed joint pastorates.

Printed in U.S.A.

bright ideas

SLIDES OF GREAT art masterpieces or slide sets on Christmas or Easter are available for your group to use. They are loaned without charge, with the borrower paying only return postage and postal insurance fees.

For Christmas or Easter slide sets (forty to fifty slides in each set) write to National Gallery of Art, Extension Service, Washington, DC 20565. These sets may be kept for five working days.

For individual slides write to Slide Library, Education Department, National Gallery of Art, Washington, DC 20565. Individual slides may be kept up to two weeks.

In early spring of 1979 preschool and primary children of the Salem Church, Freeman, South Dakota, received a special challenge during pastor Roland Goering's children's talk. He gave each child a half-dollar with the suggestion that they make the money grow in the months ahead.

By late summer there was a list on the church bulletin board of produce some young gardeners had for sale.

When the fall Mission Rally came along, the thirty-five boys and girls brought their offerings. Each had the opportunity to share what project had been undertaken or what task had been done to earn something. All were surprised when they found they had contributed a total of $576.98 to missions.

Maybe this idea would be a good one to try with your Young Mission Workers group or Sunday school class.

"Women of the Bible" can be an interesting program for your women's group. One way to carry out the program is to divide your group into several small groups. Give each group several resources such as a Bible, commentary, and other Bible study tools. Assign a woman of the Bible to each group. Give them time to dig and discuss their findings about their assignment. When reporting time comes maybe you can be creative in ways to report. One group may want to dramatize something about its woman. Maybe another will write a newspaper article to read. Other ways to report could include: making a banner; writing words to a familiar tune; pantomiming; and many other ways.

For a new kind of fellowship around quilts and other work projects, why not try singing. Suggest that anyone may start a song, or if they feel uncomfortable starting it, they may suggest it for someone else to start.

A nurse missionary notes that the Jnited Church of Canada mission nagazine *Mandate* gets a special use in Nepal. "After I have read it," she xplained, "I use it as a medicine lispenser. You see, the Nepalese people ome to the clinic and neither they nor ve have containers for their medicines. f they put the pills or whatever we give hem in their pockets they become ontaminated or lost. So we take one page of *Mandate*, roll it into a cone, put n the medicine, and give it to them that vay. If by chance their friends read English, they get double benefit!"

Emergency projects to provide Scriptures to Christians in four Eastern European countries have been announced by the United Bible Societies. If sufficient funds are received, people in Russia, Czechoslovakia, Hungary, and Yugoslavia will receive Scriptures this year that were not included in the regular UBS world service budget. Official permissions for printing and importing the Scriptures arrived only recently.

During 1980 Mennonite Central Committee will be making a new effort to involve minority people in its programs. MCC will attempt to fill the following specific positions at MCC's central office with minority applicants—accountant, printer, driver, meat canner, secretaries, and administrative assistants. MCC will also continue to seek minority applicants for voluntary service positions in North America and overseas.

TEACHING OPPORTUNITIES
at the
MEI
Applications are invited to fill
teaching positions that involve
the following courses
for 1980-81 school year:
English
German
Bible
Physical Education
Mathematics

Address all correspondence to
Wally Sawatzky, principal
Mennonite Educational Institute
2781 Clearbrook Rd.
Clearbrook, B.C. V2T 2Z3

MEI provides a great opportunity for teachers to serve in a new school for 1980-81, a fine academic program, and a truly spiritual emphasis.

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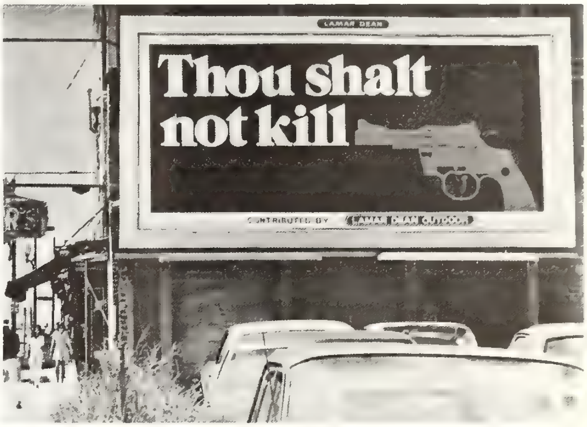


Legislators drag feet on handgun controls

New York (RNS)—Billboard campaigns (such as the one above) dramatizing majority opposition to handguns have had little effect in the US, where there are an estimated 50 million such weapons in half the households—with another 2.5 million more pouring in yearly.

While most religious groups favor gun control laws, little legislative action has been taken, and 250,000 US citizens still face a loaded handgun yearly—with 9,000 of them losing their lives.

An editorial in the Chicago-based Claretian Fathers' magazine seems to reflect the attitude of many Christians, "We Americans are, in many respects, an unusually civilized people, but we will never be able to celebrate our emergence from barbarism until we learn to control guns and our far too pervasive love of them."

Deliberate, impulsive, or accidental violence involving handguns leads to the maiming of countless thousands annually, and the figures continue to rise. Noting the proliferation, David Steinberg, founder and executive director of the National Council for a Responsible Firearms Policy (NCRFP), said, "There is no national policy setting minimum standards of personal qualification for legally possessing this most destructive of weapons."

Out of all the handguns bought for protection statistics reveal that they are four times more likely to kill a family member or friend than to deter crime. Less than 2 percent of household burglars are ever shot.

According to Gallup and Harris polls nearly 80 percent of Americans favor stricter firearms control—especially handguns—yet the Institute for Legislative Action, lobbying arm of the National Rifle Association (NRA), is able to claim credit for blocking what they regard as "restrictive or prohibitive handgun control bills."

In 1968 federal legislation outlawed the importing of cheap handguns known as "Saturday Night Specials" but failed to control the flow of gun parts—an oversight that allowed imported pistol parts to be sold and assembled.

As gun-related crimes continue to soar Massachusetts is one of the few states to take action. Since 1975 the penalty for carrying a gun without a license outside a home or business is a one-year mandatory jail sentence. Since the law's inception gun-related felonies have declined.

While acknowledging that gun control isn't the only answer, NCRFP director Steinberg notes that "it is indispensable to the answers that urgently need to be found."

A stockholder resolution asking Rockwell International to explore the conversion of its Rocky Flats, Colorado, nuclear weapons plant to nonnuclear, civilian use was filed in Tulsa, Oklahoma, February 14 by five religious groups. The resolution, submitted at the corporation's annual stockholder meeting, was turned back by a 29,140,748 to 1,064,558 vote, with 317,596 abstentions. The resolution filers were from the Province of St. Joseph of the Capuchin Order, the Sisters of Loretto, the Fellowship of Reconciliation, the Dominican Fathers' Province of St. Albert the Great, and the Ladies of Bethany.

Amidst nationwide draft protests 120 people attended a meeting February 3 on the campus of Kansas State University, Manhattan, to discuss alternatives to the draft. The alternative offered at the meeting was to file as a conscientious objector (CO). Mike Klassen, pastor of the Manhattan Mennonite Fellowship, and Dean Denner, a self-employed businessman, conducted the meeting. Near unanimous support was given for further dialogue on the draft, and donations were offered in support of a local anti-draft movement.

HUNGER: Equitable distribution of food more important than education in battling nutritional problems

Ignorance and laziness were long thought to be the chief factors in poverty and malnutrition.

In poor rural areas nutritionists have mainly struck out at ignorance—coming armed with basic food charts. Gradually they have come to realize that traditional education is not enough. The issue has increasingly become not one of education but one of equitable distribution. The food may be available at the market, but without money the poor go hungry.

Malnourishment is not exclusively the province of the poor. The rising incidence of obesity, diabetes, heart disease, stroke, and tooth decay indicates that affluence has made a change in the North American diet, probably for the worse. For example, the average American downed 493 eight-ounce servings of soft drinks in 1976. That's 300 more than in 1960. Consumption of fat is up 28 percent from 1910.

Baby fat is not a problem for the 15 million children who die each year from diseases caused by malnutrition. In Nepal approximately 70 percent of the children are malnourished, and 54 percent of all deaths are among children under five years of age.

According to Nepal worker Miriam Krantz, nutritionist with the Mennonite Board of Missions, nutrition education can and has made a difference. The relationship between food and health was not clearly understood. Children were not fed often enough and were frequently given food too coarse for them to digest. Using locally available food and traditional cooking methods, Krantz helped the Nepalese develop what came to be called "super flour," made out of roasted and ground cereal grains and pulses. This flour was readily available to the very poor. Educating the women in ways to use it was the important next step.

Nevertheless malnutrition is usually caused by poverty. Teaching a nutrition and cooking course in a village in Zambia, Mennonite Central Committee worker Liz Hunsberger wondered why fewer and fewer women attended each week. Then she was told that they didn't come because they could not afford the eggs, fish, beans, and other foods she asked them to bring.

Poverty is often caused and perpetuated by rich and powerful interests. One major change in Nepal and in many other poor countries is from breast feeding to the more prestigious use of infant formula. Multinational corporations like Nestle find a ready market among Third World women.

There is nothing inherently wrong with infant formula. It is needed by mothers who cannot nurse their babies and for babies who are allergic to their mothers' milk. But Nestle sells infant formula to mothers who cannot read the directions, have unsterile water, and stretch their feedings out to make a day's supply last a week or more because they cannot afford to buy enough formula.

The ethics of the marketplace have far-reaching effects on most poor countries that go beyond promoting infant formula. Industrialized countries have encouraged and pushed poor countries to farm not for themselves but for the market. In Haiti, with the lowest per capita income in the Western hemisphere, peasants farm steep mountain slopes while the more fertile valleys grow sugar, coffee, and cocoa for export and alfalfa to feed cattle in the US and other industrialized nations.

Vernon King, who served with Mennonite Central Committee for three years in Haiti, says, "Haiti could feed itself and it has the people who are able and willing to do the work."

Farm cooperatives are one way farmers can get control of their land, but it takes widespread organization. One such cooperative has begun in Mindanao, Philippines, report former MCC workers Dorothy Friesen and Gene Stoltzfus. Ten years ago Philippine farmers were approached by multinationals to switch from soybeans to bananas. Now many are in debt and the small poultry farmers do not have enough soy feed. The multinationals then started to contract with small poultry farmers. It was tempting to have a sure market and supply of feed. Poultry farmer Vir Montecastro asserts, however, "If we small poultry producers can get together . . . we can survive despite competition from big producers. We can produce the quality that the mechanized farms can't."

Like nutrition education, cooperatives are one way of working at problems that originated because of a system based on self-interest and greed. Those in power—the US government, multinational corporations, and landowners—must be forced to reexamine their ethics. *Faith Hershberger, MCC food and hunger concerns; fourth in a series.*

Pastor required

Persons interested in pastoring the Springridge Mennonite Church in Pincher Creek, Alberta, may send a resume to: James Dyck, Box 1344, Pincher Creek, Alberta T0K 1W0, or telephone 403-627-2272. Salary will be commensurate with duties.

The first woman recipient of the C. Henry Smith Peace Lectureship will develop the outlines of a peace theology to address the issue of alienation between women and men. Diane L. MacDonald, assistant professor of religion at Goshen College, has been awarded a $1,500 grant to do research that will be presented in lectures at Goshen (Indiana) College and Bluffton (Ohio) College in 1980-81. MacDonald, who holds an MDiv from Harvard University and an MA in New Testament from Trinity Evangelical Divinity School, plans to formulate an "Anabaptist peace theology of female-male relationships aided by liberation and process theologies."

Music instructor

Elim Bible Institute, Altona, Manitoba, invites applications for the position of music instructor beginning in September. Specific duties include classroom teaching, choral conducting, and private voice instruction. **Direct inquiries and application to:** Philip Bender, Principal, Elim Bible Institute, Box 120, Altona, Manitoba R0G 0B0.

Record

Calendar

March 27-29—Assembly on the draft and national service, College Mennonite Church, Goshen, Indiana

May 12-13—Mennonite Media Council, Nashville, Tennessee

July 12-18—General Conference sessions, YMCA Camp of the Rockies, Estes Park, Colorado; theme, "A People of the Word in an Uncertain World"

October 23-26—MIBA/MEDA convention, Goshen (Indiana) College

Central

April 26—First Iowa MCC relief sale, Washington, Iowa

Eastern

May 1-4—Eastern District Conference, Zion Church, Souderton, Pennsylvania

Northern

June 12-15—Northern District Conference, Bethany Church, Freeman, South Dakota; theme, "I Will Build My Church"

Pacific

June 12-15—Pacific District Conference, First Church, Aberdeen, Idaho

Western

March 29—MCC relief sale, Aurora, Nebraska

April 12—MCC relief sale, Hutchinson, Kansas

April 17-19—Conference on Faith and Learning, Bethel College, North Newton, Kansas

Workers

Ronald Brunk, Hesston, Kansas, has accepted the position of assistant professor of business administration at Bethel College, North Newton, Kansas.

Millers

Mojonnier

Stoesz

Carl and Ruth Epp, Bethesda Church, Henderson, Nebraska, began a one-year Mennonite Central Committee assignment as country director in the Dominican Republic March 1. Carl, who has had experience in Puerto Rico, will be heading MCC's hurricane rehabilitation program.

Michael Friesen, Bethesda Church, Henderson, Nebraska, has begun serving a four-month term of voluntary service with Crossroads Community Center, Philadelphia, Pennsylvania, working in home repair. He has attended Bethel College, North Newton, Kansas. His parents are LeRoy and Marion Friesen of Henderson.

Calvin and Jan Miller, Neil Avenue Church, Columbus, Ohio, are serving a three-year assignment with Mennonite Central Committee in Santa Cruz, Bolivia. She will work in community health nursing, and he will be an agricultural economist. He had previously served in Bolivia with MCC in rural agricultural development. Calvin is the son of Viola and the late John Miller, Fayette, Ohio, and Jan is the daughter of Robert P. and Jean L. Huston, East Palestine, Ohio.

Richard Mojonnier, Southside Fellowship, Elkhart, Indiana, has been appointed secretary for Student and Young Adults Services (SYAS) at Mennonite Board of Missions in Elkhart. He had been SYAS associate secretary since last September and interim secretary for a year before that while Hubert Brown, the former secretary, was on leave. From 1974 to 1978 he was the SYAS director for Philadelphia, Pennsylvania.

Michael Stoesz, New Hope (Minnesota) Mennonite Brethren Church, is working in tutoring and community organizing in Kansas City, Kansas. His 1½-year term with Mennonite Voluntary Service began in October 1979. A graduate of St. Olaf College in Northfield, Minnesota, with a major in biology, he has worked as a nurse aide and in research projects in neurology. He is the son of Angus and June Stoesz, Minneapolis.

Hesston College openings

Business education—Full-time (9 months), to teach typing, shorthand, and office machines. Master's preferred. Job available in August.

English as a second language—Full-time (9 months) learning assistance instructor to teach basic writing and English as a second language (ESL). Master's preferred. Job available in August.

Foundation studies—Full-time (9 months) instructor in writing and foundation studies. Master's preferred. Job available in August.

Send letter of application and resume by April 15 to: Dean's Office, Hesston College, Hesston, Kansas 67062. Call collect: 316-327-4221, extension 217.

Reviews

Thinking about evolution

How to Think About Evolution, *by L. Duane Thurman (Inter Varsity Press, 1978, 144 pages) is reviewed by David Ewert, 3235 West 163 Street, Markham, Illinois 60426.*

For Christians seeking guidance (not answers) in thinking through Bible-science issues Thurman's book *How to Think About Evolution* is very helpful. Thurman assumes that science (properly done) does not conflict with the Bible (properly interpreted). Acknowledging, however, that problems exist, he does not presume to offer a definitive reconciliation.

Thurman traces the controversy to the 16th-century church's rejection of Copernicus' heliocentric view of the universe. He notes, ironically, that in the present controversy over teaching evolution in the schools many secularists are as dogmatic about the "truth" as the church was earlier. Such scientific dogmatism leads Thurman to examine the assumptions, methods, and limits of science with the hope "that when everyone uses and clearly understands the proper terminology most of the reason for conflict will vanish" (page 86).

The book continues by discussing *microevolution*—"variation among different populations of the same species"—and *macroevolution*—"the separation and divergence of populations . . . which eventually form different species" (page 41). The first (largely factual) is generally accepted by Christians; the second (largely theoretical) is not. Most controversy arises out of a confusion of the two—secularists charging Christians with denying the facts and Christians deploring the teaching of evolution without distinguishing its various meanings.

The final portions of the book outline various creationist alternatives, including major objections raised about each. Consistent with his purpose, the author refuses to choose but provides an extensive bibliography.

Thurman generally observes his own standard of treating alternatives fairly, although at one point he sounds a bit smug in claiming, "We are more concerned here with what God actually said or did than what he could or should have done to make some interpretation more acceptable" (page 116).

This book is particularly helpful to Christians who have been taught a narrowly dogmatic interpretation of Genesis but now feel obliged to take seriously the data and arguments of science. Whether Thurman's optimism that "most of the reason for conflict will vanish" is warranted, remains to be seen. Is not the issue finally one of commitment rather than of evidence and terminology?

Beside my Bible

Mary F. Heisey

Today's realities

My definition of today? Growth, change and problems. The world is on the move, yet surprisingly immobile. One long-sought solution to a particular problem soon spawns another chain of nightmares. Crises, agencies, and vocabularies are burgeoning at a breathless rate. Yet hope is never hasty. It steadies us today and readies us for tomorrow.

Contemporary Issues For Evangelical Christians, *by David L. McKenna (Baker Book House, Grand Rapids, Michigan, 1978, 141 pages)*

Conscientious Christians concerned about the social issues swirling around them will gather additional strength and direction from this book to "stand up before the world with personal wholeness and moral integrity."

Issues examined: legalized gambling, euthanasia, movie ratings, no-fault divorce, abortion, capital punishment, prison reform, poverty, women's liberation, shortages, leisure, violence in professional sports, satanism, and others. Helpful discussion questions reinforce each chapter.

You, Me, and a Few Billion More, *by Jessma Oslin Blockwick (Abingdon, Nashville, Tennessee, 1979, 128 pages)*

By the end of the 1900s world population will have multiplied at least four times during this century.

This Christian's view of the population issue details some of the ethical questions inherent in the universal problems bred by the population explosion: human rights, abortion, Third World development, community versus individual rights, and more.

"Women, men, and children need help in this time of changing attitudes and roles, and churches should be a caring center where questions can be dealt with openly and with care for all."

The Right To Live; The Right To Die, *by C. Everett Koop, (Tyndale House Publishers, Wheaton, Illinois, 1976, 124 pages)*

This two-chapter book deals with the controversial issues of abortion and euthanasia. Written by a Christian pediatric surgeon, it acknowledges God is the Author and Giver of life, and we as his servants have no right to destroy it.

The author cites the Bible as he examines these emotional issues from medical, personal, social, and theological perspectives.

Enough Is Enough, *by John V. Taylor (Augsburg, Minneapolis, 1977, 124 pages)*

Subtitled "a biblical call for moderation in a consumer-oriented society," this plea by an English bishop examines excess and finds us wanting too much. We "take in" life via hasty gulps of change and litter the world with our rapid turnover of ideas, commitments, jobs, loyalties, friendships, and marriages.

"But a disciple of Christ should be the last person to put aside his share of responsibility for the future with the shrug of despair." We must become dropouts of this excessive consumer society by knowing we have enough, more than enough, in God.

Will to Live, Will to Die, *by Kenneth L. Vaux (Augsburg, Minneapolis, 1978, 142 pages)*

Death is inevitable and the search for a good death involves each of us as we live out our God-given days.

Death is a paradox. Its tension and mystery inhabit the complex life-world professor Vaux studies, questions, and illuminates.

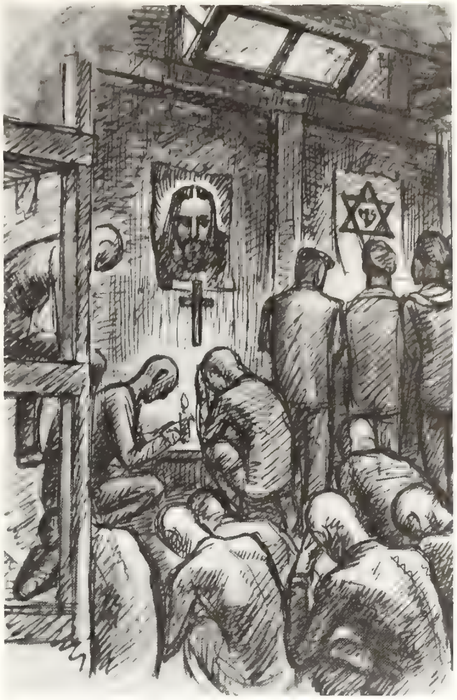
If you care about life let this book help you come to terms with the facts about human initiatives in death.

Persecuted for righteousness

Kenneth Scott Latourette writes in his tomal *History of Christianity:* "It is one of the commonplaces of history that in its first three centuries Christianity met persistent and often severe persecution—that rose to a crescendo early in the fourth century—but that it spread in spite of opposition and was ever strengthened by it. The tradition of martyrdom has entered deep into the Christian consciousness. The faith centers about one who was executed as an alleged threat to the established order, and throughout its course it has been punctuated by forcible attempts to curb it. . . . Jesus warned those who followed him that persecution would be their lot. . . . So radical are the claims of the gospel, so sweeping are its demands on the faithful, so uncompromising does it render those who yield themselves fully to it that opposition and even persecution are to be expected."

In a sense the eighth Beatitude—"Blessed are those who are persecuted for righteousness sake, for theirs is the kingdom of heaven" (Matthew 5:10)—is not a separate one. It appears inherent in all the Beatitudes. In each condition of blessedness something stirs up opposition and persecution among sinful people. In a world governed by concepts such as "I'm OK" or "self-actualization" a person who declares personal moral bankruptcy will be out of step and predictably be the target of misunderstanding and ridicule, along with ostracism and prejudice in social and/or business settings.

There is persecution against the meek Christian who hungers and thirsts for God's approval, the merciful, the pure, and the peacemaking Christian. Menno Simons, early leader among the Anabaptists in northwestern Europe, put it thus: ". . . it can never be otherwise, as you well know, than that all who wish to obey and follow Jesus Christ and go in by the right door . . . must first deny themselves wholeheartedly and then sacrifice all that they have. They must take upon themselves the heavy cross of all poverty, distress, disdain, sorrow, sadness, and must follow the rejected, the outcast, the bleeding and crucified Christ. . . . From the beginning of the world genuine righteousness and devout piety have been in this way miserably hated, persecuted, cast out, and killed, as has been abundantly shown in the case of the early pious fathers and may be seen and found also in these last times . . ." (*The Complete Writings,* 583-4).



Open your Bible

The Beatitudes teach us that anyone set on receiving God's blessing will soon discover that there are powers and principalities unreservedly opposed to God and to anyone trying to aid and abet his purposes. In his provocative book *Agenda for Biblical People* Jim Wallis writes, "In a world that does not know God the church lives in radical antagonism to the existing order of things. The Bible sees the powers of the world in rebellion against God and in domination over human life. The Bible names the prince of the world as the devil. The church of Jesus Christ is at war with the systems of the world—not detente, ceasefire, or peaceful coexistence, but war. The church exists to continually confront the world with a new reality—the kingdom of God—that has invaded the world and has taken root in the life of the church as God's new community" (page 132).

We in our comfortable communities and positions need to be sobered by the warning of Jesus in *Luke 6:26,* "Woe to you when all men speak well of you, for that is how their fathers treated the false prophets" (NIV). That is hard to swallow. We are tempted to look for less offensive meanings to the explicit teaching of Jesus about the inevitability of opposition to those seeking the blessing of God in our lifestyle.

Note the two-sided cause of this persecution. The text (Matthew 5:10-12) indicates it is ". . . for righteousness' sake . . ." and ". . . for my sake. . . ." People of the world do not take kindly to any exposure of their evil nature and selfish pursuits in the light of Christ-honoring righteousness shining out of the lives of serious disciples of Jesus Christ. Is there anything in your conduct that shows the great gulf between the values of the kingdom of God and those of the world? Is Jesus Christ seen in your character? Is there evidence of the growth of principles of Christ's righteousness in your home, your job, your relationships? You might reply, "I am in a situation at my job that is so rotten and so deeply ingrained that if I did what is in the spirit of the Beatitudes I'd be fired! What can I do?" A man came to Tertullian with a similar problem; his business methods and ethics had been conflicting with his loyalty to Jesus Christ. He ended by saying, "What can I do? I must live." Tertullian simply asked, "Must you?"

In conclusion these words from John R. W. Stott's excellent book on the Sermon on the Mount, *Christian Counterculture* (page 56): "The ways of the God of Scripture appear topsy-turvy to men. For God exalts the humble and abases the proud, calls the first last and the last first, ascribes greatness to the servant, sends the rich away empty-handed, and declares the meek to be his heirs. The culture of the world and the counterculture of Christ are at loggerheads with each other."

Let us as disciples of our Lord Jesus Christ desire deeply and pursue with vigor the blessing and approval of God! *George Schmidt, 2940 Clearbrook Road, Clearbrook, British Columbia V2T 2Z8, is the acting academic dean at Columbia Bible Institute.*

Letters

Toward the "inner light"

If a man says he loves God but does not love his neighbor he lies.

I am responding to the challenge laid down by Robert Kreider (9 October 1979 issue) for furthering relations among the historic peace churches. I am a born, raised, and educated Mennonite who has become convinced of the Quaker idea of the "inner light" in all people. This has been a real problem for Mennonites in terms of Quaker teaching. I hope what I write will help other Mennonites in their consideration of this teaching and aid discussion of it in our churches.

Our society and our logical systems of thinking encourage a dualist approach to reality. On every level we are encouraged to think in terms of "us" and "them," subject-object, material-spiritual, body-soul, etc. Because of our sectarian tendencies among Mennonites "church" and "world" is a constant temptation. This is the root of our problem with the doctrine of the "inner light" in all people, since it seems to obscure the differences between the "saved" and others.

But I am convinced that there are human experiences which are so deep, so "gut-level," we could say, that they demand by their very nature an increasingly wider context in which to find fulfillment. In such experiences there is such a fusion of the whole person that the bonds of dualism are broken down. And once dualism has been broken in one sphere, if one allows it, if one "lets the experience go," it will increasingly and progressively break down such dualism in other spheres as well.

I like the German word *Erfahrung* much better than the English word experience. Erfahrung comes from the verb *erfahren* which means "to learn." This is tied as well to the verb *fahren* which means "to drive," carrying with it the connotation of movement that I am speaking about. Like the ripples of a stone cast in water these deep, gut-level, fusing human experiences demand a wider and wider context. If we constrict the movement of seeking toward wider context the quality of the experience itself is decreased and becomes a caricature of what it was.

The experience of God as love is one of these experiences. As a Christian I am convinced it is the absolute center—the power source—of all such experiences. If a person claims to know the love of God but is not being constantly driven toward seeking wider and wider contexts within which to express this, something is wrong. I am not doubting the original experience. But like a rose plucked from the bush the quality of our knowledge of the love of God will wilt, and what is left is a caricature of what we started with.

The knowing that God is love is a "religious" or "church" experience. But there are other experiences which also touch the human being at this gut-level, this fusing level, which in the sphere of that experience break down the dualist walls. Such experiences are not closed off to non-Christians. And these experiences must also seek wider and wider contexts in which to express themselves and find fulfillment. I would mention the love between a man and a woman. It is no accident the biblical writers and poets use this metaphor repeatedly in attempting to express the meaning of God's love and care and relationship to humanity. I would also mention the experience of suffering injustice and solidarity with those who suffer injustice.

Such gut-level, fusing experiences are available and happen to all human beings. The problem is that our human organism fears the unknown, the letting go, the treading on unfamiliar ground. We therefore restrict the movement toward wider contexts that our experience demands. A man may love his wife and hate his neighbor. I am convinced that if he continues to hate his neighbor it will affect the quality even of his love for his wife. A person experiencing solidarity with others in time of suffering injustice may not immediately love all human beings. But I am convinced that if one is not constantly widening the circle of solidarity one will lose the quality of the original experience.

To "find that inner light and speak to it" means that while speaking to any human being you can assume that somewhere underneath perhaps years of restriction this person has experienced, perhaps repeatedly, this gut-level, fusing, barrier-breaking kind of experience. This is the "inner light," and though it be buried under the bushel one knows in one's organism that it happened. And that is what we speak to. The goal is to help lift the restrictions placed on that experience, to allow it once again to seek wider and wider contexts for fulfillment, to break the barriers of dualism, and come into—progressively—a reality where there is no male and female, Jew and Greek, slave and free. As a Christian I am convinced that the experience and knowledge that God is love is the beginning and end of these root experiences. But since it is perhaps not useful to assign value judgments to things that moving, that close to human being, we can see that while for some experience and knowledge of the love of God is the way into this new reality, for others coming to such an understanding may occur simply as one more of the wider contexts of something experienced on another level. It may in fact never happen consciously. Yet I cannot but say that if one is seeking these wider and wider contexts which an experience that one does know is demanding, then one is moving toward and not away from the experience and knowledge of the love of God.

I would say that for us Mennonites the very testing point for whether we are restricting the inner light may be exactly at that point of church-world dualism that we are so fond of. *Daniel Liechty, Budapest, Hungary* 18 February

Quilt auction

Dorothy Shank

Kaleidoscopic pictures
Yellow, magenta, brilliant blues
Myriads of dazzling hues
Bedeck the big tent platform.
Twining circles and zigzaggedy lines
Stitched by meticulous fingers
In countless hours of loving care.
Bidder pulses quicken
As a favorite Flower Garden
Bachelor's Fancy or Double Wedding Ring
Makes its stage appearance.
Bong goes the gavel.
Another hundred, five hundred
Perhaps a thousand
For those who hunger and thirst,
Another cup of water . . .
In the name of Christ.

Speech and drama opening

The position includes instruction in speech and drama and responsibility for play production. Master's degree required. Application deadline is April 25; beginning date is August 23. **Send vita to: Lorin Neufeld, Academic Dean, Tabor College, Hillsboro, Kansas 67063.**

Computer science opening

An expanding computer science program requires an instructor in COBOL and other computer science courses, with a possibility of some mathematics courses. Application deadline is April 25, and beginning date is August 23. **Send vita to: Lorin Neufeld, Academic Dean, Tabor College, Hillsboro, Kansas 67063.**

Meditation

Prayer in new wineskins

"The disciples of John fast often and offer prayers, and so do the disciples of the Pharisees, but yours eat and drink" (Luke 5:33).

In response Jesus says, "No one puts new wine into old wineskins; if he does, the new wine will burst the skins and it will be spilled. But new wine must be put into new wineskins."

Some of us need new wineskins for prayer. We have tried putting prayer into old wineskins which burst, and our prayer life has gone down the drain. And we are the osers.

Following are some old wineskins and some possible new ones offered to us by Jesus.

1. *Sober chore* and *celebrative invitation*. When prayer is seen as a "should" or "must" rather than a "may"; when prayer is limited to sober ritual devoid of joyful celebration—the wineskins burst and prayer goes down the drain. Jesus invites us to pour our praying into new wineskins of celebrative invitation.

2. *Unintelligent superstition* and *profound loving thought*. When prayer is poured into the old wineskin of negating the use of the mind, where prayer is restricted as anti-intelligence, the old wineskin bursts spilling prayer in the sewer of superstition. Jesus invites us to invest our praying into the new wineskins of loving God with all our mind, following his Spirit into the depths of profound loving thought.

3. *Passive inaction* and *active service*. An old wineskin which has failed and spilled much energy is the perception that prayer is an escape from action or service rather than the foundation for action and service. Prayer is a battlefield. When we pray honestly we have a fight on our hands—an internal fight calling us into external action. Jesus calls us to pray deeply so we may serve more truly and love more actively.

4. *Weakness* and *power*. Some old wineskins squeeze prayer into an image of being a weak expression of weak persons with weak results. On the contrary Jesus speaks of and practices prayer as a most powerful action with revolutionary potential. The new wineskin of prayer as the heart of power waits for our further exploration.

5. *Selfish manipulation* and *loving listening*. Many people have given up praying as an act of selfishness in which the prayer seeks to manipulate others for personal gain. Such praying carries its own devastating rewards. But Jesus invites us to enter into prayer as an act of deep and loving listening—to God's Spirit and to persons around us. The new wineskin of prayer in such spirit will carry and transmit tremendous healing energies.

6. *Illusionary escape* and *tuning with reality*. Prayer poured into old wineskins of escape from truth or evasion of responsibility will burst its skins and dry up. Praying in the spirit of Jesus calls us to reclaim our true identity as children of God. The prayer "thy kingdom come" is a profound commitment to that new reality which is God's intention for our lives and our world.

Prayer is less the old wineskin of we seeking God and more the new wineskin of we responding to God's seeking us. Prayer is less overcoming God's reluctance and more laying hold of God's willingness.

The new wine of prayer in the spirit of Jesus, poured into the new wineskins of celebrative invitation, profound loving thought, active service, power, loving listening, and tuning with reality will refresh and energize all who draw from its depths.

Peter J. Ediger

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Haydn and Ferragamo

Jesus answered the priests and scribes upon one occasion with, ". . . have you never read, 'Out of the mouth of babes and sucklings thou hast brought forth perfect praise'?" (Matthew 21:16b).

I saw four youngsters making beautiful instrumental harmony. To me it sounded like praise for the Lord. Then suddenly it all stopped and a big argument broke out.

What's to do? In my mind I was thinking of them potentially playing some of Haydn's beautiful quartet compositions. They must be encouraged.

Hey, did you youngsters ever hear of Franz Joseph Haydn?

"Oh, sure," they quickly replied, "he plays quarterback for the Los Angeles Rams."

No, no, I said "Haydn," not "Haden." Besides, I believe Haydn has better statistics than Pat Haden.

At age eight this young Austrian composer began singing solo parts in St. Stephen's cathedral choir in Vienna. He was only 19 when he composed his first comic opera "Der neue krumme Teufel." Haydn got his DMus from the University of Oxford in 1791. Beethoven was his student for about a year. Mozart said he learned from Haydn how to compose quartets. His greatest oratorio is the *Creation*.

And he was the first great master of the quartet and the symphony. He introduced a native folk dimension to an idiom known for its ceremonial courtliness. The freshness and beauty of his folk melodies are appreciated the world over.

His lifetime record is 104 symphonies, 16 overtures, 68 trios, 54 sonatas, 31 concertos, 24 operas, 16 Masses, 3 oratorios, 2 Te Deums, over 30 songs, and over 50 canons and arrangements of Scottish and Welsh national melodies (*Encyclopedia Britannica*).

"Just one question, mister," said one of the four. "If he was such a great guy, how come coach Malavasi let Ferragamo play for him in the Super Bowl?"

Well, I said (caught for a moment by my own fascination with football), Haden had a rather badly broken finger early in the season. And Vince Ferragamo did a good job taking his place . . . Hey, that's not who I was talking about! I'm talking about Haydn (1732-1809), not Pat Haden, Rhodes scholar and LA Rams quarterback, 1979.

They looked at me as if a little frightened. Had I spoken too harshly?

Suddenly they took up their instruments and began to play. But they were watching me closely. Could there really be two Haden/Haydn guys both famous? And what about Ferragamo?

Downcast and disappointed, I felt I had blown this opportunity for communication. I just didn't get through.

I was about to go on when I noticed something about the music. It drew me closer. Sure enough, there on the sheet music: "composed by Franz Joseph Haydn."

Out of the mouth of babes . . . we have so much to learn. *Bernie Wiebe*

Glossary for the above:

Ferragamo, Vince: Young, inexperienced backup to Pat Haden. Ferragamo quarterbacked the Rams in Super Bowl XIV.

Haden, Pat: Rhodes scholar and veteran quarterback of the Los Angeles Rams. Broke a finger early last season. Was not reactivated for the Super Bowl.

Haydn, Franz Joseph (1721-1809): Famous Austrian composer. Known for his instrumental compositions.

Malavasi, Ray: Coach of the LA Rams.

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The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

95:14 1 APRIL 1980

"Death is a release from the bonds of time and space—a door, if you will, into a freedom we can never know here."

Death is not the end

Hazel Morris

In the early dawn mists of Easter I stood looking out across the cemetery with its newly whitewashed crosses at each grave and then back again to the waiting worshipers. I knew they were afraid of death and dying—and the dead.

Suddenly it seemed right to be in the cemetery, and for the first time I was glad the Indian Christians wanted their Easter sunrise service in a graveyard. I—the US missionary—had always felt it should be in a church sanctuary or on a hill overlooking a lake. Standing there before them in the hush of that morning I could almost hear again the message of the angel spoken first in a graveyard so long ago with its hope and joy: "He is not here." This morning there flashed into my mind a new meaning to those words in a new context.

I put aside my prepared notes and spoke from my heart on those words.

The message that seemed so right for those Christians in India that day is exactly right for us in our land today. We rejoice that that tomb so long ago was empty, that the Lord Jesus lives—the same yesterday, today, forever. But we can rejoice also knowing the words of the angel to the women that morning ring down the centuries to us, reminding us that because he lives we too shall live eternally. We can claim the angel's word of hope today for ourselves and for our loved ones.

A time comes when we stand numb with grief beside a new grave, a grave we know is not empty. A voice we have loved is stilled, hands once warm to the touch now lie cold and unmoving. We cannot bear to think that this loved one will soon be covered over, hidden away in the dark, uncaring earth.

Then from some hidden recess of the mind echo the words: "He is not here—your loved one is not here."

But he is; I know—I saw them close the lid, bring him here, lower him into this place prepared to receive him.

"No; he is *not* here."

Then suddenly faith responds. Of course he is not here in this dark grave. His body-house is here. He has left to dwell in some other world apart from, yet strangely a part of, this one. *He*—the life, the spirit, the soul, the real *he*—can no longer be confined. He has gone to a new existence, a new body. *He* is not in this grave.

With this realization the sorrow over our loss is no less, but we can accept that loss easier.

Death is a release from the bonds of time and space—a door, if you will, into a freedom we can never know here. It is a milestone we all must pass. It is an event appointed to every living being, a time when we must leave this earthly home for one which—for the Christian—will be far better.

Frederick Lawrence Knowles expresses it in the last two lines of his poem *My Faith*:

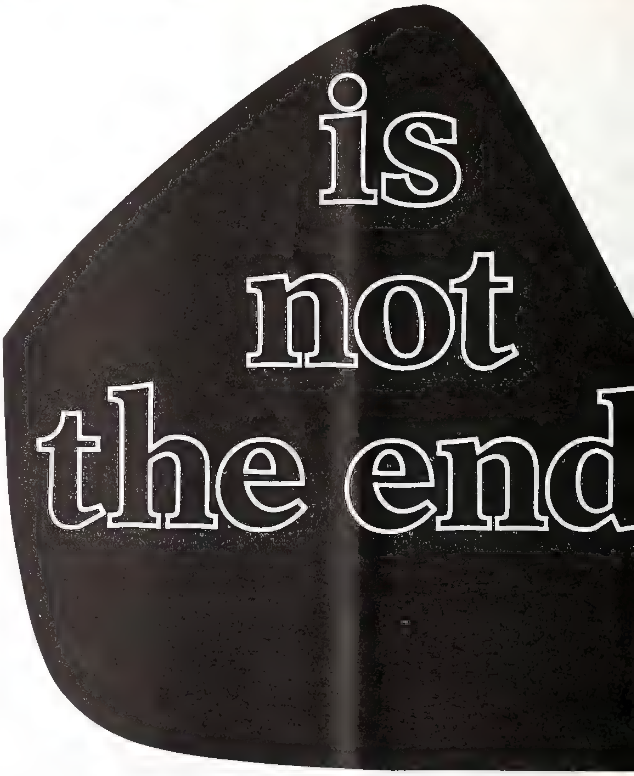
"This body is my house—it is not I.
Triumphant in this faith I live,
and die."

In our modern world—because too many do not hold to this belief—two widely divergent and foolish attitudes toward death are prevalent.

1. *The first is that death must by any and all means be prevented at any time.*

B. D. Colen has written a book on Karen Ann Quinlan which he subtitles *Dying in the Age of Eternal Life*. He is not talking about the eternal life which Easter assures us of but of the life too many people pretend to be living here in this age on this earth. He closes his book by saying, "Until we do something to realize these . . . ideals . . . parents like Joseph and Julia Quinlan will be forced to go to court to confront a society which so fears death that it refuses to accept its inevitability" (page 202).

The writer of Hebrews calls this fear of death a



"The Easter message is that death is not the end; it is a transition into a different kind of existence."

"lifelong bondage" (Hebrews 2:15) and tells us that Christ through his death has delivered us from that fear.

Many have not been delivered, however, and for them life on any terms is the goal. An elderly invalid has a painful and expensive operation which cannot cure. He spends the few months of prolonged life in an impersonal nursing home, far from those he loves and longs constantly to see. Or those days may even be spent in a comatose condition. At the end loved ones comfort themselves: "At least we gave him an extra few months of life."

To what purpose were those extra months of living? Who is to say that those months—for the Christian—would not have been as well spent in the presence of the Lord? The Apostle Paul said, "For me . . . to die is gain. . . . My desire is to depart and be with Christ, for that is far better" (Philippians 1:21, 24).

This does not mean we will do less for a sufferer. Love naturally does everything possible to help relieve the suffering of a loved one, to prolong life. The important point is motive: that we prolong life not because of fear of death, but because life has a purpose that can best be served by longer life. If it cannot, then we accept the fact that death—for the Christian—is not a disaster.

2. *The second fallacy regarding death is that it does not matter.* An increasing number of suicides testify to the prevalence of this attitude. Suicidal thoughts may come out of frustration. "Life is too full of problems; I'll get it over with." Or perhaps it is a desire to punish: "They'll be sorry when I'm gone."

For whatever superficial reason, deep down in a suicide's heart is a basic feeling that death is the end of all troubles and concerns and problems—afterwards only sweet oblivion. Life—since it ends in nothingness—is not important.

The Easter message is that death is not the end; it is a transition into a different kind of existence. It reaffirms the fact that life is important, for in it we serve the Lord and prepare for eternity with him.

In days past a "hell-fire and brimstone" type of preaching kept people aware of the possibility of a life after death that was neither oblivion nor all sweetness and light. Perhaps today an emphasis on this aspect of life after death would help dissipate the attitude of carelessness toward death.

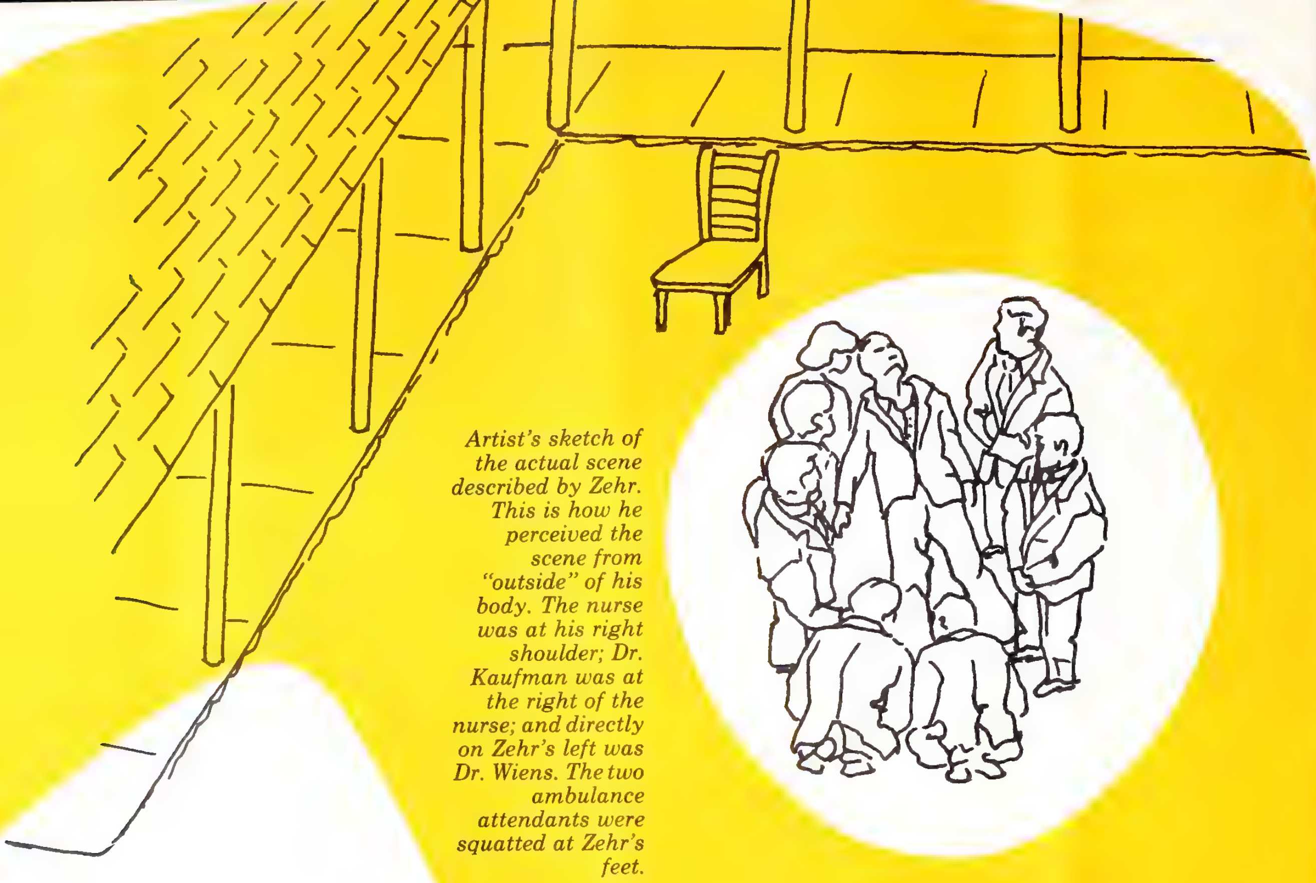
In this life some are able to delude themselves into thinking that God is nonexistent or dead, that the Easter message is trifling. In the next world it will not be possible.

The rich man in Hades lifted up his eyes and saw, across the abyss, Abraham and Lazarus. He knew then that death did not end in oblivion. He knew—too late—that his opportunity was gone, that only in the life of time and space could the proper preparation be made for eternal life.

As Christians, whose foundation for life and death is fixed in faith in the Lord Jesus, we can never fear death. Neither will we seek it. The Apostle Paul, who said, "To be with Christ is far better," also said, "For your sake it is much more important that I remain alive" (Philippians 1:24, TEV).

Life has purpose, but only in him can that purpose be fully realized. Only we who have been "raised with him" can convince a waiting world of the reality of the resurrection and a life after death. In the midst of sorrow we can rejoice at an open grave knowing that death is not the end. Only we who know and love the Lord Jesus can reach out to touch others with this message.

Easter is the time of year when this message can best be shared, when everyone—whether worshiping in a cemetery in India or in a beautiful sanctuary—can best hear and understand the angel's message, "He is not here." •



Artist's sketch of the actual scene described by Zehr. This is how he perceived the scene from "outside" of his body. The nurse was at his right shoulder; Dr. Kaufman was at the right of the nurse; and directly on Zehr's left was Dr. Wiens. The two ambulance attendants were squatted at Zehr's feet.

From the verge of eternity

The visiting Taiwan ladies' choir had just started their second number as an introduction to the regular worship service when I felt a discomfort in my chest. It was a summer Sunday morning, 30 July 1978, at West Zion Church, Moundridge, Kansas.

Then a slight buzzing or murmuring sound began in my ears. Since I had experienced several previous heart attacks I carried nitroglycerine tablets. I took out a tablet and placed it under my tongue. That didn't seem to help, so I took another. Sitting beside me was a nurse who noticed I was having difficulty. She asked if I was having heart pains. I nodded and indicated that they were increasing in intensity. She suggested we move outdoors into the fresh air.

Directly in front of me sat a second nurse with her family. I asked her father if he would help me get outside. As we started to move through an overflow room I lost consciousness.

Several days later the nurse who accompanied me outside described the journey from the sanctuary to the front entrance of the church. Apparently I responded to verbal stimuli for a brief period. She told about moving me outdoors, pausing in front of an open window, and trying to get me to sit in a chair. Then I had said to her, "I'm going now."

I sensed I was slowly floating away from my physical form. The law of gravity had lost its power. I saw my body lying in front of the main entrance to the church and the empty chair beside the body. I saw the two persons who helped me out of the sanctuary. I saw others gathering around, quietly watching and waiting.

I began to pass through a long narrow valley with gently sloping sides. Some

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might call it a tunnel, but to me it seemed open on the top side. It was beautiful. The color was a rich golden brown, deep and glowing; it is difficult to describe the colors.

At first my position was about four to six feet above and perhaps about eight to ten feet from the body; then I moved up about ten or twelve feet. As more people gathered around I moved higher. My position changed several times and movement seemed to be as swift as thought. It seemed I was trying to get out of the spectators' way.

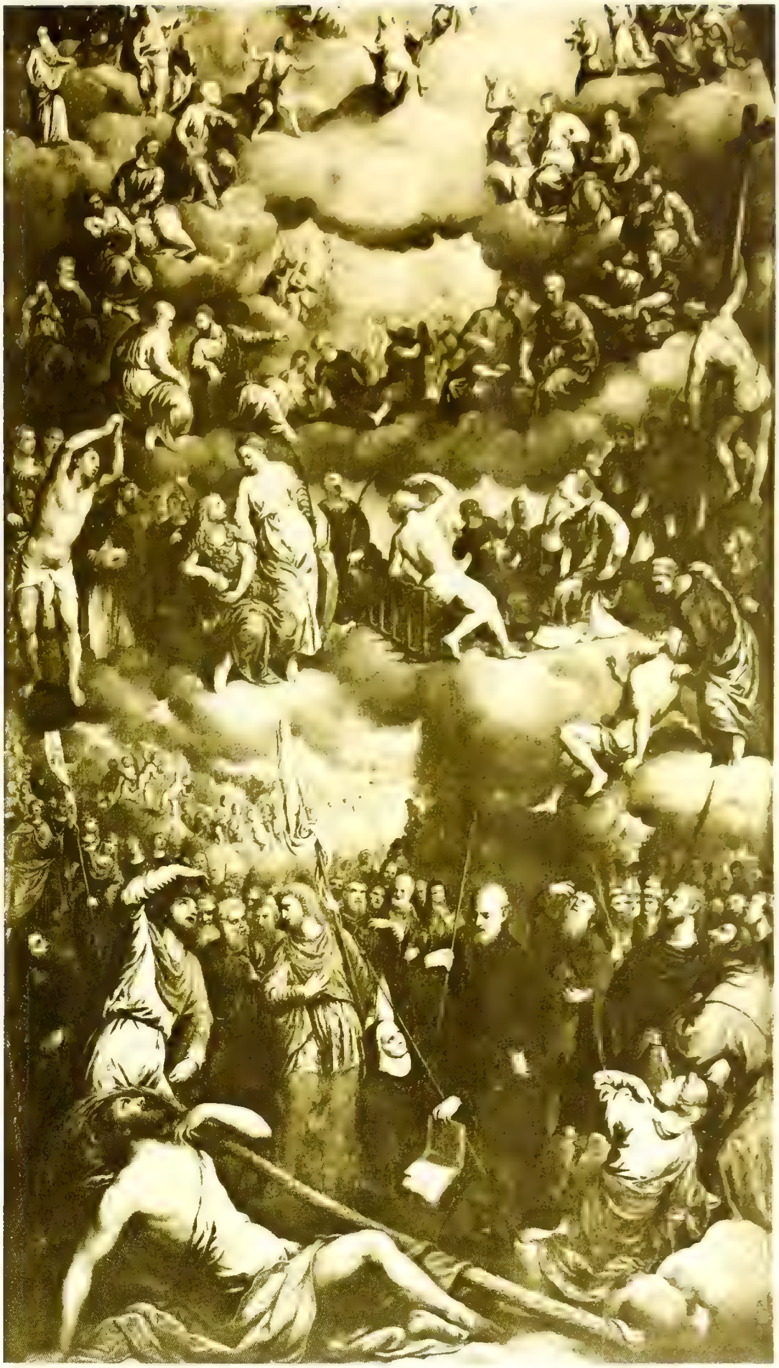
I can use only analogies to describe how this experience was like or unlike our everyday experiences. How it was like life, sleep, or even like our concept of death; or how it wasn't like what we think about death.

I sensed that there was a solid circle of persons around my body. It consisted of a few church members and—I was convinced—celestial beings. I was questioned later about who those persons were, and the accuracy of my identification—of the church members—was confirmed by some who were present. By this time two doctors, Willard Kaufman and Wendell Wiens, who were in the congregation that morning, were at my side. I heard someone ask whether they wanted the ambulance, and Kaufman responded, "I think we should have the ambulance." Two men sped away and quickly returned with the ambulance. As they ran to their car one man seemed to pass through the lower portion of my being. I did not feel this, but turned and looked as he ran to the car and drove away.

As more people gathered I moved higher again. I was watching the doctors. I overheard their brief comments. It was distinct and I understood every word. Dr. Kaufman was on my right side and Dr. Wiens on my left. Kaufman said to Wiens, "There is no pulse." After a brief pause he said, "There is no heartbeat." Then I watched Kaufman close his hand into a fist and strike me in the chest. I recall thinking to myself, "Now why did he do that?" I know it was an attempt to start the heart beating again, but I was reluctant to return to the body. I had no choice.

When I returned to the body the body absorbed me something like a compressed sponge absorbs water when it is released. Although imperfect, that best describes my return.

Then all was quiet and black. I recall nothing of the 18-mile ambulance trip to Bethel Deaconess Hospital in Newton, Kansas. The nurse who accompanied me in the ambulance later told me that I talked continually. I have no recollection of that. My first clear recollection occurred later when I discovered that I was in an intensive care unit at the hospital.



Paris Bordone's (Venetian, 1500-71) painting, "The Glory of Paradise."

In relating this experience I make no attempt to exaggerate, dramatize, or fabricate, but I do feel the inadequacy of vocabulary in telling my story. •

Editor's note: Since this experience in 1978 William Zehr has been invited to tell his story many times in all kinds of places. He says there are several questions he has been asked almost each time.

We list those three questions and a brief response to each from him.

How do you feel about death and dying now? I accept death as a part of life. It is. It is a point where God and I must meet. I will keep that appointment. I must so live that when that the time comes I will be ready to meet my Creator.

How has your attitude toward death changed? Certainly the temporality of life on earth was emphasized most vividly. We tend to fear the unknown. This brief experience increases the desire and expectation for that which is in the future.

What is your impression about the reality of life hereafter? There is no question in my mind as to the validity of a spiritual life after physical death.

Program set for triennial conference

More than 40 workshop sessions, including ones on abortion, liberation theology, parenting, ordination of women, and nuclear issues will be part of the 42nd triennial sessions of the General Conference Mennonite Church July 12-19 in Estes Park, Colorado.

Up to 2,000 delegates and visitors are expected for the convention of 311 churches in Canada, the United States, and South America.

The theme for the assembly of the 60,000-member denomination is "A People of the Word in an Uncertain World." The program for the conference will intersperse reports from the conference's boards and commissions with workshops, speeches, recreation, and business sessions.

The convention will be at the YMCA of the Rockies, about five miles southwest of Estes Park. The main meetings will be in the 3,000-seat Longhouse.

Registration will begin at noon Saturday, July 12, at Hyde Memorial Chapel. The opening session at 7:00 p.m. in the Longhouse will include reception of new congregations and the drama *Three Visions and a Prayer* by Lauren Friesen, Seattle, Washington.

For Sunday morning worship Lawrence Hart, Clinton, Oklahoma, will be the speaker. On Sunday afternoon the feature attraction is "Spielzeit and Plauderfest," an intergenerational event of games and storytelling.

Most of the other days of the conference will begin with music, Bible studies, and drama at 8:30 a.m., followed by board or commission reports for adults and separate sessions for high-school-age youth. Workshops and recreation are planned for the afternoons.

Evening activities include a communion service on Sunday, issue sessions at 7:00 p.m. on Monday, Tuesday, and Thursday, a special speaker on Monday and Tuesday, the Women in Mission drama on Wednesday, and a closing celebration on Friday.

Late night events feature a free film series, campfires, dramas, and music.

Special speaker for the conference is Anthony Campolo, former vice-president of the American Baptist Convention, TV personality, and chairperson of the sociology department at Eastern College, St. Davids, Pennsylvania. He will speak Monday and Tuesday nights on the theme of the conference.

Leading the morning Bible studies on Hebrews 11-13 will be Helmut Harder, Winnipeg, Manitoba, teacher, author, and director of the *Foundation Series* (youth/adult). The singing and music will be directed by Bernie Neufeld, also of Winnipeg.

Youth will hold four sessions from 9:00 to 11:30 each morning except Thursday at Hyde Memorial Chapel. On Thursday they will participate in the Commission on Education business session. Youth will also participate in daily Bible study, prayer, and discussion groups—Wit Groups (from Witmarsum, Holland, birthplace of Menno Simons)—which will meet from 6:15 to 7:00 p.m.

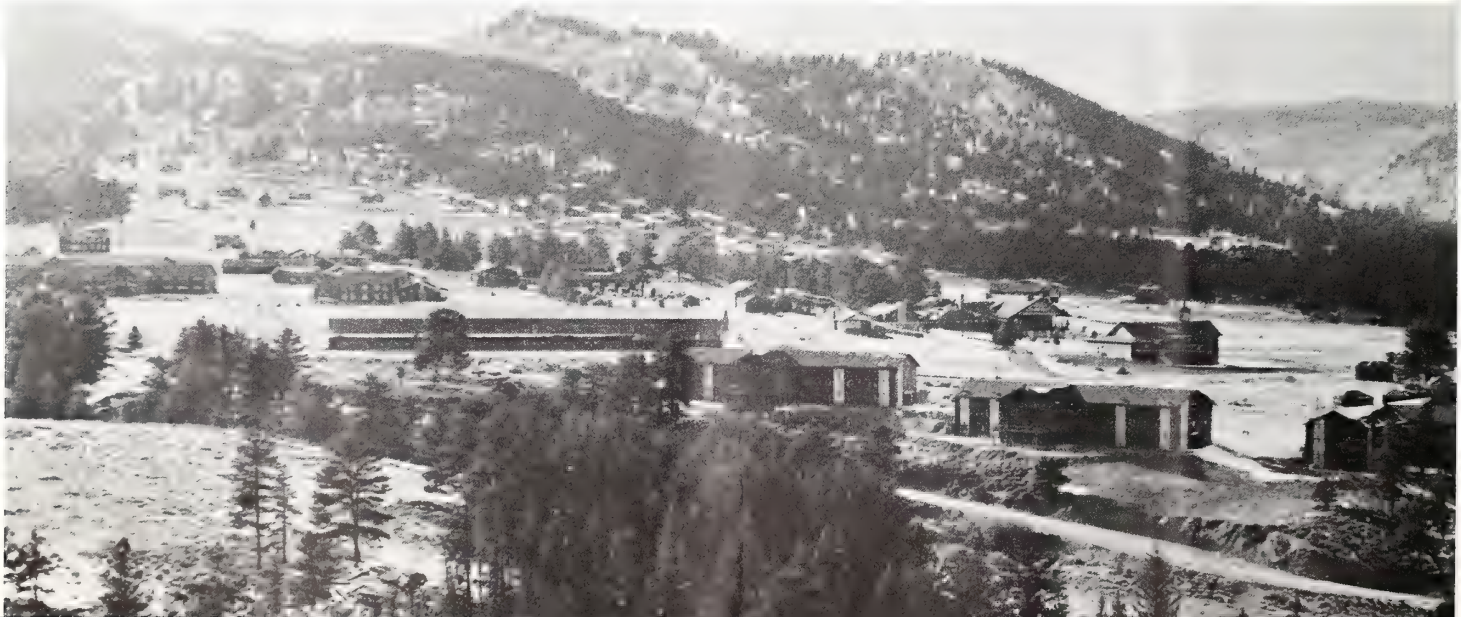
On Monday a special "Issues and Answers" gathering will allow young adults to dialogue with conference leaders, including Vern Preheim, incoming general secretary.

The conference sessions will adjourn at 9:00 p.m. on Friday, July 18.

A nursery will be provided during morning and afternoon sessions—Monday through Friday—for babies and children up to three years of age. The camp provides a preschool program for children from three to five years of age. The YMCA camp also provides a day camp for children entering the first through eighth grades.

Registration forms for the conference and for lodging and meals are available from local congregations or from Conference Planning, Box 347, Newton, Kansas 67114. Registration forms for the conference should be sent to the above address. However, reservations for lodging and meals must be sent to: Conference Registrar, YMCA of the Rockies, 25 East 16th Avenue, Denver, Colorado 80202 (until May 15). After May 15 the address is YMCA of the Rockies, Association Camp, Colorado 80511. Reservations for the youth lodging should state whether the applicant is male or female. A space for this was inadvertently omitted on the forms already distributed to churches.

YMCA of the Rockies, site for the 1980 triennial meeting of the General Conference: the three buildings in the foreground from center to right are the east lodges (Twin Sisters, Rainbow, Deer Ridge). The longest building (center), and main meeting place, is the Longhouse. Above and to the left of the Longhouse are other lodges, including Hague and Howard. Above the east lodges are the chapel and dining hall. Alpen Inn and Mt. Ypsilon Lodge are not visible in this photo but are in the center background. Sheltered among 9,000-foot mountains, the camp is at an elevation of 8,000 feet.



Heading up the arrangements for hosting the conference is a committee from the Western District, and two General Conference staff persons. Ilene Schmidt (left), North Newton, Kansas, is the chairperson of the hosting committee.

In the foreground is the dining hall. Down the street is Hyde Memorial Chapel, the registration building and center for youth events. Additional dining facilities are scheduled to open this summer.

Schedule for Estes Park

Saturday, July 12

1:00 p.m.	Registration
*5:00 p.m.	Youth barbecue
7:00 p.m.	Opening session: congregational singing, reception of new congregations, and drama
*9:15 p.m.	Youth meeting place: A beginning

Sunday, July 13

8:30 a.m.	Bible study, music, drama: Helmut Harder, Bernie Neufeld
9:30 a.m.	Worship: Menno Wiebe, leader; Lawrence Hart, preaching
11:30 a.m.	Lunch
*2:00 p.m.	Spielzeit and Plauderfest for all ages; free time for recreation
5:00 p.m.	Supper
*6:15 p.m.	Witmarsum groups
7:00 p.m.	Hymn sing
8:05 p.m.	Communion: Leonard Wiebe, leader; Elmer Neufeld, speaker
*9:15 p.m.	Film series A, campfire sing

Monday, July 14

8:30 a.m.	Bible study, music, drama
*9:15 a.m.	Youth option: "Mennonite doctrine," Bill Kruger
9:10 a.m.	General Board report
10:45 a.m.	Division of Administration report
11:30 a.m.	Lunch
1:30 p.m.	Workshops
3:30 p.m.	Recreation
5:00 p.m.	Supper; Young adult barbecue, "Issues and Answers"
*6:15 p.m.	Wit groups
7:00 p.m.	Issues session
8:00 p.m.	Anthony Campolo, speaker
*9:15 p.m.	German circle and folk games, drama, film series B

Tuesday, July 15

8:30 a.m.	Bible study, music, drama
*9:15 a.m.	Youth option: "Dealing with stress, emotion, and tragedy," Ron Ropp
9:10 a.m.	Mennonite Biblical Seminary report
10:15 a.m.	Ministerial Leadership Services report
10:45 a.m.	Department of Higher Education report
11:30 a.m.	Lunch
1:30 p.m.	Workshops
3:30 p.m.	Recreation
5:00 p.m.	Supper; Mennonite Men's barbecue
*6:15 p.m.	Wit groups
7:00 p.m.	Issues session
8:00 p.m.	Anthony Campolo, speaker
*9:15 p.m.	Youth interview with Anthony Campolo, film series A

Wednesday, July 16

8:30 a.m.	Bible study, music, drama
*9:15 a.m.	Youth option: "Building the new heaven and the new earth," Gene Stoltzfus and Dorothy Friesen
9:10 a.m.	Commission on Home Ministries report
11:00 a.m.	Elections
11:30 a.m.	Lunch
1:30 p.m.	US delegate session
3:30 p.m.	Recreation; *Wet Wednesday (organized youth swim)
5:00 p.m.	Supper; Associated Mennonite Biblical Seminaries alumni barbecue
*6:15 p.m.	Wit groups
7:00 p.m.	Runoff elections
7:30 p.m.	Women in Mission drama
*9:15 p.m.	Music, night walk, film series B

Thursday, July 17

8:30 a.m.	Bible study, music, drama
9:10 a.m.	Commission on Education report
11:30 a.m.	Lunch
1:30 p.m.	Workshops
3:30 p.m.	Recreation
4:20 p.m.	Women in Mission barbecue
5:00 p.m.	Supper
*6:15 p.m.	Wit groups
7:00 p.m.	Issues session
*9:15 p.m.	Talent night, stargazing, film series A/B

Friday, July 18

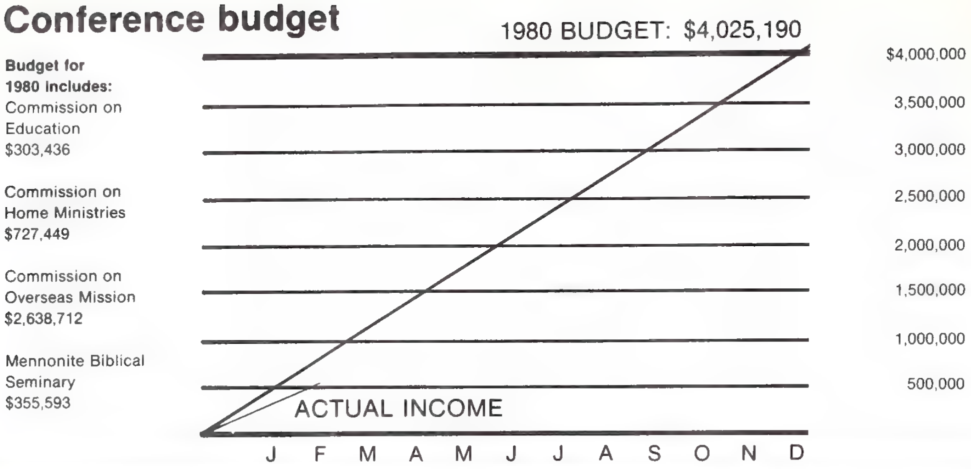
8:30 a.m.	Bible study, music, drama
*9:15 a.m.	Youth option: "The church's beliefs on moral issues," Harry Huebner
9:10 a.m.	Commission on Overseas Mission report
11:30 a.m.	Lunch
1:30 p.m.	Workshops
3:30 p.m.	Recreation
5:00 p.m.	Supper
*6:15 p.m.	Wit groups
7:00 p.m.	Closing celebration, Marilyn Miller, leader; reader's theater
9:00 p.m.	Adjournment

Saturday, July 19

6:45-8:30 a.m.	Breakfast and departure

*Events planned by the youth program committee.

Conference budget



Donations to General Conference ministries during January and February totaled $537,573, slightly up from the 1979 comparative total of $519,551. Donations to the end of February are 13.4 percent of budget. The receipts for each of the commissions and the seminary, with 1979 figures in parentheses, are as follows: Commission on Overseas Mission—$377,081 ($343,513); Commission on Home Ministries—$92,152 ($96,459); Commission on Education—$38,439 ($40,067); Mennonite Biblical Seminary—$29,901 ($39,512).

Recruiters see waning of voluntarism

Goshen, Ind. (GCNS) — The spirit of voluntarism is on the wane, possibly due to renewed emphasis on career development and materialistic success, according to two representatives of Mennonite agencies who were recruiting at Goshen College March 12-14.

"There is less interest in voluntarism on campus and in general than there was five to eight years ago," said Maynard Kurtz, recruitment and placement counselor for Mennonite Board of Missions.

MVS associate director Jean Krahn recruits at Bethel College, North Newton, Kansas.

Charles Neufeld of Mennonite Voluntary Service agreed. "During a half-day period we used to get 20, possibly even 30, people stopping by to inquire," he said. "This time it's more like 5 or 7."

"During the last six months response has been slow on all the campuses," said Neufeld. "We can't figure out how to read things."

Desire for security and success in competitive professions is a possible contributing factor, they said. A career-oriented person should consider a term of voluntary service "precisely to temper those tendencies to rely on security and professionalism," said Kurtz.

Although an assignment may be related to a chosen career area, that should not be a person's primary motivation, Kurtz added. The experience of being a volunteer and living without financial advantages is valuable in itself, he said.

Neufeld pointed to the materialism of American culture during the last decade. "The 1970s were one of the more frustrating decades for people who were trying to live responsibly," he said. "There was a tremendous push on the part of the media, schools, universities, telling us to look to our own personal needs, to pursue a not very wholesome type of happiness."

In such an era the strong support of the church is especially critical. Faculty and church members who are examples of simple living and models of commitment to service are the most effective influences, said Kurtz.

Both believe that voluntarism is a viable option and an important shaper of attitudes for people of all ages. "It is a nudge toward a more responsible, less selfish lifestyle," said Kurtz, "and most of us benefit from that nudge."

ASSOCIATED MENNONITE BIBLICAL SEMINARIES

The purpose of AMBS is to be a Christian community of scholarship and discipleship in the Free Church tradition. It is the responsibility of this community to interpret the continuing significance of the vital elements in its heritage in the light of the scriptures and to witness to them in conversation with the larger Christian fellowship and with the world. To this end AMBS has developed a program for the equipping of Christian men and women to participate in this task and to serve the churches in this country and abroad in a variety of ministries informed by this vision.

AMBS is a graduate level theological institution offering a Master of Divinity, Master of Arts in Peace Studies, as well as a One-Year Theology program.

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Are you male or female? A youth? And registering for the Estes Park triennial conference? Then this notice applies to you. The reservation forms mailed to churches do not have a space to indicate the sex of youth registrants. The YMCA staff ask that youth registrants, whether applying individually, with families, or in groups, write this information on the form. This will help them allocate the proper amount of space to both females and males in the youth lodging area.

Raising our children to live in peace is the theme for a conference planned for May 16-18 by the Ann Arbor (Michigan) Mennonite Fellowship. To be held on the University of Michigan campus, the resource persons include Ronald Guengerich (biblical perspective on "living in peace"), Dale Aukermann (building peace-enhancing values in a competitive society), and Gerald Wingard (conflict management and children). The registration fee is $25. Lodging and most meals will be provided. To register write: Hollis Showalter, 900 Patricia, Ann Arbor, Michigan 48103, or call Ronald Guengerich at 313-994-0573.

HUNGER: Energy squeeze puts severe strain on Green Revolution in developing nations

Gasoline at $1.15 per gallon, diesel fuel at $1 per gallon, fertilizer prices up 20 percent over last year and electricity rates that will escalate each year—these are the energy facts North American farmers live with.

Increased energy costs put a squeeze on North American farmers, but for many farmers in developing nations the squeeze threatens their existence. For North American farmers higher oil prices necessitate more efficient energy management. For Third World farmers higher energy costs mean even less fertilizer or diesel fuel at double the price.

Energy usage varies greatly. A US Aid report in August gave the following variation in the average yearly per capita consumption of energy (measured in coal equivalent): less developed country, 2 kilograms; middle-income country, 524 kilograms; industrialized country, 5,016 kilograms; United States, 10,999 kilograms.

Because the poorer countries use much less energy than the United States, they have less flexibility to deal with price increases or shortages.

Ironically farmers hardest hit by the energy costs increase are those in countries such as India and Pakistan which are making important strides to modernize planting and irrigation systems. They have adopted many of the practices of the Green Revolution which require chemical fertilizers, irrigation pumps, and pesticides—all dependent on petroleum. India has been able to increase wheat production 30 percent in the past three years. Maintaining that increase will be difficult if not impossible with the energy squeeze.

Can the Green Revolution continue?

In contrast some farmers in the poorest countries are only marginally affected by the energy price explosion. They live outside the oil economy. Gordon Hunsberger, Mennonite Central Committee agriculturalist in Haiti, wrote recently, "The overall effects of increasing energy costs on tenant farmers has not been too great. Virtually none have petroleum-powered equipment such as irrigation pumps or tractors. The land is mostly worked by hand. Little chemical fertilizer is used."

But the tenant farmers and their families are affected nevertheless. The cost of transporting goods to market and personal transportation has gone up substantially. Hunsberger writes again, "While bus fares are relatively low, Haitians still walk since they can't afford the fare. For example, many women walk the 11 miles from Bahon to Grand Riviere carrying heavy loads rather than pay the 30¢ fare. Their profit on a transaction may be little more than the fare. Any increase in transportation costs cuts directly into the already meager income of those who use public transportation."

The high cost of oil and gas in the poorer countries not only cuts food production and restricts transportation. It forces greater reliance on noncommercial energy resources—firewood, charcoal, plant and animal residues.

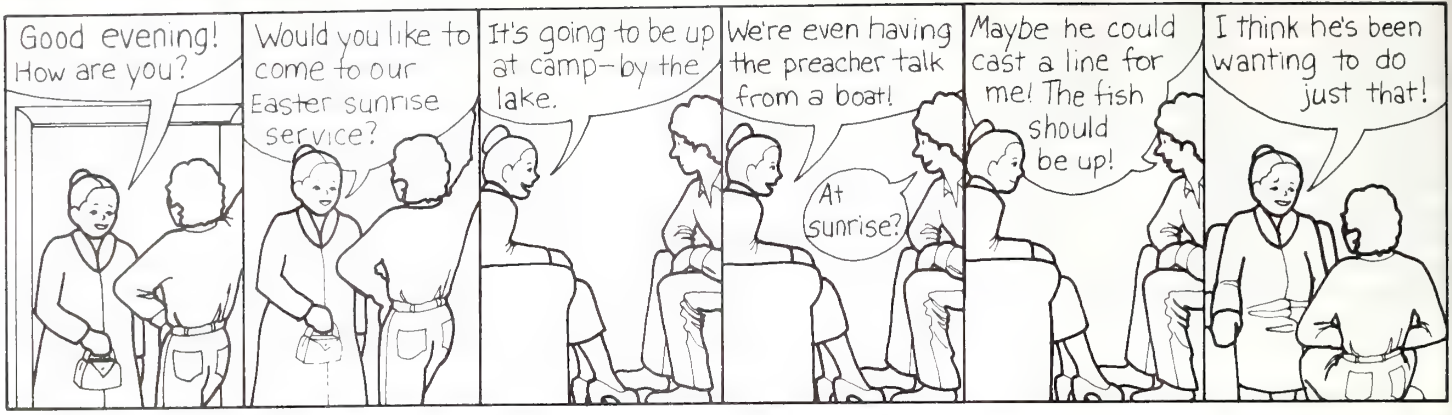
According to a World Bank report, "Such forms of energy only supply about 5 percent of world energy consumption. But they account for about half the total energy production of oil-importing developing countries, supplying more than 85 percent of the requirements of rural areas in many developing countries. About half of the world's population today cooks with noncommercial energy."

The reliance on firewood is causing serious deforestation in several countries. As firewood becomes more difficult to obtain, crop residues and animal manure are used for fuel. This has serious implications for soil fertility and overall crop yields.

In many countries fuel scarcity is as critical a problem as its price. In a tightening energy market the outlook for increased food production in needy countries is not bright. The unfortunate fact is that the only ways we have found to substantially increase yields are heavily dependent upon energy. Gerald Shenk, MCC director in Bolivia, said, "The worst effect related to the ever-growing world energy crisis is the increasing cost of machinery, fertilizers, herbicides, and other inputs."

Christians in North America need to impress upon our legislaters the urgency of enacting laws and trade regulations that will increase the availability of energy and food for poor countries. We can give to MCC and other development organizations so they are able to help poor farmers grow more food. Equally important are our efforts to reduce our use of nonrenewable energy. *Paul Longacre, MCC secretary, food and hunger concerns; fifth in a series*

Menno and Anna Baptist Kathy Bartel


Good evening! How are you?
Would you like to come to our Easter sunrise service?
It's going to be up at camp—by the lake.
We're even having the preacher talk from a boat!
At sunrise?
Maybe he could cast a line for me! The fish should be up!
I think he's been wanting to do just that!

Are Christian professionals different from equally competent atheists?

Goshen, Ind. (MBM) — Issues of professional distance, equitable salaries, and responsible lifestyles, and a call to be "creative subversives" were the highlights of a weekend workshop on "The Professionalization of Personal Services" March 7-9 at Goshen College.

One main point of agreement was that Jesus in his vulnerability and compassion is the model for all Christians, especially professionals called to serve other people.

Sponsored jointly by Mennonite Student and Young Adult Services of Mennonite Board of Missions (Elkhart, Indiana) and the Goshen College Center for Discipleship, the workshop brought together 50 people working in the service professions—physicians, teachers, pastors, social workers, and administrators.

Don Blosser, director of the Center for Discipleship, posed a question from the center's former director, C. Norman Kraus: "What does a Christian professional bring to the world that an equally competent atheist doesn't?"

Don Kraybill, professor of sociology at Elizabethtown (Pennsylvania) College, gave the keynote address. Speaking on "Professions: Masters or Servants?" he pointed up the inherent potential for the service professions to shift from the role of servant to that of master. "In all there is a potential for the misuse of power," he said.

In fact power is the key variable that distinguishes a profession from other occupations, Kraybill said. He quoted from Ivan Illich, saying that "the mark of the professional . . . is the authority to label a person as a client, to determine that person's need, and to hand out a prescription." The profession as a social institution is able to control the work its members do and to release itself from competition and regulation by other professions, he said.

In the change from a service organization to a self-perpetuating institution a profession surrounds itself with a set of myths, Kraybill continued. These myths usually say that "the professional cares better than the nonprofessional" and that "the professional ought to be trusted," he said. The image of love, care, and service masks a system that needs income and so must manufacture needs to get clients.

In all this the Christian professional needs to be a "creative subversive," Kraybill suggested. This can be done by questioning the professional mythology, by looking out for the client's interests, and by urging evaluation of the profession and its members.

Ruth Krall, director of student services at Goshen College, spoke on "Professionalism in Context." Krall, who is also an associate professor of nursing, traced the professionalization of psychiatric technicians in California from the late 1960s into the 1970s.

In a case Krall cited, professionalization led to a successful fight for state certification and licensure. This had the advantage of protecting the consumer by establishing a minimum standard of practice, but it also created a monopoly that limited delivery of skilled services and raised prices, she said.

Several professionals in church and secular organizations shared their experiences and struggles to serve people in their areas.

Wallace Shellenberger, a physician from Paoli, Indiana, dealt with issues he and a group of physicians face in their practice. They try to keep their own salaries and lifestyles at a lower-than-average level and use their local church as a support group for their ministry, he said.

Kansas City pastor Frank Ward and Jan Evans, professor of philosophy at Messiah College, raised issues of the professional's relations to the church. Ward spoke of his work with the people of the congregation he serves and the ambiguity of being a "professional pastor." Evans voiced a concern over lack of support by the church of its professionals and encouraged Christian professionals to demythologize their work.

John Rudy of Mennonite Mutual Aid and Goshen College president J. Lawrence Burkholder raised issues of power and financial responsibility. The Mennonite Church, Burkholder said, has given little theological basis for the work of institutions. He pointed up the inevitable moral ambiguity in running a Christian institution and said that the church needs a "theology of power."

All the same, the church has given Christian institutions a number of possibilities. He outlined a "collegiality" model of administration in which power is used by people responsible to each other in Christian community. Christian institutions also need to be open to prophecy and may even take a prophetic stance as institutions, he said.

Workshop participants urged other professionals within the church to continue to work at questions of limiting salaries and the use of power. They also asked that a conference be held early next year on "Mennonites and the Use of Power." *H. Brent Weaver*

Interpreting Scripture is the theme of the Council of Mennonite Seminaries' 1980 summer session, to be conducted on the campus of Mennonite Brethren Bible College, 77 Henderson Highway, Winnipeg, Manitoba R2L 1L1, July 14-25. During the two-week session each participant will (1) study key texts of Paul's Letter to the Romans, led by John E. Toews; (2) examine one approach to biblical/theological reflection, viz. Donald Bloesch's *Essential of Evangelical Theology,* led by Marlin Miller; (3) engage in one weekend of conversation with Bloesch and Miller about "evangelical theology"; and (4) analyze contemporary approaches to biblical interpretation, led by George Brunk III. Tuition cost for all students will be $120 for the entire course. Participants in the weekend seminar alone will be charged $25. The room and board rate is $9 per day. All monies will be payable in Canadian funds. For more information write: admissions office of Mennonite Brethren Biblical Seminary, 4824 East Butler Avenus, Fresno, California 93727.

"Human Power and Human Rights" was the title of the three-week Washington Seminar during the January 1980 interterm of the Associated Mennonite Biblical Seminaries, Elkhart, Indiana, in which 18 students participated. Roelf Kuitse, director of the AMBS Overseas Missions Training Center, coordinated the course in conjunction with Delton Franz, MCC Peace Section, Washington, DC. Speakers in Washington included, among others, Amnesty International, Catholic Maryknoll fathers, Gene Stoltzfus and Dorothy Friesen, Representative Harkin, Charles Salmon of the State Department, and Ambassador Salis of Nicaragua.

Charismatic retreat planned in Kansas

Dan Yutzy will speak at a Kansas inter-Mennonite charismatic renewal retreat May 9-10 at Camp Fellowship, Goddard, Kansas. The retreat, the first of its kind in Kansas, is being planned by persons from 17 different congregations in the General Conference, Mennonite Brethren, and Mennonite Church conferences.

Yutzy, a widely known speaker in denominational renewal circles, teaches sociology at Taylor University, Upland, Indiana, and serves on the Goshen Biblical Seminary board.

The retreat theme "Honor the Spirit, Worship the Son" expresses the retreat orientation. A spokesperson for the planning committee says, "We recognize that 'charismatic' renewal is not the only way the Spirit is working among us today, but we feel it is one valid way. Hopefully the retreat will provide a Mennonite context for sound biblical teaching and fellowship in the renewal movement, create more love for one another among various Mennnonite groups, and help persons who have experienced this kind of renewal to integrate their experience with the Mennonite church and to walk in unity with brothers and sisters in the church."

Programs and registration materials will be mailed to churches in Kansas and to persons in Kansas on the Mennonite Renewal Services mailing list. For more information write to Larry or Charlene Schmidt, Box 524, Buhler, Kansas 67522, or call 316-543-6718.

General Conference participating in Kansas consumer information board

Newton, Kan. (GCNS) — Emerson Wiens, industrial arts professor at Bethel College, North Newton, Kansas, will represent the General Conference in the newly created consumer information board of the Kansas Corporation Commission.

Among the 21 organizations selected to participate in the consumer board are the Kansas Farm Bureau and the League of Women Voters of Kansas.

"The 21 groups represent a broad range of Kansas interests, including various geographical areas, economic levels, senior citizens, farm and rural groups, educators, and business and industry representatives," said Tom Taylor, KCC consumer information director.

The General Conference is one of two religious groups on the board. The other is the Unitarian-Universalist Service Committee of Kansas.

Wiens has been active in teaching new courses on energy resources and solar energy at Bethel College. He is the president of Sunflower Energy Works, a small corporation producing solar collectors.

The KCC consumer information board will provide consumer input into the KCC's Load Management Project. This project is to find ways to encourage the use of electricity in off-peak hours, and hopefully, thereby, to limit the need for construction of new power plants. The project also involves energy forecasts, conservation, and innovative design studies. Board members will work with consultants on three specific areas: energy conservation, alternative energy, and energy storage techniques. •

Music instructor

Elim Bible Institute, Altona, Manitoba, invites applications for the position of music instructor beginning in September. Specific duties include classroom teaching, choral conducting, and private voice instruction. **Direct inquiries and application to:** Philip Bender, Principal, Elim Bible Institute, Box 120, Altona, Manitoba R0G 0B0.

Pastor required

The Langley Mennonite Fellowship in Langley, British Columbia, requires a pastor beginning July 1. **For further information please contact:** John Klassen, Chairman, Box 404, Fort Langley, B.C., Canada V0X 1J0

Christian education staff person needed

The Congregational Resources Board of the Conference of Mennonites in Canada requires a qualified person to serve as a resource to congregations in the areas of children's and adult education, and to direct the program of the Resource Center.

Please direct inquiries and/or send educational and experience resumes to: **Edward Enns, Executive Secretary, 600 Shaftesbury Blvd., Winnipeg, Manitoba R3P 0M4**; telephone 204-888-6781.

English instructor

Beginning in September Bluffton College requires an English instructor/professor, ¾ teaching, ¼ administration. Teaching duties include basic writing, reading improvement, other courses. Supervise English proficiency program, writing skills laboratory, reading-study skills center. MA degree minimal requirement, effective teaching, Christian values.

Send application, resume, credentials, transcripts, reference letters to: **Elmer Neufeld, President, Bluffton College, Bluffton, Ohio 45817**.

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ESTES PARK 1980

A People of the Word in an Uncertain World.

You are invited to participate in the forty-second sessions of the General Conference Mennonite Church. Sessions for both youth and adults will meet at the YMCA of the Rockies, Estes Park, Colorado, July 12 to 19, 1980.

Registration is Saturday afternoon, July 12. The meeting closes with breakfast on Saturday, July 19.

Program:
Speaker: Anthony Campolo, professor at Eastern College, St. David's, Pennsylvania.
Morning Bible studies by Helmut Harder, Bible instructor at Canadian Mennonite Bible College, Winnipeg.
Opening night drama by Lauren Friesen, Seattle.
Twenty-four workshops on a variety of themes.
Worship, singing, sharing, communion.
Reports of conference work and debate on current issues.

Detailed information on travel, lodging, program, and registration is available from General Conference Mennonite congregations or Conference planning, Box 347, Newton, KS 67114.

Christians and world events—a comment

Cold war thaw and Mennonite response

United States and Canadian foreign policy is once again becoming a major debate within North American circles. The recent events in Iran and Afghanistan seem to be heralding a return of the cold war. The threatened boycott of the Moscow games and the hints of other retaliations should send shivers up the spine of all who desire peace. It is important to become familiar with the facts before we allow our emotions to dictate our foreign policy.

Afghanistan is a landlocked country in the Middle East. It has a population of 17.5 million, most of whom are Pushtuns. Thirty percent are Tajiks; Uzbecks constitute another 5 percent. The country has been used for thousands of years as a favorite invasion route. Its history is long and bloody. Pro-Soviet leftists took over the country in a 1978 coup. As soon as the leftists under Taraki had taken over, however, Muslim rebel forces emerged. The Soviets realized their man was not getting the job done and they were instrumental in Taraki's overthrow and Amin's rise to power in September 1979. The Afghan people, however, are not easily routed. The rebels continued their subversive activities and had their most successful battles on the Soviet border at Badakhshan. The Soviets were clearly worried. Of an Afghan invasion? No, not exactly.

The second and third largest ethnic groups are the Tajiks and Uzbecks. The entire population of Afghanistan is Muslim. The Soviet Union borders Afghanistan. The current estimate of the Muslim population within the Soviet Union is 20 million. On the border are the two Soviet states, Uzbeck SSR and Tadzhik SSR. The primary fear that plagues the Kremlin leadership regarding this area is a resurgence of Arab nationalism. A strongly independent Arab state on the Soviet border would be the greatest catalyst for anti-Soviet activities in the Muslim regions of the USSR.

Hence the Soviet troops moved into Afghanistan to aid a government apparatus that was already in the Soviet orbit. It was not invading a country that had a government opposed to the Soviet Union. True, Amin and his brother were executed. But much of the remaining government remained intact. The Soviet invasion was a clear violation of international law, as are all military invasions. It is clearly an invasion the Afghan people did not welcome. In no way can we accept the Soviet excuse that they are there by the invitation of the people of Afghanistan. Their reason for being there, however, is not—at least directly—part of a drive to the Persian Gulf. The main reason for the invasion is the hope that the fires of an emerging Islamic state on the Soviet border could be extinguished.

Why then is the West reacting so much? President Carter must be given marks for having told the truth, at least as he perceives it. Now the Persian Gulf is seen as in the vital interests of the United States and the West. The Carter doctrine is basically an extension of the Monroe Doctrine to the Middle East.

The American president is no longer attempting to convince us that we are trying to keep the world safe for democracy or that we have the Afghan people's plight in our hearts. There can be no doubt that—in the widest sense—Western security is being threatened. The Soviet Union is still an emerging superpower, and the United States is perhaps past the center of its peak as a superpower. Some response by the rest of the world is needed.

The present rhetoric and war hype, however, will do nothing to diffuse the situation. The Soviet people will not rise up against their own government to protest the fallen summer games. Many Soviet citizens will blame the West. Is anything gained by denying our athletes that experience for which they have trained for many years?

More serious, however, is the present growing feeling in Western countries that our military preparations are inadequate. The Toronto stock exchange has been rising at a phenomenal rate in the past months. Analysts are attributing the rise to the expected resurgence of the arms industry in Canada.

The coming months will test Canadian Mennonites' peace stance as it has not been tested in the last several decades. My impression is that we have much work to do. Many Mennonites I have talked to feel that Canada must rearm. A joint offensive—to explain the peace situation to our youth in the midst of this world tension—is needed. We have become respectable members of society, and it will be harder for us to hold a radical peace position than when we were enclosed within our own communities. Are we a people up to the challenge? Are we ready to risk our positions in society to proclaim an antimilitaristic view? The debate must begin.

Harold Fransen, 108 Braeside Avenue, Waterloo, Ontario N2J 2C6, is part-time youth worker for Ontario Mennonite Youth and part-time college student. He will become associate minister of (Winnipeg) First Mennonite Church June 1.

Letters

Will we ever learn?

Dear Editor: Ruth Teichroeb's letter (February 19 issue) is surely revealing as to the quality of the personnel in the US State Department. One wonders who the string-pullers are of these puppets who try so hard to get us into war. It seems there was considerable torture under the shah's regime, and the Iranians objected to this. They objected especially to the shah's secret police. Would the Iranians fare any better under Khomeini, who says that democracy and elected governments—all non-Muslim governments, Christians and Jews alike—are no better than the sweat of filth-eating camels . . . the most impure things in creation, including human waste and pigs, and should be destroyed?

Islamic justice is "a single Islamic judge, two or three executioners, and a pen and inkwell. Western judicial tradition of fair play and justice is too costly and time-consuming." Seems as if the Iranians were in the frying pan under the shah's regime and jumped out of it into the fire. And according to Ruth Teichroeb's article it seems that our government was not very careful about the safety of our embassy personnel even after being warned of the danger. Several of our congressmen and senators wanted to go to war after the danger became real. Will we ever learn? *Carlton C. Steiner, 562 East Franklin Street, Berne, Indiana 46711* February 27

What are women looking for?

Dear Editor: I respond to Marcia Regier's letter (27 November 1979 issue) and to the article by Vic Reimer, "Where Are We Today? In, But Still Out" (20 November 1979 issue).

Marcia's letter says, "Women should be searching for models, symbols, and traditions that are meaningful alternatives to the male-originated biblical interpretations." Are the following quotations what she means by "alternatives, models, and symbols"?

"All history must be rewritten in terms of the oppression of women. We must go back to ancient, female religions (like witchcraft. . .)" (*The Document: Declaration of Feminism*).

"By the year 2000 we will, I hope, raise our children to believe in human potential, not God" (Gloria Steinem, editor of *Ms.* magazine, member of NOW).

"Marriage has existed for the benefit of men and has been a legally sanctioned method of control over women. The end of the institution of marriage is a necessary condition for the liberation of woman. Therefore it is important for us to encourage women to leave their husbands and not live individually with men" (*The Document: Declaration of Feminism*).

"—It is the basic right of every woman to control her reproductive life, and therefore support the furthering of the sexual revolution of our century by pressing for widespread sex education, provisions for birth control information and contraceptives, and the repeal of all laws restricting abortion, contraception, and sexual activity between consenting adults in private" (*Revolution: Tomorrow Is Now*—handbook of the National Organization of Women).

"As the largest, alienated element in our society and because of their numbers, passions, and length of oppression, women might come to play a leadership part in social revolution. . ." Kate Millett, author and feminist leader.

"The YAWF Woman's Caucus sees the struggle for woman's liberation as an essential part of the overall struggle against capitalist exploitation and for the revolutionary reconstruction of society on a socialist basis" (*YAWF Flyer*, Youth Against War and Fascism, youth arm of the Workers' World Party).

"In order to build a great socialist society it is of the utmost importance to arouse the broad masses of women to join in productive activity" (*Quotations from Mao-tse Tung*).

"The fact that children are raised in families means there is no equality. In order to raise children with equality, we must take them away from families and raise them communally. . . . Divorce makes for better family life" (Mary Jo Bane, associate director of Wellesley College's Center for Research on Women).

What a contrast between what these humanist, feminist, and communist leaders have in mind for women, men, and children and what the Bible's directions are! When men and women follow God's laws as closely as possible, women are not exploited but treated as unique creations of God. Laws and customs *should* reflect biblical wisdom in giving special consideration according to the sex of the individual. Godly men benefit from this arrangement too.

And what of the women portrayed in the article "Where Are We Today? In, But Still Out." They seem dissatisfied, misplaced, almost martyred. Are they led in their search by man's religion or God's religion? I am not saying that some women should not have more and bigger responsibility in the church and community, but is the intense desire of some for leadership inspired by God or Gloria Steinem? Those with a legitimate need for more responsibility should remember that all women do not long for leadership positions.

The fever of the feminist crowd is contagious, catching women up into a kind of liberation that can only lead to slavery and drudgery. Barbara Prasse, in "In, But Still Out," says the woman's movement will liberate men too. It has, and how! There are more broken homes, deserted and battered women and children than ever.

Could part of the frustration the "in but out" women feel stem from the fact that many men have abdicated their leadership positions in home, church, and country? Are women unconsciously trying to fill this leadership void? The leadership of the woman's liberation movement is obsessed with destroying marriage and the family. Women can be a force for good if they do not mistakenly join forces with those trying to tear their homes and this country apart. *Pam Unruh, 1857 North Ridge Road, Wichita, Kansas 67212* March 7

On editorial changes

Dear Editor: Having edited hundreds of research articles, I sympathize with you when making editorial changes. I also sympathize with Stan Butler (February 26 issue), but let me speak for myself. A recent note about my leaving the Bluffton deanship gave many people the impression I would take up (temporary) work available at Stanford, which is not my plan for this year. I plan to write at Bluffton.

One more minor example: Elaine and I had a note recently about conservation in Japan. Tom Lehman and/or you really improved it, before publication, with the first paragraph. We would have preferred "different . . . from," however, instead of "different . . . than."

Other changes in various papers have been much more unfortunate and I tried to correct some of them. Why not either (1) put brackets around changed material, following the widely understood but less practiced custom, or (2) check changes with the original authors? I don't like to keep pestering so many editors, but the unintended misrepresentations otherwise embarrass the authors much more often and perhaps more deeply than others realize. *Ronald L. Rich, dean of academic affairs, Bluffton College, Bluffton, Ohio 45817* March 7

Meditation

God guided me

Death would come easily, I thought, as I sank gratefully into the soft inviting snow. A pleasant numbness . . . a sweet forgetting, and all would be over. Desperation weighed down each cell of my tired body as I shifted my weight for greatest comfort. Even from this distance the din of the heaving rabble at the train station fell on my ears.

I had walked 35 miles in sub-zero temperatures for this—a last chance—and now I was refused. My body shook and retched. For two days I had not eaten or slept, filling my mouth with snow to ward off fainting. And now Control cried, "Your pass, madam; your pass, sir; no one boards the train without a pass."

I had no pass. I had never thought of a pass, and now it was the only ticket to my continued existence in Soviet Russia. Only a week before I had bid my despondent parents good-bye at the forest concentration camp, tricking the guards and escaping into the cold silent woods. My last chance at life itself lay in crossing Siberia to the area of the Black Sea. I hoped to find freedom among the relatives we had left behind so suddenly when the Soviet authorities had rudely rousted us from our baronal estate and had shipped us to the wilds of Siberia.

Now I was free, but was I really? Without a pass I dared speak to no one; I could not be employed and I could not buy. Lack of a pass meant immediate imprisonment, and I knew what that was like.

My spirit sagged. Surely God had forsaken me. For me there was no future. I waited in the snow for death to come. . . .

It was as if a voice spoke. Was it inside me? It said, "You are my child. Get up, shake the snow off your clothes, and walk to the place I will show you."

Dumbfounded, I arose. The station was behind me; the noises still clamoring in my ears. I walked south. A few modest, well-kept homes were set back on the trail. Station workers' dwellings, I assumed.

My inner guide seemed to point out a small, yellow building. A light still shone. I had nothing to lose. Prison meant death anyway. I knocked.

A shuffling tread approached the door. Lights. Muted voices. The door opened slightly, and kind though sad eyes took in my desperate situation immediately. The door opened wider and I was silently motioned inside.

Did I not know, inquired the retired station agent, that he could be imprisoned for sheltering me? I looked down. He relented. Warm broth was prepared by his wife, and my thin body tingled with a pleasant pain as the life-giving liquid seemed to reach every pore. For the first time since I'd left home a year ago I had a soft bed, a pillow, warm blankets. I slept as if dead.

Before dawn the agent shook me and shook me again. Instantly I was awake. The old fear returned: "Where to from here?"

He said, "Dress and follow me." New soft footcloths replaced my rags, and we broke new snow as we walked to the train station.

"Here," he said to a friend, "here is your 'daughter' for this trip. Be sure she lies well back in your compartment and pretends to be ill and sleeping. If anyone asks, tell them she is your daughter and travels under the authority of your pass."

The old agent smiled at me kindly once more and whispered, "God go with you."

"God!" I had been experiencing God's help through one of his servants. God was with me. God was on my side. Joy welled up in my wasted young frame.

With a jerk the train left the station. Thousands heaved onto the tracks, clinging to ladders and couplings in a last attempt at a ride. But my desperation had vanished. I was inside the train and God was near.

Helen Rose Pauls

Springtime tears

The warm and penetrating rays
    of the golden sun,
Piercing the beautiful winter white
    until its sobbing tears
        flow ceaselessly,
Tears that swell
    the gentle streams,
Tears that cause the waterfalls
    to shout aloud:
Springtime,
It's Eastertime,
    it's resurrection time,
Awake —
    and live anew.

Clarence C. Unruh

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The Easter mysteries

The Apostle Paul suggests we should be regarded "as servants of Christ and *stewards of the mysteries of God*" (1 Corinthians 4:1).

Easter makes me think deeply about that last phrase. What makes Good Friday into such an unbelievable event is its *mystery*. How could God's Son be so badly misunderstood that his own people wanted him crucified? It is humanly incomprehensible.

Golgotha is followed by another incredible mystery. Jesus lives. Who can even begin to comprehend the resurrection?

And all believers are called to be *stewards* (managers) *of the mysteries of God*. Easter reminds us to be stewards of the mysteries of death and life.

Educational experts are trying hard to clear up as many mysteries as possible. New insights constantly push back the horizons of the unknown.

Our generation has promoted hundreds of programs to educate us about living. "How to . . ." books and classes abound; skill training labs are at our beck and call. From primal scream and Gestalt to nude encounters, self-actualization programs promise us a new and full life.

One of the most recent trends is death education. Ernest Becker in *Denial of Death* says consciousness of death is today's primary repression. Lifton and Olson in *Loving and Dying* write that we do not have an adequate symbol system for facing death.

Death does present us with the whole gamut of life's images—separation, connection, disintegration, movement, integrity, transcendence, other life.

Who can live with the mysteries? We live in a pragmatic world and like to manage things we can define and measure.

But Paul speaks a profound truth for us all. The Christian finds some of the greatest motivation and satisfaction in living God's mysteries.

Without mystery, death becomes annihilation and life itself is sterile. The harder we work at denying the mysteries, the more we become prone to boredom and nihilism. We do not permit the life-giving spirit a freedom to penetrate our total being.

Any explanations of death and the resurrection life are human doctrines adjusted to our finite comprehension. God's call for us is to handle his mysteries (the infinite truths of salvation, justice, and eternal life). Whenever or wherever we treat death and life as other than mysteries we have probably lost the gospel.

That is a basic fallacy in the scientific pursuit. It is assumed—because we need to and can solve certain earthly problems—we must eliminate all mystery. Then we shall become truly free.

These fallacies threaten all of our interpersonal relationships. One of the most intimate human relationships—besides death and life—is sexual intimacy. So much of the interpersonal sexual mystery is being denied by making copulation into prime-time TV fare. In this public "performance" the beauty of its mystery becomes camouflaged, and sex is treated as just another commodity.

The Bible points differently: ". . . if the Son makes you free you will be free indeed" (John 8:36). In our identity with the incarnate Son of God—a relationship best described as a mystery of amazing grace—lies the root of life. Because he lives in the resurrection mystery—humanity's highest dream—we too can live forever in him. It makes our present living no less a mystery, but it creates all the adventure and excitement which can be brought by the greatest mysteries of history. We celebrate this truth in our Easter praise.

It makes me want to sing and shout, "Hallelujah and praise the Lord." He counts you and me worthy to be stewards of the Easter and all the other of God's mysteries.

Let's not settle for less. *Bernie Wiebe*

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

95:15 8 APRIL 1980

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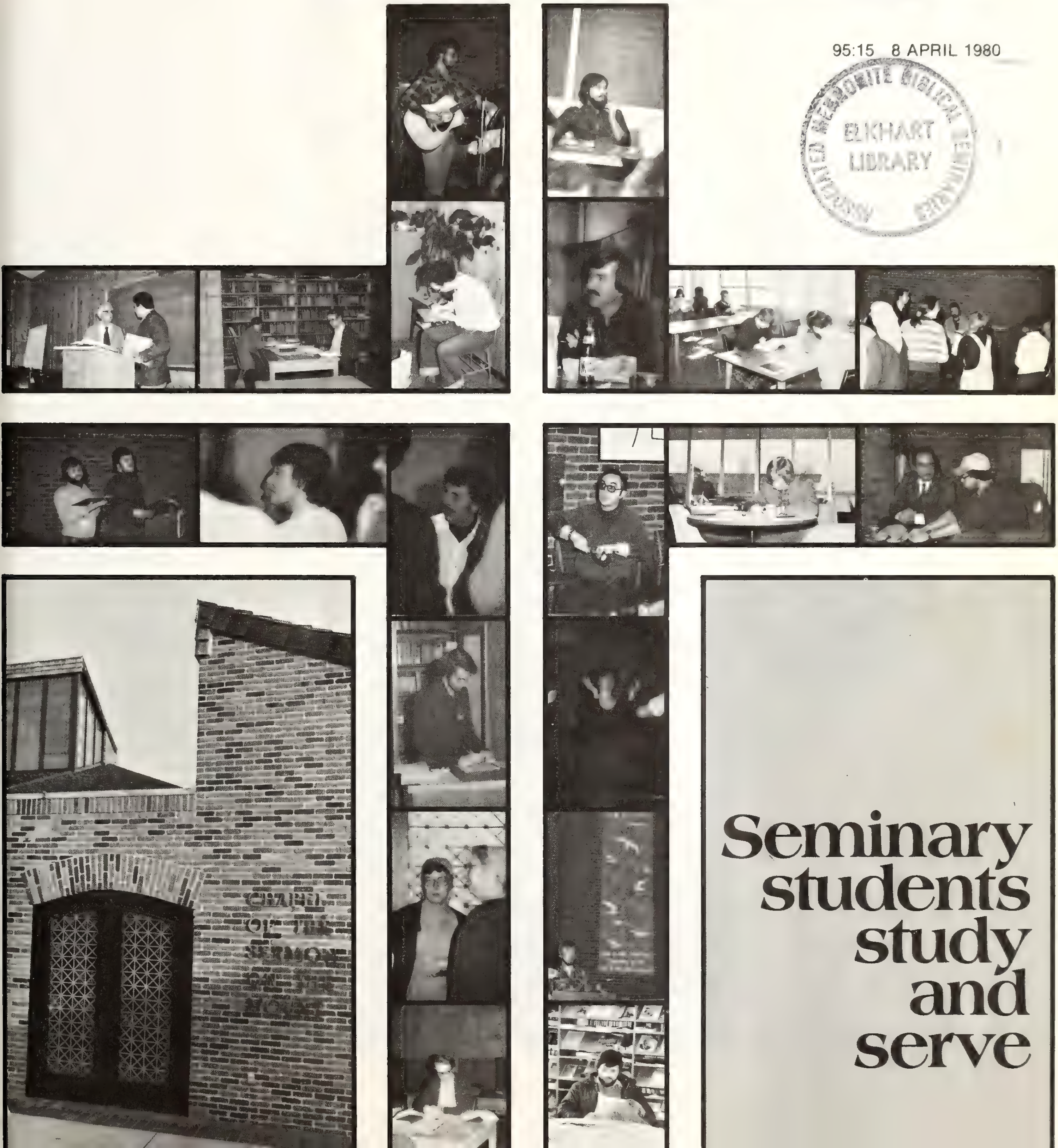
CHAPEL OF THE SERMON ON THE MOUNT

Seminary students study and serve

Seminary students study

My "Church and Ministry" classes

Don Fry

Victor Kliewer

Rose Waltner

Tom Neufeld

I can recall the joy I had as a small boy when I would slip my child's-size-6 feet into my father's size-11½EEE shoes. I knew the shoes were much too large for me to fill, yet just being in them helped me feel tall. They offered a latent promise that someday I would be big and strong like Dad and would fill those shoes. I am now 27 years old and chuckle at that experience because my size-7D feet still get lost in his 11½EEE shoes. I know now that I never will fill those shoes, but I also realize that this is all right. I have other, better fitting shoes to fill . . . shoes that fit the feet God made just the size he wants them.

My experience with the course "Church and Ministry" taught by David Augsburger and Erland Waltner has been similar to this boyhood experience. I began the course somewhat apprehensive at the many tasks of the church. I saw the ministries of preaching, teaching, worship leading, counseling, marriage and funeral services, visiting—along with a myriad of other tasks—and felt once again like a little boy. I felt like a child in the faith who is hoping to grow up big and strong enough to fill the precious, if uncomfortable, large shoes of a pastor. I looked upon this course as being one which would help bring me to the place where I could fill all those roles of ministry.

The time has come—after three weeks of looking at what it means to be a pastor in the church—to chuckle again. I will never fill those large shoes of ministry which I sought to fill. Those shoes were purposely made large by my Father in heaven so *my* small feet could not fill them. Those shoes are to fit the feet of the whole church. Together—exercising our gifts in the unity of the Spirit—*we all* fill those large shoes and can stand tall and strong, just as our Father in heaven would have us stand. I praise God that he has chosen what is weak in the world that through us he may be shown strong, and that even the small feet I will have as a pastor will be just the right size to fill the task he has for me.

Don Fry, second year
Quakertown, Pennsylvania

Deep dipping the "Theology of Anabaptist Classics"

Since my teenage years, when I first encountered the writings of some of the earliest Anabaptist-Mennonite leaders, I had looked forward to an opportunity to study them systematically under the guidance of a knowledgeable teacher. The opportunity finally came during this year's January seminary interterm in J. C. Wenger's course "Theology of Anabaptist Classics." The course description read: "An introduction to the thought of Grebel, Sattler, Weninger, Marpeck, Riedemann, Hoffman, Dirk, and Imbroich. Special attention will be given to the writings of Menno Simons."

"Deep dipping" into primary sources was encouraged. That was an important reason for me to enroll in the course together with 18 other students. Deep dipping turned out to mean reading 2,000-plus pages of early Mennonite writings, in particular those of Menno Simons—one of the most prolific writers. Adjusting to the 16th-century polemics and to irregular literary styles, I focused on basic themes that emerged: the deep concern for the true Christian faith and life; the convictions of love and peacefulness as a way of life despite severest persecution; the fundamental challenge to other religious leaders, both Catholic and Protestant, coupled with a constant readiness to "dispute" with them; the ongoing efforts to build the church—admonishing, consoling, encouraging fellow believers. Some of the themes sounded strangely foreign to our time, others most contemporary.

A review of this course would be incomplete without mention of J. C. Wenger's personal involvement. Repeatedly I was impressed by his insights resulting from a lifetime of study in this area and his deep involvement in the present-day Mennonite church. His ready humor and anecdotes never allowed us to get bogged down in the 16th century or in abstract theology but brought relevance and freshness to the class in a neat unusual manner. Who could forget such one-liners as: "I'm glad I'm not God!" or, "Our current affluence is the greatest danger the Mennonites have faced in their entire 450-year history!" or again, "I used to wish I would have to go to jail so I could just sit and read my Bible all day long!"

It was truly a unique introduction to the life and thought of the early, yet also contemporary Mennonite leaders.

Victor Kliewer, senior
Winnipeg, Manitoba

I studied the Bible about "Man: Male and Female"

We met in the smallest classroom. There were five students and two professors (Jacob Enz and Gertrude Roten) in our interterm course. The atmosphere was warm and familiar. We spread our books around in impressive array. The class "Hebrew and Greek Exegesis, Man: Male and Female" was a specialized but also important class. For me it symbolized the culmination of my biblical studies. I had long wanted to see for myself what the Bible really said on this controversial subject.

Our small class permitted a pooling of our resources—under the professors' guidance—for the class discussions of the various textual intricacies. The exegetical work was not limited to linguistic factors. We also read a wide variety of outside scholarship on the subject. We looked from Phyllis Trible (an Old Testament theologian) to the Church Fathers, to extremes like Mary Daly (a radical feminist theologian). It was exciting because with the resources before us we could dialogue with the various approaches.

It was crucial that we try to be as open and honest with the text as possible. I hold the Bible authoritative and I do not want to read anything into the text that is not there. The study became liberating for me because I found there were legitimate options available for interpretation.

By the end of the course I felt assured that the call I had earlier received to ministry was not contradictory to biblical teaching. This was the key point for me, especially as we studied those difficult passages like 1 Timothy 2:11-15 and 1 Corinthians 14:34-36, among others. It is a word of assurance to all women that we are also saved by faith and faith alone alongside our brothers. There is no extra criterion or bondage that keeps us from the forgiving grace of Christ. In this assurance we may freely walk in the task our Lord lays before us.

Rose Waltner, second year
Elkhart, Indiana

"War and Peace in the Bible"

I decided after a number of years of pastoral ministry to go back to school and wanted to spend a year at seminary listening and conversing with both teachers and students in a Mennonite context. I felt a distinct need to listen critically—and to subject my own thinking—to those who are attempting to articulate theologically and biblically a contemporary Anabaptist perspective. The course "War and Peace in the Bible," jointly taught by Willard Swartley and Millard Lind, certainly provided for that.

The classes took place within the context of daily awareness of the Iran crisis, the invasion of Afghanistan, and the increasing militarization of the West. Not surprisingly there was constant resonance as we discussed such biblical issues as holy war, liberation, the awesome power of great empires, the presumption of kings, the lonely role of prophets, and the visions of cosmic judgment and peace.

For me—from the readings and class lectures—there emerged clearly the centrality of God's concern for a peace which is not simply the absence of conflict, but a peace brought about by the frontal attack on the realities creating oppression, alienation, and sin. At times we spoke of this in terms of Yahweh's being the "Man of War" who leads an enslaved people into freedom; at other times of visions of cosmic judgment and re-creation as in Revelation's "The War of the Lamb." Throughout I was impressed anew by the fact that our language of salvation and redemption, of love and loyalty, has its birthplace in the experience of the liberation of slaves.

Given the context in which we live at present a whole host of urgent questions emerged. Is God still a liberator of oppressed people? If so, how does he bring it about? Are we able to perceive his working in judgment and liberation in the events of our day? What does it mean for us to be peacemakers in the service of this God?

Thankfully it has been possible to struggle with these concerns in the context of prayer and worship.

Tom Neufeld, one-year student
Thompson, Manitoba

From farmer/teacher to pastor

Ted Regier

I am changing from teacher and farmer to preacher because the Lord has called my wife and me to his service in another walk of life. "There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men" (1 Corinthians 12:5-6). When I heard the call I was certain there was a mistake, but I finally let God take over and today we are at seminary preparing for the work of the pastorate. There have been doubts and struggles, but we are reminded that "faith is being sure of what we hope for and certain of what we do not see" (Hebrews 11:1).

I want to also give credit to my family and friends in the Zion Mennonite congregation in Elbing, Kansas, for supporting us spiritually and financially when we accepted the call of Jesus Christ to change careers in midlife and venture out in faith to train at seminary. The importance of the support and affirmation of the home congregation cannot be exaggerated, and I would recommend that other congregations discern the gifts of members and send them out with prayerful support.

The need for workers is great for as Jesus said, "The harvest is plentiful, but the workers are few. Therefore beseech the Lord of the harvest to send out workers into his harvest" (Matthew 9:37b, 38).

"I am a hospital chaplain intern"

Mary Lehman Yoder

To say "Hello, I'm the chaplain intern" has been no small feat. That simple declarative statement carries much more weight than may first appear.

Part of my seminary work this school year has been participation in Clinical Pastoral Education (CPE), a program which offers training for clergy and seminarians in clinical settings with careful supervision and feedback. Essential to the program is that one see oneself as "pastor"; CPE is not open to nurses, social workers, or other persons in the helping professions.

When I began, hospitals were unfamiliar territory to me, and I had an underdeveloped awareness of myself as a pastor/chaplain. I recall well the quivery feelings when I entered the first patient's room, hoping desperately that I would be "pastoral" enough but not too "religious." The weeks and months have brought many deeply moving experiences, some filled with great joy and some with great sorrow.

I remember when I first met Mr. N. The nurses told me that Mr. N had recently learned he had an inoperable brain tumor and that he was often heard crying at night. I walked into the room wondering what I had to offer. I soon learned that Mr. N had a strong faith; he had much to give if I could accept ministry from another rather than thinking that I must be the minister. Mr. N expressed feelings of anger, denial, bargaining for more time—all the classic expressions we have come to recognize from Elizabeth Kubler-Ross's work. He also expressed great love for his wife, family, and many friends. I recall how he took great care not to blame God for his illness. God had been good to him, he said.

As I continued my visits with Mr. N and with his wife and children over the weeks, I often found I had questions to ask of God. No, he didn't send this, but why, why did he allow it? I wondered if I would find the inner strength and resources to stand by during the days and weeks of Mr. N's dying. I recall my hesitancy about leaving town over a holiday weekend, afraid that I would return and Mr. N would be gone. I shared many cups of coffee with Mrs. N, speaking not so much of eternal spiritual realities but rather listening to her immediate fears and feelings of grief. And then there came the evening of Mr. N's death. The family and I stood around the bed and I read from Romans 8. We said a word of prayer together, and each member of the family told Mr. N aloud that they were ready to let go, ready to let their husband, father, brother go to be with his Father. Mr. N died a few minutes later, and together we cried and laughed, overwhelmed at both the sense of deep loss and great freedom.

To say "I am a hospital chaplain" is to say I care, and in that I express God's caring. It is to say I also ask questions, express doubts, and wonder why things do and don't happen. It is to say I minister and am ministered to by those around me. To say "I am a hospital chaplain" is to say I believe that God's Spirit is at work in a powerful way in the crises that bring a person to the hospital. In some way this year I am a part of that work.

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Seminary students serve

Ted Regier

Mary Lehman Yoder

Ellen Sprun

Missionaries studying at OMTC

Ellen and Fritz Sprunger

Personal growth. Refresher courses. Mental stimulation. There were many reasons why we decided to spend our furlough year at seminary, and we have not been disappointed. It has given us a chance to fill in some gaps—Anabaptist classics, war and peace, cultural anthropology, devotional literature, marital therapy, to name a few.

Being missionaries puts us within the sphere of the Overseas Mission Training Center (OMTC). The interaction with others of like mind has been helpful, as has been the input, the insights of our brothers and sisters from other parts of the world. But while we have in different ways been a part of the OMTC—through some classes and the weekly missions colloquium—one of the most enjoyable aspects of our experience has been to simply be part of the larger seminary community. We have been a part of a K-group (small fellowship group meeting weekly for sharing and prayer), of the forums and chapels, have met new people and developed new friendships.

One shortcoming of the OMTC program, we feel, is in not requiring the students who are part of it to in some way be directly involved in the "third world" in Elkhart. If people are to be trained for service overseas it must begin at home. Also the seminary itself is not requiring *all* students to take at least one course in missions. If greater interest in missions is to be created in the churches, an important element is to inform tomorrow's leaders as to what the situation really is—what has been, is being, and remains to be done around the globe. Remedying these two shortcomings in the school could make a good program even better and more profitable for more people.

Fritz Sprunger

Eldon Epp

My summer Supervised Experience in Ministry

Eldon Epp

Helping out in two congregations in Moundridge, Kansas, as a summer student pastor filled up a rewarding "break" period between my second and third years at seminary. The First Mennonite Church of Christian and the West Zion Mennonite Church have cosponsored a seminarian for a summer pastoral internship for the last several years. The pastors and church members take it upon themselves to provide a good learning situation, including lots of support and affirmation, and a share of constructive criticism.

Responsibilities included four sermons in each church, occasional worship leading and Sunday school teaching, twice speaking and leading Bible question sessions at the rest home, helping with two funerals, visiting church members (especially sick and elderly), and attending many committee meetings.

The summer helped me by giving these experiences and insights:

1. *A look at the life of a pastor.* I gained a better idea of how pastors spend their days. Hanging around two pastors gave glimpses of two personalities and styles, and more realization that ministry allows for and capitalizes on the variations of style, experience, and perspective brought into it.

2. *Contact with the laity.* It seems important to be aware while at seminary of the questions, lifestyles, and ways of thinking of the folks at home—of those who sent us and to whom many of us will return. Seminary studies are given purpose by awareness of the need for the congregations. Contact last summer with their concerns informs the questions I bring back to seminary.

3. *Vocational directions.* While still unclear vocationally, I find pastoral ministry a more live option since this summer. Realization that *I* might conceivably be a pastor sinks more deeply than before. Seeing the chances given by the pastoral role for involvement with the "guts" of life adds to its appeal.

4. *Sharper focus on theological/social questions.* This includes (a) the connections between insights of psychology and biblical imperatives ("I won't impose my values on you" versus "repent"); and (b) the impact of the good news on our lifestyles. Those questions continue in process with added importance for me because of the summer experience.

Helping refugees in Berne, Indiana

David Chiu

Because I am a foreign student I did not feel I had a home here until I became involved in the refugee resettlement work of the First Mennonite Church in Berne, Indiana. I became involved last September when I went to Berne with my New Testament professor Howard Charles, who was leading a Bible study group there every Wednesday.

The church was sponsoring a 10-member refugee family from Kampuchea. They knew no English but were ethnic Chinese. I could communicate with them in Cantonese. The Taing (Chen, in Mandarin) family had escaped from Kampuchea to Thailand. Some family members are still in Thailand.

My work includes interpreting and writing letters for the Taing family. This is an opportunity given by God to communicate the gospel to them, so I also lead a Bible study class on alternate Sundays. In it I try to help them understand the gospel in their culture.

Although it has not been long since I first went to Berne, I can already see fruit that God has given. Through the love of the sponsoring group, the church, and my involvement, one of the daughters has come to Christ and will be baptized in April.

To some the time and energy to be involved may seem like a sacrifice, but we have received more than we give. What I have received is greater than I can express with words. When I go to Berne God's presence seems very near. The friendship and fellowship there has made Berne home to me. This is just part of the many things I have received. There are about two million refugees still in Thailand needing sponsors. I encourage more Mennonite churches to meet this challenge.

David Chiu helps the Taing family.

Central District highlights leadership as servanthood

LEADERSHIP AS SERVANTHOOD

The Bluffton College Chorale participated in the Sunday morning worship and communion service.

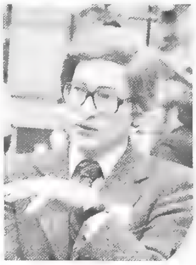
Berne, Ind. — "Sometimes we are leaders, sometimes followers, but at all times we are to be servants," said Central District president Roger Siebert in opening the district's 24th annual convention March 20-23.

Hosted by the large and historic congregation of First Mennonite Church in Berne, the conference was marked by thoughtful consideration of the theme "Leadership as Servanthood," by a newly created and innovative resolution process, by the commissioning of a new conference pastor, and by a conscientious objector statement written and signed by about 40 youth attending the conference.

Formal reporting time was minimized, and plenary discussions, small groups, worship, and workshops were maximized. The 208 delegates and more than 100 visitors, representing 45 churches, seemed to enjoy the mix. Ten churches or fellowships were not represented.

Guest speaker for the conference was Marlin Miller, president of Goshen Biblical Seminary. He said that although we are suspicious of leaders because they have been oversold, we nevertheless want persons who can lead effectively. Is Jesus a model leader or does he fit only the spiritual realm?

In analyzing Philippians 2:5-11 Miller said that for those who have superior resources (money, power, education) being a servant means renouncing privilege and status, and for those who are called to be servants the call is not to be used as a way to seize privilege, status, and power.



Miller

"Servanthood is the heart of the gospel," he said. "We are a community of servants, and any vision of leadership must begin with this base line."

In his second of three lectures Miller asked whether servanthood is compatible with modern management models. "Is servanthood effective?" he asked. He said Mark 10:35-45 teaches a new order, one which discounts authoritarianism but which speaks of a new kind of authority. Mark sets forth five guidelines for disciple leaders as servants, said Miller: a commitment to grow in faithfulness to Jesus Christ; sensitivity to meet genuine needs; encouraging the exercise of gifts so that all might grow in the fullness of Christ; clarity of vision combined with a refusal to dominate others for "their own good"; and the obligation to "work by persuasion and example rather than by coercion and manipulation."

"This is a powerful way," he said. "The example of a servant is a more powerful reality than one who can dominate.

His final presentation was part of the regular church service on Sunday, and preceded a communion service led by pastor Ken Bauman of First Mennonite.

Miller's topic was "Mutual Subordination of Servant Leaders." He said, "We tend to settle for so little when we are offered so much. Christ's grace is given to each of us."

He said although we often focus on Christ's grace in decisions for Christ we also need to take seriously the working out of this grace in the congregation. The particular gifts mentioned in Ephesians (prophets, teachers, evangelists, etc.) are for equipping all Christians and for building unity in Christ.

To build unity among servant leaders and between them and the congregation the Apostle Paul advocates the model of "truthing in love." Miller said, "Truth is speaking, but it is also being."

Mark Weidner, pastor of the Cincinnati Mennonite Fellowship, was commissioned conference pastor for the Central District, to begin in August.

The Paoli (Indiana) Mennonite Fellowship was accepted into Central District membership. It is also a member of the Indiana-Michigan Conference of the Mennonite Church.

The mission committee was queried about its philosophy of church planting. What criteria are used for investing dollars? Are new models and methods tested? Mission chairperson Elmer Wall, Carlock, Illinois, said their purpose is to provide resources, to encourage new models, but that the committee has also pushed self-support.

The ministerial committee introduced new leadership in the district—George Klassen, Mark Winslow, Elsie Miller, and Meg Richer. Research on the call and recall of pastors will be done by the committee. Ellis Graber, pastor from Bluffton, Ohio, said issues dealing with the basic relationship of pastors and their congregations were more important. "We don't get voted on our servanthood," he said. "Do we want to address ourselves? We are not in tune with brotherly address which is our theology."

Treasurer Carl Lehman reported a 1979 income of $122,619 and expenditures of $104,430. In addition to giving being over the budget of $119,805 the lack of a conference minister for part of 1979 helped swell the surplus. Some of the excess was used to complete the Central District reconstruction pledge of $75,000 to the Grace Mennonite Church, Chicago. Previous fund drives had brought in close to $71,000. Construction of the new church is under way.

The 1980 budget for the district is $118,050, which includes $48,500 for missions and about $22,000 for youth work. A budget of $138,000 for Camp Friedenswald was also approved.

Richard Bucher, chairperson of the Camp Friedenswald committee, said a $60,000 renovation of a recently acquired A-frame building was near completion. Outfitted for year-round use, the facility is designed to accommodate 40 persons for family events, Sunday school classes, and retreats.

In an effort to make conference resolutions "more meaningful and relevant," delegates adopted a proposal designed to more adequately express the consensus of Central District congregations. Its main features are: (1) the resolution committee will be appointed for a term several months preceding each annual conference; (2) they will receive resolutions and supporting arguments and circulate them immediately to the congregations for study; (3) the process will be reserved only for issues requiring input and consideration, and not for housekeeping motions.

Welcoming the Paoli, Indiana, fellowship into the Central District are (from left) Roger Siebert, president, and Mark Weidner, incoming district minister. Being welcomed are Paoli leaders Tom Kauffman and Sherry Schmidt.

About 40 high-school-age youth participated in the conference and also had their own activities. During the Saturday afternoon business session a statement written by the group on the draft, militarism, and being conscientious objectors was read by a representative.

Included in the conference were other inspirational and educational events. The men, women, and youth each had separate dinner sessions. The Mowery family from Bluffton, Ohio, presented a program Friday evening as did the youth on Saturday evening. About 20 seminars convened Saturday afternoon. Encompassing a wide spectrum, the topics included dialogue with new churches, land issues, stewardship, specialized ministries, parochial schools, the draft, prison ministries, and knowing God's will after high school.

Newly elected officers of the Central District are secretary Eleanor Kreider, Goshen, Indiana, and treasurer Leslie Lehman, Berne, Indiana. The terms of president Roger Siebert, Pandora, Ohio, and vice-president Richard Reimer, Smithville, Ohio, do not expire until 1981. *Vic Reimer*

Publishers dismiss Leichty as forum editor

Elkhart, Ind. — The publishers of *forum*—magazine of exploration, dialogue, and information for Mennonite young adults—are not renewing their employment agreement with editor Bruce Leichty because of differences in editorial policy interpretation.

Forum is published monthly from October to April by the General Conference Mennonite and Mennonite churches. Leichty began editing *forum* October 1979; his responsibility will be concluded with the April 1980 issue. He will be paid for his full year of editorial work.

James Dunn, director of higher education for the General Conference Mennonite Commission on Education (DHE), and Richard Mojonnier, secretary for Mennonite Board of Missions Student and Young Adult Services (SYAS), summarized the publishers' view in an early March letter to the current editor.

The letter pointed out that editorial policy reaffirmed in January by the committees that oversee DHE and SYAS "allows the publishers to exercise control over *forum* content when, given our team concepts of publishing 'in association with,' editor and the executive staff arrive at an irresolvable impasse."

The policy reaffirmed was a three-page document outlining *forum* editorial structure and accountability adopted February 1979 by the joint DHE/SYAS committees. The interpretation of one sentence is the pivotal issue: "The editor shall have full and final responsibility for editing *forum* in association with the executive staff."

The crux of the policy, according to the letter to Leichty, is that the "in association with" clause "does provide for situations when the executive administrators would need to exercise decision-making authority regarding *forum* content."

At the same time, the letter continues (quoting from minutes of a joint DHE/SYAS meeting January 4), "It is the desire of all that a team atmosphere continue to prevail in which mutual counsel, challenge, and trust form the context in which *forum* is edited. There is no question that the editor makes primary decisions regarding *forum* content in this team context."

According to Leichty the publishers' interpretation of the editorial policy represents a change rather than a reaffirmation. "I was hired with the understanding that I would edit 'in association with' the executives. I have always understood this to be a relationship of mutual counsel, not of control.

"The conflict really centers in whether the editor or the publisher is responsible for the publication's contents on an issue-by-issue basis. In order to implement the 'reaffirmation' the editor needs to submit each issue's contents to the publishers before publication, with the possibility of the publishers' veto.

"I could not continue to work in a situation where the publishers were trying to take away what I understand as the rightful responsibility of the editor to make final content decisions."

Leichty informed the administrators that he could not comply with the "reaffirmation."

That response prompted the staff executives to reply, "We wish to respect your personal views and professional integrity in the decisions that you have made. With the conflict of definition we feel that it is in the best interest of all involved that we not consider your reemployment."

"Our process of decision making has been particularly difficult in view of the quality reflected in the edited product," state the executives.

They went on to explain that the final decision came after "a long, difficult, agonizing struggle" involving hours of joint committee deliberations at three different times, lengthy telephone conferences among committee and staff persons, and extended correspondence exchange.

Leichty, who had earlier planned to move to Chicago, Illinois, "to become part of the growing Mennonite urban community there," said he still plans to move to Chicago and seek other employment.

A committee of six has been formed to conduct a survey of *forum* readers, to explore further options, and to search for a new editor. On the committee are Rick Mojonnier, James Dunn, Wilmer Martin, Stuart Showalter, John Rempel, and Myrna Schmucker. *Willard Roth*

Central States MCC now has a member on the binational Mennonite Central Committee with full voting privileges. By virtue of this membership the Central States MCC also has a full voting member on MCC (US), a new organization which will be the plenary body to hear US concerns and reports from US Program and Peace Section US, as well as the regional organizations such as West Coast, Central States, and the yet-to-be-formed groups in the Great Lakes and East Coast regions. The Central States advisory board named its chairperson, Edwin Schmidt, Buhler, Kansas, as its representative to the MCC and MCC (US).

MCC Great Lakes is the name chosen for an emerging regional inter-Mennonite entity. The name reflects the group's purpose, which is to serve as an arm of MCC in Illinois, Wisconsin, Indiana, Michigan, and Ohio. The group outlined four purposes for its existence: (1) to bring MCC concerns closer to local congregations, (2) to promote interaction between various church groups and interest groups, (3) to address issues to move toward more biblical attitudes, and (4) to provide opportunity to develop new ways to serve needs in the Great Lakes region and in the world.

Four church-planting efforts under way

Alberta conference approves camp and Bible school expansion

Tofield, Alberta—"Singles in the Church" was the theme for the 51st annual session of the Mennonite Conference of Alberta, which met in this farming community 40 miles east of Edmonton.

Meeting March 7-8, delegates represented 13 congregations (1,700 members) from a region reaching 300 miles northwest to Grande Prairie and 300 miles south to Taber. Although widely scattered, they aren't the only Mennonites in the area. In fact, Tofield has three Mennonite churches serving (Old) Mennonite, Mennonite Brethren, and General Conference congregations.

In four presentations Herta Funk, director of adult education for the General Conference, spoke of the challenges, joys, pains, and opportunities in being single. Our society, she said, has seen a change from singles being perceived as losers to where singleness is an option.

Funk said singles—some by choice, others through widowhood, divorce, or separation—need better consideration in churches, which have to date best met the needs of the nuclear family. Singles, she said, should not be treated as a group apart but should be integrated into the total body of the congregation. Many divorced and separated people have suffered much pain and guilt and need help desperately, she said.

Funk cited the unconventional family of Lazarus, Mary, and Martha, who frequently provided a retreat for the single Jesus. She noted the freedom of singles to be particularly creative, to serve without the responsibilities of family, and to accept the risk of "prophetic stances" without feeling constrained by the impact of such action on a dependent family.

During the business sessions it was reported that four potential congregations are emerging. A group in Airdrie (near Calgary) has been meeting for a few months, and a smaller group has begun to meet regularly in Camrose. Another church-planting effort began in Edmonton in mid-March. In Lloydminster, a border city, church-planting efforts are being shared with the Conference of Mennonites in Saskatchewan.

Approval was given for a conference pastor. Menno Epp, pastor of the Foothills Church in Calgary, will work one-quarter-time providing assistance to ministers and congregations in working out special problems.

Congregations were also encouraged to give pastors sabbatical or study leave. During 1979 First Mennonite Church in Edmonton released pastor Gary Harder, who then taught in the Mennonite Seminary in Asuncion, Paraguay.

Delegates agreed to carry out a building program at Camp Valaqua beginning this fall. The new $200,000 building will provide for year-round programming and a resident camp director.

Major discussion centered about a proposal to spend more than one million dollars in upgrading the facilities of Swift Current (Saskatchewan) Bible Institute, which is operated jointly with the Conference of Mennonites in Saskatchewan. The latter approved the project earlier this year.

Debate focused on the appropriateness of Swift Current as the continuing location for the school, and the nature of the proposed construction and its relationship to the school's program. Nevertheless, delegates voted 84 percent in favor. Particulars of the project will be worked out at a joint delegate meeting of the conferences by the beginning of June. The SCBI board is proposing that half the construction costs be solicited and the rest be borrowed.

A history of the Alberta conference is almost complete. It is written by C. L. Dick, Medicine Hat.

It was reported that during 1979 the Alberta Women in Mission raised more than $30,000 in support of projects and programs of the Alberta, Canadian, and General Conference. And the youth in the 13 congregations raised nearly $13,000 for the Mennonite Central Committee youth work near Warburg.

Henry Goerzen of the Didsbury Bergthal Church was elected chairperson of the conference, succeeding Jacob D. Harder of Edmonton.

In the closing service conference minister Menno Epp called upon committee members to carry out the decisions of the delegates, and called upon delegates to support the commitments they had made. "The task of meeting the needs about us," he said, "is even greater than the commitments we have made." *John J. Bergen*

Southern Cheyenne to celebrate 100th anniversary

Lawrence Hart, Oklahoma staff person for the Mennonite Indian Leaders Council, has announced a mission centennial celebration for May 18 at the Koinonia Mennonite Church in Clinton, Oklahoma. The celebration is being sponsored by the Southern Cheyenne Mennonite Church.

On 18 May 1880 Samuel F. Haury left central Kansas to begin mission work among the Southern Cheyenne.

Plans for the anniversary include a Sunday morning worship service, and some Indian dances and an art show in the afternoon.

Anyone interested is welcome. Those bringing camping equipment for the overnight stay on Saturday will have a place provided for camping.

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Overseas Mission Edition

encompass

March 1980

The Expression of the Word

by Saphir Athyal

President Athyal

"In the Ancient Near East," writes Saphir Athyal, president of Union Biblical Seminary at Yavatmal, India, "speech was viewed as the most complete and genuine expression of a person. Therefore a person and his word belonged to each other. Uttering words was the careful function of a person's spirit or inner being. The spirit or breath of a person is clearly identified with his word. In this sense the Spirit of God and the Word of God were closely inter-related.

"The Word of God may be described as an extension of God's personality. A word, once it was spoken, was believed to have a certain type of independence of its own. This led to the personification of the Word. The intimate connection between the Word of God and the Person of Christ led to the eventual identification of the two and the use of 'Word' as a title for Christ (Rev. 19:13; John 1:1-14).

"The meaning of the Hebrew term for word, DBR, includes within it the idea, the expression of it, the hearing of it and the resultant action. In other words, there is nothing like words for words' sake. 'To know is to do,' as Socrates said. In this sense DBR is used not only for the spoken word but also for a happening, event or thing.

"The Word is not a static formula or a statement, but is living and dynamic. The Word of God carries not only His authority but also His power for action in the world.

"Many of us assume that the Word of God is at work only amongst and through a small group of select people. But the general grace of God reaches all people and He works in history and among all those who are outside of His saving grace though they do not recognize Him and His dealings. Even when man rebels against God and rejects Him, He still does not abandon man.

"It is the duty of those captured by the Word of God to make it known to all peoples and apply it in all situations. The goal towards which we all work is that the Word of God may manifest its power and be appropriated in all aspects of both the individual and the corporate life of man in the world." (Excerpts from "The

Samuel Jagdala, right, is the pastor at Sirko, India.

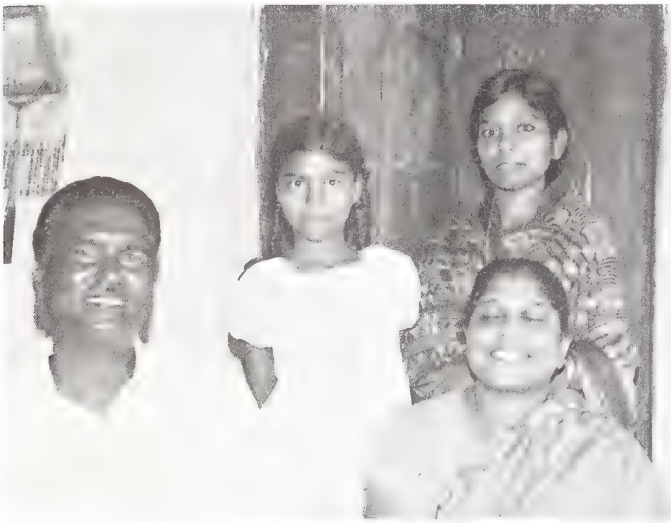
(continued from page 1)

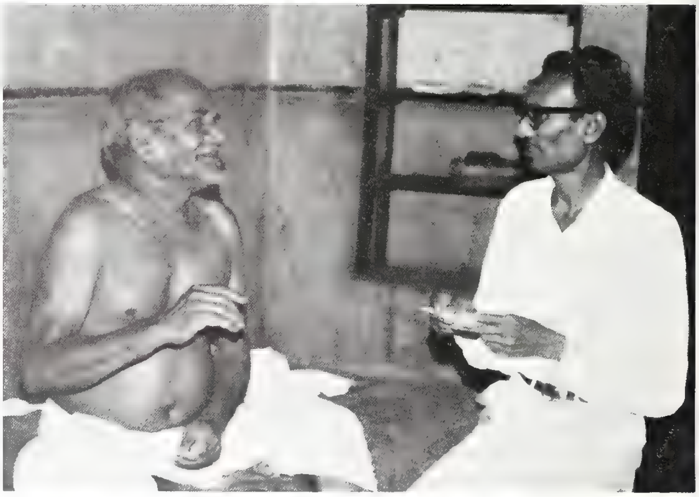
Power of God," in *The Word at Work,* UBS Students' Association Annual Magazine, 1978-79)

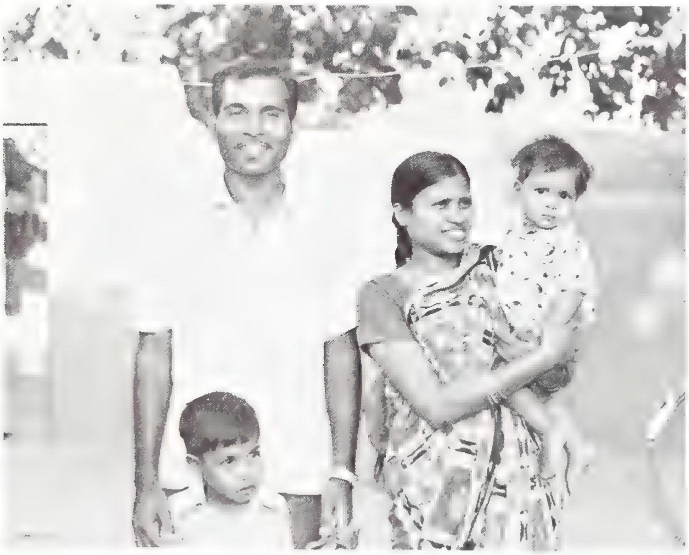
Following are some of the many graduates of the seminary's twenty-six-year operation, who have been "captured by the Word of God" and are making it known and applicable "in all situations."

Champa pastor Haribar Mahapatra and family

Abdih Barik, left, evangelist in the northern Champa-Korba-Janjgir district, and Jai Prakash, the new pastor at Janjgir


Shadrak Kumar, pastor at Jagdeeshpur, with his wife, daughter, and niece


Ibrahim Mund, right, chaplain at Sewa Bhawan Hospital


Samuel Jagdala, pastor at Sirko, with his wife Luella and children, Samir and Saphir

Mr. and Mrs. Mahindra Kumar, evangelists in the south

Finding Our Identity in Upper Volta

In August 1978 Loren and Donna Entz arrived in the North Africa country of Upper Volta as its first Mennonite missionaries. Considered one of the poorest countries of the world, Upper Volta has a population of nearly six million, 95% of whom live on subsistence farming. Only about 5% of the people are literate. Animist and Moslem religions are dominant, with only 4-10% of the population being Christian (2% of these are Protestant). Donna is a teacher and Loren an agronomist.

Loren Entz

As new missionaries in a new AIMM [Africa Inter Mennonite Mission] work who are beginning a new effort of witness and service, our first months in a new culture have introduced us to a caring people who seem to be concerned for one another. . . . It has been a time of "being" the people of God sent from North America to live and move among a portion of Voltaian people. . . . But at the moment not much has been verbalized, either from us to them or from them to us. We have seen each other live and move about, always keeping eyes on each other to learn what the other is about.

There are only a handful of Protestants in this area. Having been given the opportunity to study language in the neighboring city, we came in contact with other Voltaian Protestants. In asking how to begin our witness, we were given abundant counsel, including the importance of learning from Voltaian Christians what Jesus means to them before beginning to preach His Name.

Since our arrival in Orodara, we have worshipped with one or two Voltaian men each Sunday in the little chapel built here some years ago. Initially expecting me to guide and direct the Sunday morning worship, our two brothers soon realized that I was not wanting to assume that role. They have now taken over leadership responsibilities. We feel that they understand that we want to learn with them how to worship meaningfully in their setting.

Someone may ask, "What is your identity in Orodara? Do the people already know who the Mennonites are?" For many people here, however, questions may take a different twist, e.g. "What have you come to do in our country? You know as well as we do that this is one of the poorest countries in the world and that you people who come here have lots of money to bring us. Which organization do you represent and what have you come to give us?" In the face of such probing, what indeed is our identity?!?

We explain that we are a team of Christians made up of agriculturalists, a nurse and a teacher who were sent by our church in North America to live and work among them. We try to explain that for the first while we want to make a concentrated effort at learning the language and understanding their way of life. Those who speak French seem to understand but nonetheless have shown some surprise that we are not ordained pastors. To most of the people here—those who neither understand French nor go to the Catholic Church—it is very hard to explain that we come from a church. Some have told us that Christianity is the white man's religion, whereas the black man's religion is practiced in the mosque. For the time being it is perhaps just as well that there is uncertainly as to who we are or why we've come. This allows us time to form friendships with all kinds of people.

As we study the language much is also being learned about this culture. It is great to see and feel the warmth in each greeting, each encounter. Greetings include questions about the whole family, and where one is going. . . . We have observed a lot of sharing between people. Gifts are given in return for a visit. As we are learning the art of giving in return, we realize that we are often given more in return than we have first given, or that we have not given when we should have.

Since we have regular transport possibilities to and from our shopping center and rail head, Bobo Dioulasso, we have no immediate plans of purchasing a vehicle. There have been several positive results. First, we do not fit the stereotype people have of whites—i.e. that they all have lots of money and have cars to drive. Second, we have made ourselves dependent on them in one area where most people have always seen whites as being very independent—that is, transport. And, finally, we do have more contact with people by using public transport than we would if we would isolate ourselves from them in our car. People have noticed this and have asked themselves and others who we are.

(continued on page 6)

In the Shadow of the Dome

Alice Ruth Ramseyer

Robert and Alice Ruth Ramseyer

Driving into downtown Hiroshima on the way to teach my first English class at the YMCA, I looked up—and there, just ahead, was the DOME, the skeleton of the one building left as a reminder of the atom bomb. Although surrounded by larger buildings, it was clearly visible silhouetted against the sky. Somehow I resented the intrusion of that skeleton, symbol of a different time and a different world, upon my daily life here and now in 1979.

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We went to see the Carp play. Hiroshima is proud of its pro baseball team; in fact the team won the pennant this year. From our bleacher seats we looked over the stands crowded with people, and, rising just above the stadium, was the DOME—intruding on our play as well as our work.

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Living in Hiroshima, you can never get far away from the fact of the atom bomb. Life has gone on these thirty-four years since the bomb was dropped; Hiroshima is a bustling, active metropolis, it is difficult to remember that the entire center of the city was burned out; but the DOME does not let one forget the bomb, neither do conversations with people one meets. When our English class at the YMCA resumed after summer vacation, each member reported on her summer. After various activities were mentioned, one member said she was planning to have a service at the temple in memory of her parents and sister who were killed by the atom bomb. In the years after the bomb, as she was growing up, August was always a difficult month for her, she said. This is the story she told the class:

She and her family had been evacuated to the suburbs before the bombing, with the exception of her father, who remained working in the city. One day her mother and baby sister went into Hiroshima to visit her father; it was the morning of August 6. Her sister was killed instantly; her mother was injured, taken she-knew-not-where for treatment, and finally returned home about ten days later. Her father returned to his family in the suburbs the evening of August 6, apparently quite well. During the following days he ate and slept well—but died a week after the bomb. When the mother returned home, she never ceased crying for the baby who died, and she, too, died a month later.

This is the kind of story that we hear in ordinary conversations even now, thirty-four years later.

Is it any wonder that there seems to be a seriousness about people in Hiroshima, an openness to talk about life and death issues on a deep level, which is greater than we have experienced anywhere else?

The World Friendship Center in Hiroshima seeks ways to promote friendship between people of different countries, to aid atom bomb survivors, and to help Christians and others remain sensitive to the tragedy that war brings. Stan Butler, supported by COM, is co-director of the Center; his opportunities to work with people from Hiroshima and from all over the world seem unlimited.

In January, 1979, Bob and I moved to Hiroshima. We were sent by the Japan Mennonite Church Conference and COM to work at starting a new church group in this area. Our charge is to help individuals find the way to new life in Christ, and to help form a group which, through the power of the Holy Spirit, will become a church. At present we are meeting regularly for worship with two families and Stan, as well as occasional visitors.

Since our church is firmly committed to the way of peace, it is appropriate that

there also be a Mennonite church group in Hiroshima, so appropriate that we wonder now why we did not have the vision for this years ago. Hiroshima is known as the "City of Peace," and the word "peace" is used here in a multitude of ways. We have a unique opportunity to talk about the peace that comes from Jesus Christ and, in addition, there is much that Mennonites can learn from what is happening here. We hope that in the years to come the Hiroshima Mennonite Church can become a channel for sharing information and challenges with the Mennonite church around the world.

Perhaps because the shadow of the DOME falls on every resident of Hiroshima, people here, more than elsewhere, think very seriously about life and death, about war and peace; but whatever the reason, people are open to talking, listening, and discussing the deepest issues of life.

Memorial of the Crane A child who was killed while it was making a paper crane typifies the many children who lost their lives in the 1945 atomic bomb explosion in Hiroshima. Each year, in an act of remembrance, Japanese children fold hundreds of paper cranes and toss them under the monument.

My work is my service

Jenny Lu has been a hairdresser since she was fifteen when she completed training in Taipei. She now operates her own business in Meilun, Hualien. As I enter her little shop, she greets me warmly, but I will have to wait to get my hair cut. Every available chair is occupied by a customer. It is already 4 P.M. and, although Jenny has been busy since early morning, she still serves each customer as though she were the only one, with gentleness, kindness, and a desire to please, a smile hovering around her mouth and a sparkle in her eyes.

But Jenny hasn't always been happy in her chosen occupation.

In Jenny's home Buddhism can be traced back for many generations. When she opened her shop she was exposed to something new. Among her customers were Christian women who shared the good news of Jesus with her. Her curiosity was aroused and she wanted to hear more. She accepted an invitation to attend church, but her father was so displeased that he forbad her to go again. Like most Chinese young people, Jenny wanted to honor her father's wishes and so she stopped going. She became discouraged, however, and, at the suggestion of a friend, prayed to God, even though she was not a Christian. So strong was her desire to hear more that she attended worship services without her parents' knowledge. Finally, a close friend who taught Jenny's English Bible class, challenged her to make a decision regarding her spiritual status. Both she and her sister, Sandy, with the help of the pastor, committed their lives to Jesus. Although their father couldn't agree with the decision, he didn't oppose their living by that commitment. The sisters were baptized on Christmas Eve, 1978.

People in Chinese society work from early morning until night, usually not closing shop until late. Becoming a Christian changed Jenny's priorities. She became aware of her need to take time for worship with other Christians, Bible study, and visiting. So now she closes her shop when she feels there are more important things to do than business.

Her attitude towards people also changed. Before, when she disagreed with her father, she responded with anger and disobedience. Today she gives the reason for her disagreement, but tries to avoid becoming angry. Customers who are irritating and loud have become the object of quiet prayer and kind treatment. When I watch her at work I am reminded of the servant stance Jesus took.

Since she was never quite sure whether or not she should be doing something other than running her little shop, Jenny accepted an offer to work as an accountant in Taipei, capital city of Taiwan. During her short stay there, she received calls begging her to come back. She did return to Hualien and is at peace with her decision. She says, "I pray each morning about my activities through the day. I definitely see my work as my service to God."

Jenny's parents still have not accepted the Christian faith. Jenny is hopeful that they will do so in time. They listen when their daughters speak of Jesus, but are dissuaded by their neighbors' cynical comments. Many young people in Taiwan do not have the support of family as they endeavor to be faithful to God. *Marge Unger*

Five Minutes Under the Deadline

There it was—finally, an answer to my cry. On Kilometer 4 of the ten-kilometer road to my destination I was praying for wisdom (the kind promised in James 1:5). In ten minutes I had to face the most unruly Sunday school class I had ever met and I still had no plan for the morning. Then on Kilometer 9 it entered my mind as clear as the tropical sky above me: I would reward the best-behaved children with a visit to their homes!

So simple. Instead of threats and recriminations, reinforcement for good behavior. An incentive to cooperation as well as a chance to chat with the parents.

The *barrio* where our MCC staff is located is full of families who go to early mass and return home for a relaxing day of TV. Their children play in the streets near our office and have begun coming to a Bible story hour we offer on Sunday morning. Many of them show a lot of aggression and have concentration spans measurable in seconds.

The Sunday before I had sent them all home early when, after an hour of bickering, tattling, interrupting, and general chaos, a fight erupted between two girls over the yellow crayon.

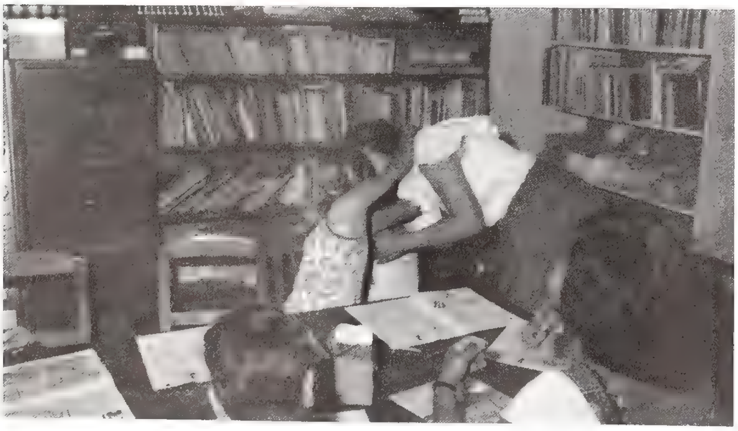
All week I pondered over what to do with the group. Five minutes before meeting the children again I had been given the answer.

At the end of the session I bade my pupils goodby with kisses. We had spent two great hours together, playing games (not without some squabbling), reading a Bible story, and singing choruses as we walked up the street to visit the homes of three students.

Jesus did that once with a deviant member of society, I suddenly recalled. No reproaching or scolding for Zacchaeus. Only a visit to his home . . . *Noreen P. Gingerich*

Ken and Noreen Gingerich operate an adult education center near Santa Cruz, Bolivia. Ken teaches agriculture courses and Noreen participates in nutrition and child care classes.

Noreen Gingerich with students and their new teacher, Delores Chuvireizer



All's well that ends with a kiss.

(**Upper Volta** continued from page 3)

Long term program details for Upper Volta have yet to be worked out but these first two years of adjustment, orientation and language study in this center are teaching us to live more simply. This in turn is preparing us for the day when we will have an invitation to move into a village where the needs are greater. . . . Above all we are looking for cultural bridges across which the gospel may be shared and find a home here. We do certainly hope to be the means of starting a Mennonite Church in Upper Volta. But for the moment we are content to deepen friendships which are already warm and to learn how to laugh and cry with those around us. Tears and laughter—are they not gifts from God to be used in Christian mission? *Excerpts from an article, "Label: New Missionary," in* The AIMM Messenger, *Summer 1979. Used by permission.*

I Made a Friend in the Pescadores

Kim Friesen

A small fishing boat loaded with 146 Vietnamese refugees developed engine trouble eight days after leaving shore. It drifted to a coral island where the refugees' struggle for survival lasted forty-five days.

No food or water could be found on the island. At first the survivors tried to catch little oysters along the shore and rationed out two oysters a day per person. But their hands and feet were cut up so badly by the sharp rocks that it became too painful to have them soaked in the salt water. Fresh water collected from occasional rains was insufficient since no containers were available to store this water. In desperation the living ate flesh from corpses for survival. They had only the clothes they wore, since all their belongings had been washed away by the waves. Endless cold and wet nights made them huddle together for warmth. It was most difficult during these deep, dark nights to retain any hope of being rescued. Several ships spotted the island refugees, but refused to let them on board.

Finally, a Taiwanese fishing boat picked up the thirty-four survivors and took them to a refugee camp in the Pescadore Islands. Four of us—Pastor Lin, president of the Fellowship of Mennonites in Taiwan; Mr. Chen, Social Concerns Committee chairman; Otto Dirks, missionary; and I—represented the Taiwanese Mennonite churches in bringing a money gift for this camp.

Among the survivors was Nguyen Ngoc Nhung, with whom I talked for three hours during our visit. I embraced her and wept with her as she told how her parents and ten other family members had died of starvation.

Nhung comes from a devout Catholic family. She acknowledged God's help in an incident aboard the boat: The only lighter was wet and many attempts at lighting it had failed. One man had said, "Let's take it to the young girl over there who believes in the God of Heaven. Maybe her God would help." Nhung took the lighter, offered a prayer, and tried it. It lit up immediately. The passengers were able to cook and build a fire for warmth.

I felt a close bond with Nhung, not only because I am Vietnamese, but also because we share the same faith in an Almighty God. She believes God spared her life. I challenged her to commit her life to Him for full time service. We read Scripture and prayed before parting. I hope to visit her again in the near future, meanwhile keeping in touch by letter.

Also surviving are the boat's captain and his wife. They lost their only two sons, ages eight and six. The man's only desire now is to get out of the camp, settle down somewhere, and begin life anew. Living in the camp with much time on their hands makes it easy for the parents to recall how their children begged for a little food and water, which they were unable to give them. They want to keep occupied so as to avoid feeling the pain and sorrow which memory brings. I believe this desire is shared by all the refugees in the camp.

Since 1975 over 11,500 refugees have passed through this camp at different times. At our visit there were about 500 persons there. Their physical needs are adequately met. The Taiwan government is building a permanent village for those wishing to settle in the Pescadores. Some refugees have obtained jobs in town. Many face lonely days waiting to be reunited with family members in North America or Europe.

Our church is discussing the possibility of organizing a gospel team to go into the camp to share God's love with the refugees. We continue to pray for them and seek different ways to minister to their needs.

Kim and her husband, Philip, are missionaries to Taiwan, working out of Taipei. The Pescadores lie to the west of Taiwan in the China Sea between Vietnam and Taiwan.

Memoirs of China Book Ready

Clear Shining After Rain is the product of several years' writing of Matilda Voth's memoirs of life in China. She and her husband were missionaries in that country from 1919 until 1950. Of her book Matilda says, "It is the story of one missionary family which could be duplicated by scores of missionary families, even today. The story of the China Mission of General Conference is given as it was while we were there. People are more literate now and mission methods and strategy have changed. Political situations differ. . . But the message is the same: *God so loved the world that . . .* Letters from Christians in China indicate that their witness is still 'Clear shining after rain.'" The book may be ordered from Faith and Life Bookstore, 724 Main, Newton, KS 67114.

Women's Annual Retreat

October 29-31, 1979
Christian Service Center, Taichung, Taiwan

1. The "fun" began with eighty women registering—for thirty-eight beds! Those from near-by went home for nights while the others shared beds.
2. The Taiwan Ladies' Choir which sang at Mennonite World Conference in Wichita in 1978 presented a program of special music. Here a choir member shows the retreat group where in Canada and the United States the choir travelled and expresses appreciation for the warm reception by American hosts.
3. Tina Block Ediger presented the theme, "Affirming the Gifts in Each Other." Mrs. Ruth Chen interpreted for her.
4. Deep sharing took place in small prayer groups.
5. The women participated in a "trust walk" designed to strengthen relationships.

By request of many of the retreat participants, the FOMCIT Women's Fellowship was formed and officially ratified by the Executive Committee of the Fellowship of Mennonite Churches in Taiwan on November 12, 1979.

Polish citizens are opening their homes to Canadian and American visitors who travel to their country and need a place to stay for meals or the night, in response to the hospitality shown them when they traveled in North America. The Polish young men and women were part of a group of agriculturists who spent the past year in the US with the Polish Agriculturist Visitor Exchange program (PAVE) sponsored by Mennonite Central Committee. A hospitality list for travelers who might go to Poland is available on request from the Exchange Visitor office, MCC, Akron, Pennsylvania 17501.

Registration update is the name of a new feature to appear in *With* magazine beginning with the April issue. Its purpose is twofold: to inform young people of current developments in the US government on the proposed return to a military registration, and to help youth discover appropriate responses to these developments as nonresistant Christians. *With* is the youth publication of the Mennonite and General Conference Mennonite churches.

Articles on Christian service and on military recruitment are being solicited for all issues of *Lifework*, a peace publication for Mennonite and Brethren in Christ young people. Articles should be written from a Christian peacemaking perspective. Inquiries and articles should go to John Stoner, *Lifework* editor, Mennonite Central Committee, Akron, Pennsylvania 17501. Deadline for submission is April 30.

Despite funding setbacks registration still a threat by summer

Washington, DC (NISBCO) — President Carter's draft plan still threatens to force young men to line up for the Selective Service system this summer. While the president has suffered some setbacks, sentiment in Congress is still leaning toward reinstituting registration this year.

Carter told Congress on February 11 that he would ask for a supplemental appropriation to the fiscal 1980 budget of $20.5 million for the Selective Service to begin the registration of 19- and 20-year-old men and women this year.

On February 25 Senator Mark Hatfield (Oregon) released an initial Selective Service "draft" of the president's report which recommended that a post-mobilization registration plan be sent to Congress by the administration. This obviously was not adopted by the president. The document stated that a peacetime registration would save only seven days over a post-mobilization registration in the event of war.

On February 27 the House Appropriations Subcommittee on HUD-Independent Agencies voted to cut President Carter's supplemental request down to $4.7 million, enough to provide the draft agency with the computer capability it would need to perform the post-mobilization registration recommended in the SS "draft" report. This trimmed supplemental awaits action.

On March 6 the House Armed Services Subcommittee on Military Personnel voted to "table" Carter's request to give him the authority to register women, a move that has effectively killed congressional action on women's registration in the near future.

Consequently the White House separated its supplemental money request for men from its request for women. The administration is now asking for $13.3 million to begin the registration of men this summer.

In the House the Appropriations Committee has delayed taking action on the supplemental because it has been discovered that Congress has already appropriated all of the funds possible for 1980 under the provisions of the budget ceiling Congress set for itself last fall.

Nevertheless, the registration proposal is still very much alive. The administration is looking for money that it can transfer from the Department of Defense budget to the Selective Service to provide the supplemental funds needed. The White House is now seeking assurances from the House and Senate Budget Committees that they would not object to the money transfer.

If there is no objection the Appropriations Committee is expected to vote on the supplemental very soon. It will likely restore the cuts.

Sixth Latin American Workshop May 15-June 13, 1980

This is a program for the conscientization of North Americans by Latin American Christian communities.

The university and seminary level workshop in Bogota, Colombia, costs $675 including air fare, room, board, tuition, and field trips.

Observation, interpretation, and analysis. Theological reflection leading to action for committed Christians.

For more information and application contact: Paul Stucky, Coordinator, Box 188, George Peabody College, Nashville, TN 37232, telephone 615-320-1620; or by airmail to: Director, Apdo. Aereo 53-024, Bogota, Colombia, South America.

Vietnam feels isolated state Mennonite visitors

Akron, Penn. (MCC) — Linda Hiebert and Doug Hostetter were part of a four-person Friendshipment delegation that visited Indochina January 22 to February 18.

Hiebert works in Washington, DC, for the Center for International Policy, American Friends Service Committee, and Mennonite Central Committee. Hostetter is a staff person for the United Methodist Office for the United Nations and is a member of MCC Peace Section.

The purpose of the trip was to get an update on the Indochina situation, and to deliver medicines.

The Kampuchean people continue to face considerable fear, frustration, and insecurity as a result of the Pol Pot period, which affects their ability to work and their view of the future, said Hiebert.

Along the Thai-Kampuchean border the refugees are trying to establish a more normal society, she said.

In Vietnam the delegation visited Hanoi, Lang Son (on the border of China and Vietnam), Da Nang, Quang Ngai, and Ho Chi Minh City. Hostetter saw firsthand the results of the Chinese invasion in the border area. All the economic institutions there were destroyed—power plants, factories, schools, post offices, and bridges.

Vietnam feels isolated, Hostetter said. They are unhappy that world opinion is so strongly against them. For example, they feel that everyone knew Pol Pot was a vicious dictator and yet they are criticized for invading Kampuchea. Aware that they need friends, they expressed openness to visitors coming to Vietnam and Kampuchea, he said.

Does the historic, biblical peace position of the Mennonite and Brethren in Christ churches have anything to say to the criminal justice process in Canada? A workshop/seminar on "Lawbreaking and Peacemaking" will be held at Camp Assiniboia, Headingly, Manitoba, on May 3. The principal resource person will be Millard C. Lind, professor of Old Testament at Goshen Biblical Seminary, Elkhart, Indiana. Overnight lodging can be provided at Camp Assiniboia for Friday night, May 2. Write: Offender Ministries Office, 206-2206 Speers Avenue, Saskatoon, Saskatchewan S7L 5X7, or phone 306-665-8114.

Churchworkers met February 4-15 at Canadian Mennonite Bible College, Winnipeg, Manitoba, for special two-week courses that are offered annually. The emphasis this year was evangelism. Dennis Oliver, outreach consultant for West Toronto Presbyterian Church and editor of *His Dominion,* led a seminar on evangelism the first week. He emphasized that evangelism must be closely tied to discipleship. To evangelize a person is to be open to a long-term commitment to that person, he said.

A number of women may be among those nominated for the highest office in the United Church of Canada. So far two of the three names proposed are women: Margaret Houston of Montreal, Quebec, and Lois Wilson of Kingston, Ontario. Nominations will be open until the General Council meets in Halifax, Nova Scotia, in August.

Record

Calendar

May 12-13—Mennonite Media Council, Nashville, Tennessee

July 12-18—General Conference sessions, YMCA Camp of the Rockies, Estes Park, Colorado; theme, "A People of the Word in an Uncertain World"

October 23-26—MIBA/MEDA convention, Goshen (Indiana) College

Central

April 26—First Iowa MCC relief sale, Washington, Iowa

May 30-June 1—Mennonite Marriage Encounter, Fort Wayne, Indiana

Eastern

May 1-4—Eastern District Conference, Zion Church, Souderton, Pennsylvania

Northern

June 12-15—Northern District Conference, Bethany Church, Freeman, South Dakota; theme, "I Will Build My Church"

Pacific

June 12-15—Pacific District Conference, First Church, Aberdeen, Idaho

Western

April 12—MCC relief sale, Hutchinson, Kansas

April 17-19—Conference on Faith and Learning, Bethel College, North Newton, Kansas

Workers

The following three faculty members at Canadian Mennonite Bible College, Winnipeg, Manitoba, have completed doctoral studies: *Adolf Ens*, PhD (University of Ottawa), *Gerald Gerbrandt*, ThD (Union Theological Seminary, Virginia), and *George Wiebe*, DMus (University of Indiana). *Helmut Harder* was promoted to the rank of full professor of theology and George Wiebe to full professor of music.

LeRoy G. Friesen, Fresno, California, has accepted an invitation of the Associated Mennonite Biblical Seminaries, Elkhart, Indiana, to become associate professor of peace studies beginning July 1.

Lupe De Leon, Jr., secretary for home missions at Mennonite Board of Missions (Elkhart, Indiana), will leave June 15 after nine years with MBM.

Ron Lofthouse, pastor of the Rosebank (Ontario) Brethren in Christ Church, has been appointed service programs coordinator for Mennonite Central Committee (Ontario). He will give administrative and counseling support to voluntary service workers in Ontario and explore new service opportunities, particularly in northern Ontario communities.

Waldo Neufeld, director of personnel and administrative services at Mennonite Central Committee (Canada), was ordained to the lay ministry in the Landmark Evangelical Mennonite Conference on February 17.

Jerry Weaver, who is part-time in admissions at Bethel College, North Newton, Kansas, this year, will take over as director of admissions in August. After eight years in admissions work *Jim Huxman* has resigned as director effective at the school year's end.

Christian education staff person needed

The Congregational Resources Board of the Conference of Mennonites in Canada requires a qualified person to serve as a resource to congregations in the areas of children's and adult education, and to direct the program of the Resource Center.

Please direct inquiries and/or send educational and experience resumes to: **Edward Enns, Executive Secretary, 600 Shaftesbury Blvd., Winnipeg, Manitoba R3P 0M4**; telephone 204-888-6781.

Help wanted

Boys' Village, a child-care home for dependent and neglected boys, ages 7-17, located in a lovely rural setting six miles east of Lake Charles, Louisiana, is accepting applications for the following positions. We are looking for Christian workers who are seeking a ministry of care and concern.

Houseparents—Married couple to provide care and supervise activities of 10-12 boys, 3 days per week (part time) or 6½ days per week (full time). Continuous training provided. Apartment and living expenses in addition to salary. Couples with children of their own are welcome to apply. Must have experience supervising children's activities other than those of their own children and have high school diploma or equivalent.

Agriculture and maintenance supervisor—This person will need to have experience in farming operations as well as have general repair and maintenance skills. Apartment and living expenses included as well as salary for married couple.

Group leader—to provide direct services to 10-12 adolescent boys. Group work, service plan development, staff support, and case work services. Requires BA in behavioral science. Salary negotiable.

Social worker—MSW required and experience with peer groups or behavior modification programs preferred. This person will be working directly with 10-12 residents and child-care staff of one cottage unit as well as providing leadership and direction to the social services staff.

Send resume to: **Boys' Village, Route 10, Box 280, Lake Charles, Louisiana 70601,** (318) 436-7553. An equal opportunity employer.

Over 1 million qaxooti* have fled the Ogaden region of Ethiopia to camps and villages in Somalia. While Ethiopia and Somalia struggle for control of the Ogaden, each day a thousand women, children and old men flee across the border.

The refugees, traditionally herdsmen, have little experience raising crops. MCC has been asked to send technical workers to help refugees plant crops, build water and sanitary facilities, construct schools and clinics and keep relief vehicles in repair. MCC has also promised clothing, soap, bandages, school kits, blankets and wheat.

Somalia is one of 17 countries in which MCC aids refugees and displaced persons. Emphasis on refugee aid is increasing in response to a resolution of MCC's 1980 Annual Meeting, making refugees the special focus of MCC during the next three years. As MCC aids refugees, it also calls the church to prayer on behalf of these homeless victims with uncertain futures.

*(qa-hho'-ti) Somali word for refugees

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501

or

MCC (Canada)
201-1483 Pembina Highway
Winnipeg, Manitoba
R3T 2C8

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Christians and world events— a comment

Justice and simplicity in state income taxes

Ted Koontz

Often major injustices are built into the structures of our communities in ways which we seldom notice or else feel helpless to change. One important example is the way tax burdens are distributed. It is not a simple or glamorous subject, but it is no less important because of that. And at least occasionally there is something which can be done about it. The following account is based on the experience of Glen Stassen, a Baptist friend who lives in Kentucky. It's an idea that's worth pursuing in other states (and perhaps provinces as well).

Kentucky state income taxes are based on a flat 6 percent of all income above $8,000, with a lower percentage charged for lower income. Many other states use similar systems, or systems which are not graduated at all, that is, they charge the same percentage for all persons whose income is high enough to be taxed. Because people with lower incomes are less able to take advantage of various tax breaks they actually end up paying a higher percentage of their income in state income taxes than do people who are more affluent. In Kentucky, for example, a typical family of four with an income of $15,000 pays an effective state income tax rate 1.2 times higher than the effective rate for a typical family of four with an income of $90,000. Because those who have less pay a higher percentage in tax than those who have more, this kind of system is obviously unfair. Yet it is typical of state income tax systems.

Stassen, wondering how such systems might be changed to benefit the poor, decided to see if the situation in Kentucky might be improved by "piggybacking" the state income tax onto the federal tax system. He discovered that Kentucky income taxes would be much more equitably distributed if each taxpayer would simply use the amount due on the federal income tax return and take a fixed percentage of it in order to calculate the state income tax. The actual percentage is whatever proportion of the total federal tax paid by a state's citizens is necessary to maintain the level of revenue needed from state income taxes—in Kentucky it is about 17 percent. Rather than requiring a long, complicated calculation as the old system does, this method of computing state income taxes would allow most taxpayers to calculate their state tax on two lines even though some persons would need to make a few minor adjustments. A major side effect of the idea, therefore, is an enormous saving in psychic wear and tear. No more need to fill out yet another complicated tax form just after plodding through the federal forms!

But the real benefit, Stassen found, comes in the form of greater justice. Even though the federal tax system is also inequitable in many ways, it is sharply graduated. This means that basing state taxes on it results in a much fairer distribution of the tax burden between rich and poor. If Kentucky taxes were based on a fixed percentage of the federal tax an individual paid, the typical family with a $15,000 income would pay about half the effective tax rate that the family with a $90,000 income would pay instead of 1.2 times the rate. Those who could afford it more easily and those who are reaping the benefits of the system would bear a larger proportion of the tax burden.

Armed with this kind of information, and convinced that this was an appropriate, practical way to express commitment to justice for the poor, which is at the heart of the biblical message, Stassen acted. He wrote a guest column for the state's leading paper advocating the idea of basing state income taxes on the federal tax. Because it appealed both to justice and to simplicity, and because it would in fact reduce the amount which most people would have to pay in state income taxes (most families would not pay more tax unless their income exceeded $40,000), the idea began to generate support. It was endorsed editorially by some of the state's leading papers and supported by key groups, including the state's main organization for the elderly. It also became an issue in the state's gubernatorial campaign. Several candidates agreed to commit themselves to the plan and advocated it, among them the eventual winner. The new governor supports the plan. Hearings have been held before the Joint Appropriations and Revenue Committee, which at last word has reported out a bill containing the essential features of the original proposal. Every indication suggests that it will soon become law. If it does, low and moderate income families will save hundreds of dollars while the wealthy will experience moderate tax increases. Our typical family of four with an income of $15,000 would have its tax reduced from $440 to $233, a saving of almost 50 percent, while a typical family with an income of $100,000 would see its state income tax increase from $4,520 to $5,372, a jump of less that 20 percent—much of which would be deductible from federal income tax which permits deductions for state taxes.

This is an idea which should be explored in other states. Now, when state elections are being held in many places, and when there is much talk about tax reform proposals which often do not really reform, is a good time to begin.

Ted Koontz, 27 Fairlawn Street, Everett, Massachusetts 02149, is a graduate student at Harvard University.

Expansion plans for the Seminary

Henry Poettcker (left) talks with Bruce Birch, a visiting professor.

The faculty and students acknowledged a need. The boards said "yes" to the overall project and to the specific plans presented by the architect. The churches said "yes" through their encouraging support by giving over half the needed funds in 1979.

All of that spells construction to begin April 1.

The several facets of the building project can be divided into four parts: The first is student housing. Two duplexes were already built in 1979 to avoid the cost of runaway inflation. A third house was purchased in the residential area north of the seminary toward the center of the city. It was renovated and is now also being used. So this is already completed.

The second part of the project is a classroom enlargement to provide more space for the larger classes and to supply audiovisual facilities. This change will also allow for construction of a solar heating system for a portion of the building.

An office wing on the inside of the courtyard will be the third area. This will provide additional offices for faculty and staff, and make room for the support services—duplicating and work areas, etc.

The final and major item is the retrofitting of the current building to reduce the window size and to insulate the structure properly to conserve energy as much as possible. Included will be an air circulation system which will bring air through an underground tunnel and reduce the temperature sufficiently so that air conditioning will not be necessary.

Completion of the project is set for November 1980. We pray that God's guidance may continue for this undertaking.

Henry Poettcker, president
Mennonite Biblical Seminary

ENERGY STEWARDSHIP

Creative home alternatives

Our family has learned to save energy in many ways. We keep our thermostat at 64°F all winter and wear extra clothes. I hang laundry inside in the winter, thus saving the energy of our electric clothes dryer and raising the indoor humidity to a comfortable level. On the rare occasions when I use the clothes dryer it vents through filters into the house, providing both heat and moisture. Thus we could sell our humidifier.

All used water from laundry, dishwashing, and showers stays in the sink or tub until it is cool; it is our house that needs the heat and moisture, not the sewer line! We insulated the hot water lines in the basement so less heat is lost between the water heater and the points of use.

Space heating is economical because we installed triple-pane windows and increased the attic insulation to 10 inches. These measures also help when air conditioning. Window shades pulled down during winter nights help to keep heat in, and to keep it out on a hot summer day.

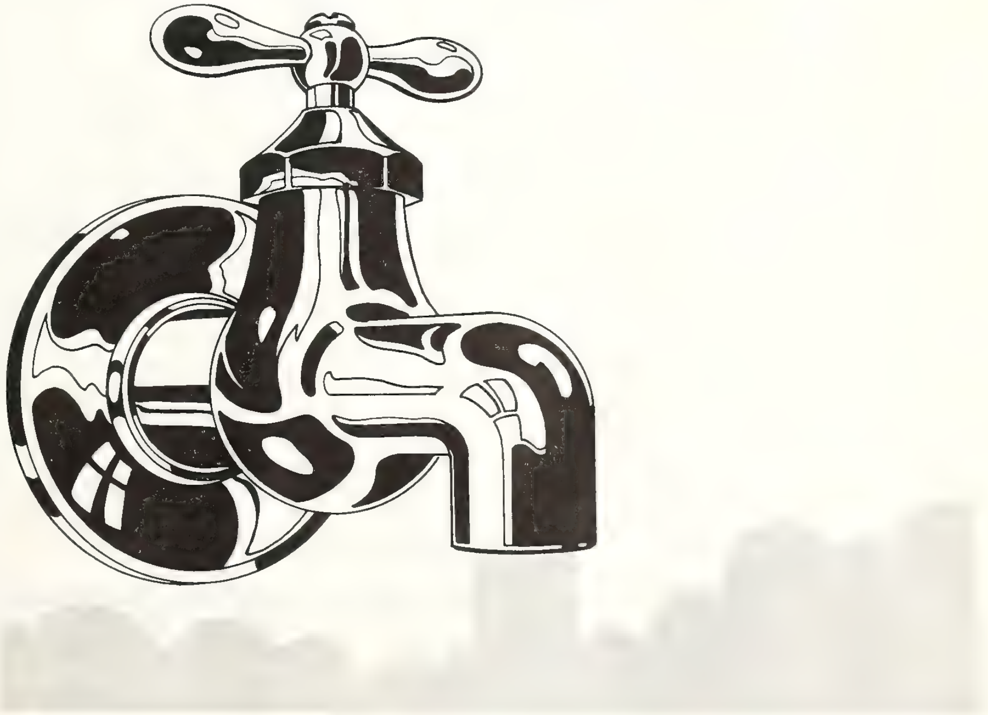
I have given away my small appliances made for very specific uses, such as waffle iron, deep-fat fryer, and hamburger fryer, because they are rarely used and not worth the energy needed to make them. General utensils do as well. I often cook two items simultaneously in a double boiler, such as potatoes below and creamed corn above. When I bake bread I like to do complete oven meals, which is much more efficient than using separate heating elements. For some stews and casseroles an electric skillet is preferable to an oven. I heat only as much water in the tea kettle as I am going to use at that time—never more.

I keep a plastic glass over my hot water tap; removing it before each use reminds me how much hot water I run, and helps me conserve it.

We bought a compact car with manual transmission and in nine years drove it only 50,000 miles. Our family bikes a lot. We had special seats for our children when they were small.

We encourage activities like biking, swimming, badminton, and piano playing, which tend to build good interpersonal relationships but use virtually no fuel resources. I have no trouble seeing all of these things as my Christian duty.

Carol Unruh, 451 Parkwood Court, Waterloo, Ontario N2L 4A6, gives waste reduction talks in southwest Ontario. She belongs to the (Old) Mennonite Conference of Ontario.



Letters

Wants nuclear power dialogue

Dear Editor: I'm responding to Ronald Rich's letter (March 4 issue).

I find it extremely disheartening when legitimate arguments against nuclear power are declared null and void because the same arguments are not extended into the nonnuclear field. For example, as far as a weapons link with energy is concerned, are we really trying to suggest that an atomic bomb is comparable to TNT? While we're not denying that coal and oil technologies could be linked to conventional weapons production, what we are discussing is the very grave link between the civilian nuclear industry and weapons proliferation. Simply because one side is not mentioned does not mean the other side is invalid. Let's not use this kind of logic or sleight-of-hand to draw attention away from the issue of weapons proliferation.

Antinuclear and environmental groups are often labeled as being unrealistic in terms of world realities. I would contend that the reverse is true. Nowhere is an ideology so fraught with hopeful "ifs" as the nuclear industry: if we can insure a perfect design in our equipment; if we can insure a perfect manufactured product; if we can insure perfect installation; if we can insure a perfect record in following safety regulations; if we can be sure that an employee doesn't ever make a mistake; if we can find a permanent place to store (not dispose, they'll still be there . . .) nuclear wastes; if we can count on public interest groups not to expose our blunders . . . (pardon the tongue in my cheek on the last one). Now tell me—is *this* realistic?

We've heard the pronuclear arguments many times. They would be more credible if we didn't have the past record of the nuclear industry to serve as a shining example of corporate corruption and mismanagement.

One funny thing about nuclear power is that somehow a lot of us tend to think of the nuclear process in terms of just the reactor and shipping the wastes around. There's one silent group in North America (yes, that's right—Canada too!) that is very much affected by an industry very much uninterested in them. This group is the native peoples. For example, how many of us heard or read a miniscule paragraph buried in our newspapers about a major nuclear accident in New Mexico? On 16 July 1979, 100 million gallons of radioactive water and 1,100 tons of radioactive debris spilled into the Rio Puerco River from United Nuclear Corporation's (UNC) waste storage lagoon at the company's Church Rock uranium mining facility. Gallup, Puton, and Sanders (New Mexico towns) and a large part of the Navajo Indian Nation (who use the river for drinking water) cannot drink the water and cannot use the water for their crops. It has also been reported that subterranean water deposits are being contaminated by seepage. Cleanup after the accident began *one month later*. The containment dam which broke was only partly constructed. The dam was called for to be 70 feet higher than it was on July 16. UNC officials decided to add height as they needed it, thus keeping the dam in the "under construction" category of New Mexico state engineers' records. When completed the dam would have been subject to inspection by state officials. Since it was incomplete, state officials relied on inspections conducted by UNC's own consultants.

Signs were posted, prompting a Navajo Indian to complain, "Our sheep don't read." Also there were some language problems. In English the signs said, "Warning." In Spanish they said, "The Environment Improvement Division does not recommend the use of this water." They didn't have any signs in Navajo because Navajo is not a written language! (As for the state of Arizona, where the river travels upon leaving New Mexico, there are no signs at all. . . .) Would there be anybody from Reedley or Newton or Winnipeg or Bluffton ready to trade places with these folks?

In our family of two we have tried to cut our energy consumption in the following ways: maximum insulation and storm windows for our house, lower thermostat settings in winter, and little or no air conditioning in summer, few electric appliances, "solar clothes dryer," and carpooling to work. Plus, I walk 1½ miles to work every day and 1½ miles home in all kinds of weather and bike when it is nice. So here are at least two antinuke kooks who are trying to conserve energy too besides ranting and raving at rallies.

I'd like to see more real dialogue on this issue of nuclear power. More is at stake here than game-playing will allow. *Melanie Mueller, 622 SE 6th Street, Newton, Kansas 67114* March 7

Questions teacher's justice

Dear Editor: Bruno Epp's teacher was probably a wonderful man (February 19 issue) but his lesson in justice appalls me.

Epp states when it came time to punish some boys who tore down a fence, a boy who did not participate was punished also. The reason is reportedly, "That doesn't matter; if you had been there you too would have been part of the action."

That sounds to me like guilt by association—a strange way of teaching how justice is supposed to work.

I am perhaps reading too much into too few sentences. Still it is strangely disquieting.

Has anyone else written concerning this? It would be nice to know. *Robert Erck, graduate student, 201 Metallurgy, University of Illinois, Urbana, Illinois 61801* March 11

Our loyalties

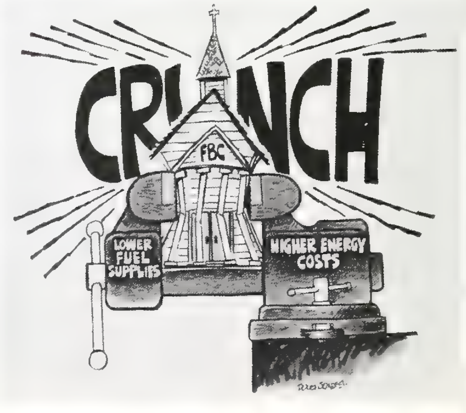
Dear Editor: We are generally "loyal" to any organized group and individuals coming to our churches on tours. Sometimes our support for them causes our own home and foreign missions, Mennonite Central Committee, Mennonite Disaster Service, Mennonite Voluntary Service, General and regional conference treasuries to go in the red.

When we then make choices we often declare our own agencies "not evangelistic enough." Fine programs begun by our forebears are allowed to suffer.

Many TV and radio programs claim our loyalties without our examining their practices and principles.

Often small churches suffer the most and may even have to close their doors because they can't afford a pastor. *Joe Eck, Inman, Kansas 67546* March 12

About letters: To encourage readers to express themselves on a variety of issues we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations. Editor



Meditation

Christ loved the church

The love of a husband for his wife is compared in Ephesians 5:25 to Christ's love for the church. However, the description of Christ's love for the church is longer and more detailed than strictly fits the comparison with husbands. Paul appears to be echoing a familiar creed of the church of his day. When the early church gathered to worship and to reflect together they united their voices in making this affirmation: "Christ loved the church and gave himself up for her!"

Since my days as a seminary student a decade ago I have heard and continue to hear testimonies to a certain disillusionment with the church. Some people have been hurt or rejected or misunderstood by their home churches. Others have despaired of finding any genuine communities of Christian discipleship among the established churches. I confess I also have had feelings of uneasiness or temptations to despair over some things that happen in the church as I have known and experienced it. However, I cannot dismiss the recognizably imperfect church as unworthy of my continued involvement and commitment. Why? Because Christ loved the church and gave himself up for her! This early Christian affirmation has become for me a view of the church which moves me to give myself to ministry within the church and to invite others to do likewise.

Christ loved the church! At one level—at least to our 20th-century minds—this statement is anachronistic. Jesus of Nazareth did not historically have the opportunity to love the church since it did not exist during his lifetime. He attended the synagogues and the temple, and he gathered a small group around him, but was that the church? To say that the risen and exalted Christ loved the church is theologically more consistent. But is that what this affirmation means? The nature of Christ's love for the church is clarified by means of synonymous parallelism: "Christ loved the church and gave himself up for her." Christ's love moved him to give himself. Here is an obvious reference to Jesus' death on the cross. Jesus' obedience unto death, even death on the cross, is exhibit A of his love for the church. The members of the early Christian community in Ephesus knew themselves to be those for whom Christ had died.

There are three purpose clauses within this confessional statement which describe the ultimate goal of Christ's self-giving love for the church. Christ loved the church and gave himself up for her in order that he might sanctify her, in order that he might present the church to himself in splendor, in order that she might be holy and without blemish. The language here is partly cultic. Sanctification is linked to washing with water through the word. But the language also reflects the metaphor of Christ as bridegroom and the church as bride. It is for that reason this hymn or confession must have occurred to Paul in his discussion of husband-wife relationships within the Christian community. Yahweh's love for Israel—even when she prostituted herself through idolatry and disobedience—is described by the prophets as the yearning love of a husband for his wayward wife. So also Christ's love for the church is compared to the love of a man for his wife. The bridegroom Christ gave himself for his bride, the church, to the end that the disfiguring wrinkles and the shameful spots and the disqualifying blemishes in her life and witness might give way to resplendent glory. That is the goal and the ultimate intent of the community-creating and community-shaping love of Christ which moved him to give himself for us.

What does this mean for us? There is too much preoccupation in our day with the wrinkles and the spots and the blemishes which are readily apparent in the church. Implied in the early Christian affirmation that Christ loved the church and gave himself up for her is an invitation. We are invited to love the church. We are invited to give ourselves to servanthood ministry in the Spirit of Christ.

To what end are we invited to love the church and give ourselves up for her? To the end that the wrinkles and the spots and the blemishes might give way to beauty. To the end that the wrinkles of materialism and lethargy, the spots of nationalism and individualism, the blemishes of militarism and prejudice, might give way to winsome, faithful, loving, life-giving community. Christ loved the church and gave himself up for her. We are called to follow in his steps.

Jacob W. Elias

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This special Mennonite Biblical Seminary issue has been assembled with a lot of help from J Herbert Fretz coordinator of church and seminary relations. Herb wrote the editorial and arranged for the student articles and special photographs. All feature writers are students at the seminary.

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On calling and sending workers

J. Herbert Fretz

For a number of years I have been a traveling minister for Mennonite Biblical Seminary. Each year I visit 20-25 congregations in the General Conference. The purpose of these visits is to share news from our seminary, to receive counsel from our people, to encourage regular congregational giving for our school, and to solicit special gifts.

Usually there is opportunity to discuss the work of the seminary. Last year one of the first questions people asked me was: "How many of your 222 students are preparing for the pastoral ministry?

If I am patient this often leads to a more pointed question: "Why don't you turn out more pastors?"

I try to respond that as a seminary we are doing what we can to encourage students to respond to the call of pastoral ministry. Then I ask them a question: "How many students have you as a congregation sent to the seminary in recent years?

Sometimes congregations respond, but often there is silence.

I also like to ask congregations: "How many of your students wanted to be pastors?"

Silence now usually reigns until some courageous soul offers the question which I have come to believe is one of the most urgent needs among us today, whether in traditional congregations or new house fellowships. The question is this: *"What can we do in our congregations to call out the young and older ones with gifts for ministry?"*

My belief is confirmed through Jacob T. Friesen, director of Ministerial Leadership Services, who notes that about one-fifth of our congregations (about 60) are presently without pastoral leadership. John Sommer of our Commission on Overseas Mission also reports that half of our overseas personnel are now over 50 years old and we will need replacements over the next 15 years.

It appears that many of us in our congregations are not asking the Lord of the harvest to send workers into his harvest fields. Somehow we are not personally inviting those with gifts for pastoral ministry to respond to this important calling.

Another part of the urgent question of calling out younger members with leadership gifts is the follow-up question. A growing number of people I meet (but still far too few) are asking me: "How can we support our students at the seminary?"

This question gives me opportunity to share the financial needs of seminary students. But I am more concerned that they—as a congregation or groups in the congregation—affirm the gifts of younger members all the way along through high school and college, and then culminate the process by giving full financial support when they "send" them to seminary, according to Romans 10:15a.

Are we in our congregations giving enough opportunity for gifted youth to read Scripture, to pray publicly, to preach and teach in our meetings, to accompany a minister in visitation, and to observe church board meetings?

Perhaps I should stop here, but there is another question which people often ask me in the congregations that is related to our recruitment of pastoral leadership. The question is this: "How many women students are at the seminary?"

This last fall I have been responding, "83, or just over one-third of our students."

The next question often is: "Do they want to be pastors?"

I respond, "Yes, some want to be ministers, leading or assisting in the leadership teams of our congregations; but others wish to serve in other church-related ministries such as missions, schools, hospitals, etc."

Sometimes this brings a long period of silence. Sometimes an older, weighty brother in the congregation may cautiously say, "We do need pastors and these are serious-minded students coming from our congregations. . . ."

This past year I have been impressed with a small but growing recognition among our people that for the last generation we have been using the teaching gifts of women in overseas missions, MCC work, in our colleges and seminary—even in our Sunday school classes. If there is a hesitancy to recognize the leadership gifts of women in our congregations because of a few oft-quoted passages of Scripture—the interpretation of which we have often inherited from the higher churches—supposedly against women teaching and preaching, then we have not been consistent in our overseas work and Sunday schools.

At one time I too would have been hesitant because of the traditional interpretations of certain passages of Paul. Yet even as a boy I came to recognize that certain women missionaries who returned to report in our congregations were more gifted than their spouses in teaching and preaching.

Let us pray the Lord of the Bible to once again illuminate his inspired Word for our situation today. And let us pray the Lord of the harvest to again send out workers into his harvest.

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The Mennonite

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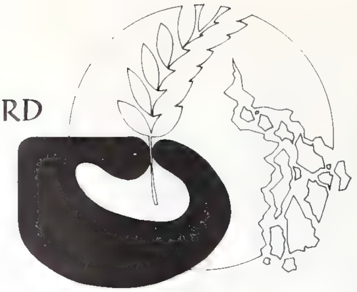
A PEOPLE OF THE WORD



IN AN UNCERTAIN WORLD—4

WE ARE A "BELIEVERS' CHURCH"?

Cornelius J. Dyck

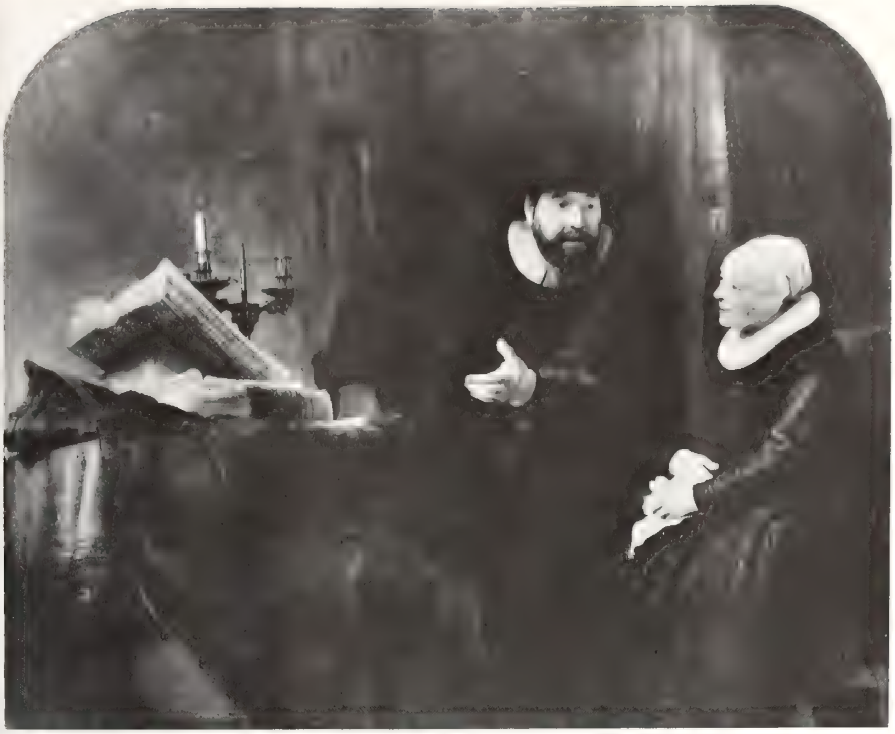
If you told a Roman Catholic or Methodist neighbor that you belonged to a *believers' church* wouldn't he or she think you rather proud—as though you thought all other Christians were unbelievers? Perhaps. Most denominational names are open to misunderstanding. The Orthodox Church does not mean to imply that all others are unorthodox, nor the "Bible" church that all others are unbiblical. Neither Luther nor Menno wanted the movements they pioneered to be named after themselves. One group tried to end the problem by just calling themselves Christians, and soon became the Christian Church—another denomination. From the perspective of John 17:21 one might argue that all denominationalism is sin, pointing to the brokenness of the Body of Christ.

When the German sociologist Max Weber used the term *die Gemeinde der Gläubigen* (believers' church) he did not mean to make a value judgment but to distinguish those who became members on confession of faith from those who were baptized as infants. The faith of the former was more subjective-personal, that of the latter more objective-sacramental. Many groups (and practices) are included in the believers' church today: the Friends (Quakers), Church of the Brethren, Disciples of Christ, Pentecostals, Baptists, Mennonites, and others.

In the 16th century Martin Luther wanted to found a believers' church but said he did not have the people for it. He said they would need to be those "who want to be Christians in earnest and who profess the gospel with hand and mouth. . . . They should sign their names and meet alone in a house somewhere to pray, to read, to baptize, to receive the sacrament, and do other Christian works. According to this order, those who do not lead Christian lives could be known, reproved, corrected, cast out, or excommunicated, according to the rule of Christ, Matthew 18:15-17. Here one could also solicit benevolent gifts . . . and center everything on the Word, prayer, and love" (quoted in Durnbaugh, *The Believers' Church*, from *Luther's Works*, American edition, volume 53, pages 53f.).

These marks of a believers' church as Luther listed them are indeed important. One might wish that he had gone in that direction. But they do not go far enough and are too inner-directed in the manner of some pietist groups. They do not include conversion, suffering, peacemaking, mission concern, the nonswearing of oaths, and all the marks we identify with a discipleship ethic today. Like Luther, many people still consider

A believer is "deeply concerned for and involved in the world of daily existence with its problems of violence, exploitation, poverty, and selfishness, knowing that God himself loved the world enough to give his Son for it (John 3:16), but knowing also that his first loyalty is to another world where Christ is truly Lord."



Rembrandt painting of the Mennonite minister Anslo and his wife.

the realizing of a believers' church an impossible ideal, a mix of Plato's idealism and medieval monasticism. The Sermon on the Mount, they say, is not meant for the real world in which we live, though it is helpful for people like the Amish and Mennonites to try living by it. It reminds us all how nice this world could be if. . . .

An awareness that a Christian does live in two worlds is important to being, or becoming, a believers' church. Such a Christian is deeply concerned for and involved in the world of daily existence with its problems of violence, exploitation, poverty, and selfishness, knowing that God himself loved the world enough to give his Son for it (John 3:16), but knowing also that his first loyalty is to another world where Christ is truly Lord. These two worlds overlap, but they are not the same.

Thoughout most of their history Mennonites have struggled with what it means to be in the former world while giving primary loyalty to the latter—*in* but not *of* the world. Some have responded by withdrawing from the world—into rural communities, migration to unsettled regions, and unique language or dress code—to be the true believers' church. Some have assimilated rapidly into national social, economic, cultural, and political life. Many have struggled valiantly with the tension between these two extremes, gaining ground in one area, losing in another. They have tried to be constructively critical of society—a counterculture—though many Mennonites in North America do not see themselves as such in 1980. A believers' church will always be a counterculture church. Yet in the face of dictatorships or socialist and communist regimes Mennonites have been grateful for the freedoms of democracy and have often tended to identify with national values.

Nevertheless, in many ways Mennonites in North America—including General Conference people—do share marks of a believers' church, though the emphases might vary among issues and groups. A personal faith in Jesus Christ as *Savior*, a belief in the Bible as the Word of God, the need for a devotional life—including prayer—the conviction that word and deed belong together in personal living and in witness, the importance of baptism on confession of faith, and the Lord's Supper are generally affirmed. Differences tend to be present sooner in areas relating to Jesus Christ as *Lord*: church discipline, the relationship of grace and works, whether peace is an integral part of the gospel, whether witness to government is appropriate or too political, whether the individual or government is responsible before God for the use or misuse of taxes. Mennonites have grown in their ability to make decisions together on such issues. This is a mark of the believers' church.

If a person believes in Jesus Christ as Savior, is he or she not then a member of the believers' church? Many would say yes. We are saved by grace, not by works. Look at the story of Pentecost. How much did the 3,000 know about faith and obedience beyond what Peter told them? Were they a believers' church? Surely we cannot go beyond the church in the Bible. And when they were scattered after Stephen's death they were a mighty witness.

This is the point of the believers' church: faith and works, word and deed cannot be separated anymore than one can profess faith in Christ but ignore his call to discipleship, his lordship. He was and is *both* Savior and Lord. "But be doers of the word . . ." (James 1:22f.), "faith apart from works is dead" (2:26). The Matthew 25:31-46 judgment scene is based on works done in his name, "Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven" (Matthew 7:21). We cannot have the glorified Christ to worship without also having the crucified, suffering Christ to obey in our own daily living. Our response to this issue may be the crucial measure of whether we are a believers' church or not. It is our being and doing that makes us that, not our singing and praying and age of baptism.

A continuing problem for a believers' church is what happens after the first generation. What do you do with decades and centuries of Anabaptist-Mennonite tradition? Specifically, what is the place of young people in a believers' church before baptism, especially if home and church have succeeded in nurturing to a vibrant faith? It is this situation which makes infant baptizers say that believers' (adult?) baptism belongs only in a missionary situation, not within a healthy community of faith. Do we have "rites of passage" to help young believers know and feel that they belong, without robbing later baptism of its meaning? Can congregational discipling help them too?

One answer is a continuing witness in mission. The increasing number of members from non-Mennonite backgrounds, often being first-generation Christians, spark new zeal among all. Mennonite congregations are beginning to transcend their original ethnic groupings. Being ethnic is okay. Everybody is. But the church of Jesus Christ, certainly including what we here call the believers' church, is fortunately not limited to any one ethnic group (Ephesians 2:14-16). A nonwitnessing church cannot long remain a believers' church. •

REVELATION & ESCHATOLOGY

J. Denny Weaver

The movement of Russian troops into Afghanistan has renewed interest in Bible studies on prophecy and eschatology. Voices and fingers point to Russia as the "foe from the north." A well-known evangelist was recently reported by the national news services to have said that "we're standing right on the edge of Armageddon."

The book of Revelation figures prominently in any such speculations. The following offers a few ideas to keep in mind when reading Revelation and discussing eschatology. In my remarks I have borrowed freely from Vernard Eller's popular commentary, *The Most Revealing Book of the Bible: Making Sense out of Revelation* (Eerdmans, 1974).

As a beginning point one should take the real title of Revelation—its first sentence—as a primary clue to its interpretation. That title, which calls the book "the revelation of Jesus Christ," requires the reader to make Christ the key to understanding the book. What Revelation says about Christ therefore must be consistent with what the larger revelation of Christ—the remainder of the New Testament—says about him.

If Revelation really concerns Jesus, as its title indicates, it cannot primarily be a collection of coded predictions or signs—a calendar—to future events in the 20th or any other century. Seeing Revelation as a calendar to coming events in terms of such present-day phenomena as the European Common Market, Russia, and the situation in the Middle East raises some disturbing implications. For one, a 20th-century predictive focus makes the book irrelevant for the seven churches to whom John thought he was writing, or it makes his address to them less than truthful.

To suggest that God merely used John to encode material for use centuries later implies that God was less than truthful with both John and the seven churches. To relate primarily to two specific historical references—one in the first century and the second in the 20th—implies that the meaning of the biblical text comes not from the text itself but from the historical context. All these troublesome implications are avoided when we realize that Revelation does not mainly predict the future; it makes a statement about the meaning of Jesus Christ in universal history.

To see Jesus Christ as the key to interpreting Revelation requires that the meaning comes from what Christ has already accomplished, particularly his death and resurrection. The past nature of Jesus' triumph is obvious in chapters 4 and 5, for example, where in the heavenly throne room the reader meets the conquering lion who turns out to be a tiny lamb bearing the marks of slaughter. By virtue of his already accomplished death—as illustrated by his identity both with the slaughtered lamb and the ruling lion—Jesus has won the right to open the scroll, which represents all truth.

The decisiveness of the resurrection for all of history appears, for another example, in chapters 12-14. The snatching of the baby to heaven is an image of Jesus' resurrection. His escape from the dragon symbolizes the ultimate defeat of Satan and the forces of evil. When the defeated dragon is thrown from heaven it is thus an angry *but defeated* dragon which pursues the mother, the church. Vernard Eller likens the dragon's activity to a chicken following the severance of its head. John's message is that while evil appears to intensify, Christians are merely experiencing its final random gasps.

The Gospels show clearly that Jesus confronted evil in a nonviolent manner, and the entire New Testament identifies his death and resurrection as the turning point of universal history. These points should figure in the interpretation of Revelation 16. It is not consistent with the Jesus witnessed to by the rest of the

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"This apocalyptic ethic and world view must be held in tension with the ethic of the Old Testament prophets and the life of Jesus who follows in the prophetic tradition."

New Testament if Revelation 16 depicts the need for a yet-to-come ultimate victory of Jesus over Satan, and a violent victory at that. Rather than describing a battle, 16:17 is a declaration that Babylon (evil) has already been definitively defeated by the cross and the resurrection. There may well be a coming war in the Middle East, but it is not predicted in Revelation 16.

The scenes in the throne room, the series of images of seals, trumpets, and bowls, as well as the episode of the woman, babe, and dragon, and even chapter 16, are all used by John to provide comfort to Christians suffering from persecution, war, famine, and plague in the first and early second century. He says appearances are deceiving. While the forces of evil seem to have the upper hand in our world, they are in fact restrained and have already been overcome by Christ's death and resurrection. This message of comfort applies at any and every point in the end times, which is the time period between Jesus' resurrection and his second coming.

The comfort theme in apocalyptic literature such as Revelation arises in part from its emphasis on God's control of history and the fact that justice will come to the elect only through an act of that God. That perspective, however, if it is the only one, can lead to a quietist, noninvolved ethic, as the suffering Christian simply withdraws from the world and waits for the end.

This apocalyptic ethic and world view must be held in tension with the ethic of the Old Testament prophets and the life of Jesus who follows in the prophetic tradition. The prophets called on God's people themselves to restore and establish justice. Jesus' teaching and healing made the kingdom of God visible in the world. Since Jesus' death and resurrection have defeated the forces of sin and evil, a part of the mission of the followers of Jesus is to make his victory and God's kingdom visible in the world through their manner of living. This way of living also forms the basis of the evangelical activity of Jesus' followers. They will live in such a way that others cannot resist joining the kingdom of God, even though it may mean momentary suffering at the hands of the defeated army of Satan.

The book of Revelation is thus another Gospel. Different from Matthew, Mark, Luke, and John, however, Revelation describes Jesus from the perspective of the culminated kingdom of God rather than from that of Palestine in the first century. It indicates the high points of Jesus' life and provides an appealing statement of the gospel—good news—so that one wants to accept Christ even in the face of severe suffering. •

News

Drawing the line on the draft

Goshen, Ind. — Mennonite conscientious objectors and conscientious analyzers seem to spring from the same mold.

Reacting to President Carter's call for registration and the draft, a national assembly of 400 Mennonite conscientious objectors came out strongly against presidential and congressional moves in that direction.

On that there was universal agreement. But on what to do if registration is mandated there was less unity; instead, universal analysis. Mennonites from Oregon to Pennsylvania, and as far south as Florida and Texas, came to the consensus-forming assembly held March 27-29 at Goshen College. Called by Mennonite Central Committee Peace Section US, the assembly was to plumb the gathered Mennonite psyche. "Where are we now?" was the focus.

The result? The group—church administrators, pastors, parents, students, male and female, Beachy and Old Order Amish, Church of God in Christ Mennonite, GC, MB, MC, mostly past draft age—recognized that this time around nonregistration and noncooperation is a serious option for a growing minority of young adults. "Some among us," they concluded, cannot in "good conscience" cooperate with the Selective Service System; and "some among us" will seek civilian alternative service. However, as some participants pointed out, the nature of the alternative service option would be a moot item influencing peace church response to any draft.

The assembly also recognized that some would opt for military service.

An oft-expressed theme was the need for support. Kim Schmidt, Bethel College, North Newton, Kansas, said, "There is a lot of confusion out there. We do need your help." This meant, said the assembly, that congregations should program dialogue, teaching, and soul searching among members of all ages, with a view to forming support groups.

The assembly also called member churches to serious and ongoing prayer for peacemaking among the nations.

Included in the conference was a review of biblical principles which form the basis for conscientious objection, a review of current legislative proposals, and a historical overview of how Mennonites in this century have responded to conscription in the US. Five persons presented cases for selective participation in the military, for noncombatant military service, for alternative service, selective noncooperation, and also for emigration.

In the historical overview, James Juhnke, history professor from North Newton, Kansas, said the confrontation of the peace churches with the military in World War I gave credibility to the peace churches during World War II. Peace church adherents became the "government-preferred pacifists," he said. But, he continued, the close relationship between the government and the peace churches, beginning in the 1940s, "took away the pain of confrontation," and there has been less prophetic challenge. With the Vietnam era Mennonites lost even more of their identity because to be a "conscientious objector was as American as apple pie." (There were 172,000 COs during the Vietnam years.) Mennonite witness, said Juhnke, has become much less focused in its confrontation with the world. "We are like air freshener out of the can," he said.

Juhnke—Mennonite witness "like air freshener out of the can"

"The American belief that freedom is maintained by a strong defense has never been systematically refuted by Mennonites," he said.

Respondent John Lapp, academic dean of Goshen College, agreed that Mennonites needed to develop a position on national security, one that "tied individual discipleship and public witness together." Noting that Mennonites have usually been on the side of privilege, he said, "A cultural critique has to be consistent with our ethical stance."

Speaking for selective participation in the military, Dwayne Beal of the United Missionary Church said obedience to civil authority is of a higher order than loving the enemy. He said participation in the military could also be a conscientious response.

Noncooperator Dennis Koehn, Goshen, Indiana, said, "Militarism is a religion which shapes our time and the life between nations. We are called to a mission of transformation, not just resistance." He said confrontation and disengagement from the system sow seeds of transformation.

Tom Graff, who immigrated to Canada during the Vietnam conflict, and later became a naturalized citizen, said immigration is a response equal in value to others. He said he needed to live in an environment which is not permeated with civil religion.

Bluffton College president Elmer Neufeld presented a paper on a majority response to conscription. He said there must be "some appropriate synthesis between an acceptable patriotism . . . and responsibility for the entire human family." He also said the "nonresistant Christian has responsibilities to witness against exploitation, injustice, militarism, and war in addition to seeking an

Praying for peace

acceptable alternative to military service in his own life."

Neufeld said the majority position in Mennonite churches today favors alternative service, a stance premised on a different view of government than the nonregistrant position. The former, he said, tend to have a high regard for the role of government in maintaining order and external defense and don't think their "primary Christian calling" is to "Christianize the secular state." Noncooperators, he said, "tend to take an idealistic view of the potentiality of secular governments" and hence a "negative view of existing governments." Neufeld recognized that a nonregistrant position could be synthesized with a spirit of loving concern. Two biblical principles are inherent in these positions, he added, "obedient service" and "prophetic witness."

"We should accept nonregistration as an appropriate Christian option," he continued, "assuming that the loving service orientation is clear and that the biblical admonitions about prayerful respect for government are dealt with seriously." He counseled continued opposition to the draft and "witness for a broad interpretation of the conscientious objector provision in the Selective Service law."

Questions were raised. Does the alternative service route option preclude prophetic witness? Does the nonregistration route automatically mean prophetic witness? How can the too-old-to-draft people expect draft-age people to not serve in the military if they pay war taxes? What support is available for nonregistrants and for registrants?

Many made comments. A Vietnam veteran said, "I have seen the green plastic bags being shipped home. Some of our energies need to be directed outward to other denominations instead of only upward to the government." Peter Ediger, Arvada, Colorado, said, "If the draft doesn't come we will become comfortable again and the beast will go on."

Those who are considering nonregistration were warned that penitentiaries can be a life-altering experience, and the decision is not to be taken lightly.

One young man responded, "I don't need to be told what to do. What I do need to know is that the church is behind me whatever I do." About 30 draft-age persons at the conference said they were considering nonregistration.

In summing up their thinking the assembly of 400 said, "At the heart of militarism lies the problem of security. We challenge our society and its leaders to realize the futility and danger of depending on massive weaponry and nuclear deterrence for national security." *Vic Reimer*

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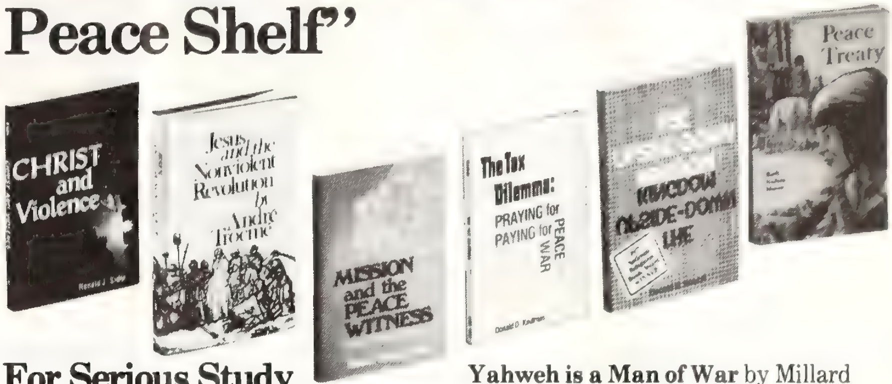
CHRIST and Violence
Jesus and the Nonviolent Revolution by André Trocmé
MISSION and the PEACE WITNESS
The Tax Dilemma: PRAYING for PEACE PAYING for WAR
KINGDOM UPSIDE-DOWN THE
Peace Treaty

For Serious Study

Christ and Violence by Ronald J. Sider (paper, $4.95, in Canada $5.75). A sweeping reappraisal of the church's teaching on violence.

The Christian and Warfare by Jean-Michael Hornus (1980, paper, $1.95, in Canada $2.25). Early Christian attitudes toward war, violence, and the state.

Jesus and the Nonviolent Revolution by André Trocmé (hard, $7.95, in Canada $9.20). The social and political relevance of Jesus.

Mission and the Peace Witness edited by Robert L. Ramseyer (paper, $4.95, in Canada $5.75). Implications of the biblical peace testimony for the evangelizing mission of the church.

Nevertheless by John H. Yoder (paper, $2.50, in Canada $2.90). The varieties and shortcomings of Christian pacifism.

No King but Caesar? by William R. Durland (hard, $6.95, in Canada $8.05). A Catholic lawyer looks at Christian violence.

The Original Revolution by John H. Yoder (hard, $5.95, in Canada $6.90; paper, $3.95, in Canada $4.60). Essays on Christian pacifism.

Preachers Present Arms by Ray H. Abrams (hard, $5.95, in Canada $6.90). The involvement of the church in three modern wars.

War and the Gospel by Jean Lasserre (hard, $6.95, in Canada $8.05). An analysis of Scriptures related to the ethical problem of war.

War, Peace, and Nonresistance by Guy F. Hershberger (hard, $9.95, in Canada $11.55). A classic comprehensive work on nonresistance in faith and history.

What Belongs to Caesar? by Donald D. Kaufman (paper, $2.95, in Canada $3.40). Basic arguments against voluntary payment of war taxes.

Yahweh is a Man of War by Millard C. Lind (to be published Nov. 1980). The theology of warfare in ancient Israel.

For Easy Reading

The Christian Way by John W. Miller (paper, $1.95, in Canada $2.25). A guide to the Christian life based on the Sermon on the Mount.

The Tax Dilemma: Praying for Peace, Paying for War by Donald D. Kaufman (paper, $3.95, in Canada $4.60). Biblical, historical, and practical considerations on the war tax issue.

The Upside-Down Kingdom by Donald B. Kraybill (paper, $5.95, in Canada $6.90). A study of the synoptic gospels on affluence, war-making, status-seeking, and religious exclusivism.

The Way of Peace by J. C. Wenger (paper, $.95, in Canada $1.10). A brief treatment on Christ's teachings and the way of peace through the centuries.

For Children

Coals of Fire by Elizabeth Hershberger Bauman (hard, $3.95, in Canada $4.60). Stories of people who returned good for evil.

Henry's Red Sea by Barbara Claassen Smucker (paper, $2.95, in Canada $3.40). The dramatic escape of 1,000 Russian Mennonites from Berlin following World War II.

Peace Treaty by Ruth Nulton Moore (hard, $3.95, in Canada $4.60; paper, $2.95, in Canada $3.40). A historical novel involving the efforts of Moravian missionary Christian Frederick Post to bring peace to the Ohio Valley in 1758.

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Tel Aviv, Israel (MBM) — Fifteen North American Mennonites have been among more than 30 volunteers from a dozen countries who have helped in Israel with the expansion project at Immanuel House, an international Christian center serving the cities of Tel Aviv and Jaffa. When completed, Immanuel House will have facilities for a Hebrew Christian congregation, a Jewish-Christian library and study center, a hostel for guests, one-room apartments for students and others seeking Christian community, a youth club, and offices. The congregation that meets at Immanuel House includes Arabs, Jews, and Christians.

Duncan McIntosh, who was president of the Protestant Theological Seminary in Kinshasa, Zaire, from 1965-1975, concluded from numerous visits that "churches could be categorized into three groups based upon their perception and promotion of mission programs": (1) "mission-minded churches" contributed to missions because they "had already given their lives for mission in the context of a daily Christian lifestyle"; (2) "'checkbook' churches . . . where 'mission by checkbook' was the style. . . These congregations regarded little work at home as mission"; (3) "indifferent churches . . . had a weak conception of mission and low actualization."

A telephone hot-line has been established by the National Council of Churches to provide information on the progress of President Carter's proposal and congressional debate over draft registration. The taped message will be updated weekly and as major events occur in the Congress. The hot-line is in operation 24 hours every day: 313-995-0966. For information on draft issues more related to Mennonites contact the MCC Washington Office, 100 Maryland Avenue NE, Washington, DC 20002; telephone 202-544-6564.

Health professionals reorganize, project stronger role

St. Louis, Missouri — "Twenty-nine years ago 12 persons met to form the Mennonite Health Assembly. For 25 of those years I served as executive secretary. Then Luke Birky carried that responsibility the last four years," said Ernest Bennett, outgoing executive secretary for Mennonite Board of Missions, Elkhart, Indiana.

Robert Hartzler, first president of new Mennonite Health Association

On March 11 the Mennonite Health Assembly dissolved itself in favor of a new body, the Mennonite Health Association, which is projected to have a more inclusive role.

Over the past 29 years the Mennonite Health Assembly has tried to be an inspirational and educational service for such groups as hospital and home administrators, nurses, doctors, chaplains, and mental health workers.

The structure was informal, fees were by donation, and anyone was welcome to attend annual conventions. A good relationship evolved with the Protestant Health and Welfare Assembly, and annual conventions were combined.

At St. Louis, March 8-12, Mennonite Health Assembly's theme was "The Christian Community in Health and Welfare." David W. Augsburger, associate professor of pastoral care at Associated Mennonite Biblical Seminaries, addressed the assembly twice: (1) "When Wound Speaks to Wound"; and (2) "When Healer Calls to Healer."

The health-care team from Mennonite Hospital, Bloomington, Illinois, provided input on the subject of holistic health care in today's society. Then the assembly divided into groups for workshops on the various facets of a holistic health-care program.

Erland Waltner, executive-secretary of the Mennonite Medical Association, gave an address on "The Anabaptist Theology of Chaplaincy in Health-Care Institutions."

But the major action of the 1980 MHA occurred at the Tuesday business meeting. From the 1979 MHA convention a task force of six persons had been assigned to study future character, mission, structure, and program. They were also requested to explore possibilites for a Mennonite Health Association.

This task force, chaired by Robert W. Hartzler—and including Ken Schmidt, Kay Yutzy, Chet Raber, Ron Hunsicker, and Erland Waltner—recommended a new Mennonite Health Association to be adopted immediately but implemented gradually. Interim bylaws, potential participants, and possible program were presented.

Following vigorous discussion the new charter was adopted. Luke Birky was requested to continue as executive secretary. The first executive body is Robert W. Hartzler, president; Ron Schurtz, president-elect; Ruth Yoder, Randy Shelly, Joyce Huber (nurses association), and Carl Rudy (chaplains).

Plans are to request all Mennonite health-care-related organizations to study the new MHA charter and consider membership in the new association.

The 1981 March meeting in San Antonio, Texas, is to again be coordinated with the larger Protestant assembly, but it is hoped that the MHA will by then have a clear indication of formal interest in its newly projected role. Membership will be open to institutions and to individuals. *Bernie Wiebe*

South Africa withdraws black bishop's passport

Johannesburg (EPS) — The South African government has withdrawn the passport of the general secretary of the South African Council of Churches (SACC), Bishop Desmond Mpilo Tutu.

Two officers from the department of the interior delivered a notice of the withdrawal on March 4.

Tutu immediately surrendered his passport and a few minutes later told staff members, "The South African government is wasting its time; it is time they faced the truth. Their behavior is almost like that of King Canute, who sat by the seaside and thought he could stop the waves."

The immediate effect of the withdrawal of Tutu's passport is that he will be unable to fulfill his itinerary for the next three months, which included visits to Switzerland, Britain, Kenya, Israel, and France.

"This is intended to stop us from speaking the truth," he said. "But I owe my allegiance to Jesus Christ. I will speak as I believe he commands. I will speak for justice and reconciliation. Overseas people will still be able to hear us, as they are able to read and write and will also be paying us visits. They will know what is happening.

"This is an incredible erosion of individual freedom, particularly that it is being done to people who are pleading for a peaceful solution to our problem," he added.

Now that the war is over Rhodesia—soon to be known as Zimbabwe—will need substantial help in rebuilding, say relief agency officials there. According to the Salvation Army 850,000 people have lost their homes; 10,000 have been disabled during the fighting; 100,000 have lost jobs due to the war; 483,000 children are out of school; and half the country's rural mission hospitals and clinics are closed. Says Salvation Army Col. David Rumsey, "We've got to rebuild broken hearts as well as broken homes."

Cambodia could again become nearly self-sufficient in food production and pull itself out from under the world aid umbrella by 1981, provided it receives enough international support in the coming months. So say officials of international private relief agencies just back from that country. At stake is whether sufficient Western aid efforts can be mobilized to support Cambodian crop planting before June's monsoon rains. This will determine 1981 food supplies.

Zimbabweans could not be bought, states Quaker observer

Philadelphia, Penn. (AFSC) — The Zimbabwean message to the world is that "the people could not be bought nor intimidated; they knew their real leaders" in the recent Rhodesian elections, Bill Sutherland, American Friends Service Committee southern Africa representative, said March 13. He had just returned from a six-week visit to Africa.

The veteran southern Africa observer said, "Among the first to receive the principal message were the Afrikaner newspapers in the Republic of South Africa, which have called upon their government to begin dialogue with 'the real leaders' (the radicals) rather than the homeland leaders and to recognize the ineffectiveness of bannings and detentions."

Sutherland called for recognition and assistance from the United States to the new Zimbabwean government headed by Robert Mugabe. "Economic aid and recognition of the new government would help in furthering the excellent start toward reconciliation and peace," he said.

Sutherland added that there were at least two other reasons why the February 27-29 elections finally became the vehicle for a genuine expression of the wishes of the people. "First," he said, "the world spotlight was on Rhodesia—about 1,000 observers and press representatives traveled throughout the country during the campaign, challenging the irregularities and unfair practices.

"Second, the national election directorate, composed of British and Rhodesian civil servants, was the one government agency which did a fair job of informing the voters and convincing them about the secrecy of the vote."

He said the possibility of a coup by the white minority in Zimbabwe (Rhodesia), supported by South Africa, has been lessened by the cooperation which is now taking place between Mugabe, Lt. Gen. Peter Walls, and other Rhodesian army officers, and the integration of the various guerrilla forces with the regular army.

Sutherland gave credit to some whites for working for a settlement in Zimbabwe, particularly the Justice and Peace Commission of the Roman Catholic Church.

"The US and other governments could play key roles," Sutherland said, "in helping displaced persons return to their homes. There are about three-quarters of a million refugees within Zimbabwe and there were about a quarter-million outside the country. Many of these have returned to their country. Their needs are manifold."

New US refugee act hailed by Jewish human rights committee

New York (AJC) — The Refugee Act of 1980, passed by Congress and signed by President Carter the week of March 20, has been hailed as containing "many improvements in US policy for receiving and supporting of refugees."

Bertram H. Gold, executive vice-president of the American Jewish Committee, expressed "special appreciation" for the leadership of Senator Edward Kennedy and Representative Elizabeth Holtzman in moving the legislation through Congress. Gold pointed to several features of the legislation that were particularly welcome.

—The broadening of the definition of the term "refugee" so that it applies no longer just to persons from Communist nations or the Middle East but to all persons outside their native countries "who would face persecution because of race, religion, nationality, membership in a particular social group, or for holding particular political opinions."

Robert Regier

Gold added that this new definition of refugees, which now includes persons in their own countries whom the US president specifies as subject to oppression, would be helpful to Jews, who "have often found themselves in this condition with small prospects of relief."

—The section of the law that excludes men and women "who have persecuted others" from coming under its provisions. "This prevents, among others, Nazi war criminals from taking advantage of its provisions," Gold said.

—The increase in the number of refugees to be allowed into the US each year for the next three fiscal years from 17,400 to 50,000, along with provisions to allow the president, "after carefully defined steps for consultation with Congress," to augment this number in case of emergencies.

—The setting up for the first time of permanent machinery and procedures for administering resettlement programs for refugees and defining their legal status.

April 17 is Big Business Day. Events are planned around the US to draw attention to corporate price-fixing, monopolization, and economic domination. Organizers want to cast the public eye on multinationals and the power and influence of their political action committees. The people behind Big Business Day want to alert the public to how large conglomerates are eating up small businesses and family farms. They intend to show how the real wages of working people have declined while corporate profits have soared. For more information write: Big Business Day, Room 411, 1346 Connecticut Avenue, NW, Washington, DC 20036.

Encouraging trends in book production are noted by Marlin J. Van Elderen, editor-in-chief of Eerdmans ("Christian Reading in the 1980s," *The Banner*, February 1). Van Elderen first notes his desire that "the orientation toward self-realization that one finds in so many contemporary Christian books were to give way to a realistic and informed Christian engagement with the problems of society." Secondly, he says, "perhaps the 1980s could rediscover the edification of sound Christian biography." Mentioning C. S. Lewis, he concludes: "Writing fiction with a Christian mind was not the exclusive idea of a few residents of Oxford in the 1940s."

More than 114,000 Christians from various parts of the United States had registered by March 12 to attend the Washington for Jesus rally on April 29. Pat Robertson and William R. Bright, program cochairpersons for the event, hope to bring together a million or more Christians from throughout the nation for a day of humility before God, repentance, fasting, and prayer on behalf of the country. Robertson is president of the Christian Broadcasting Network, and Bright is president of Campus Crusade for Christ International.

MDS busy with disaster aid

Akron, Penn. (MCC) — Mennonite Disaster Service personnel are carrying out short- and long-term responses to hurricane and flood disasters in several areas of the United States.

Recent rains in California have put local MDS committees to the test. Over 3,100 families have been affected in at least seven counties, an area 250 miles long and 100 miles wide.

California operations are concentrated at San Jacinto and Monterey Park. Region IV is sending volunteers from all its units to California, and the Menno Pilots Association helped transport volunteers from Oregon to California.

MDS is returning to the site of the Jackson/Pearl River flood, which occurred in Mississippi last April, because approximately 265 families there are still in alternative housing. Eighty percent are hard-core poverty victims. This Mississippi project will be continued until late June.

Hurricane Frederic operations on the Mississippi coast will continue until late April. Region II and Manitoba will supply workers for these projects.

The eye of Hurricane Frederic last September went through Mobile and Baldwin counties, Alabama. Region I and Ontario will continue to send volunteers there until the end of August.

Farmers talk stewardship

Winnipeg, Man. (MCC) — About 40 farmers from the Brandon, Boissevain, and Killarney areas met in the Killarney Mennonite Church, March 15, to discuss stewardship issues in farming.

Major input came from Ed Cornelson, pastor of the Altona Mennonite Church, who also farms. He confessed that while he is now in grain farming rather than in livestock to free himself more for church work, he pursues farming and pastoring "with equal urgency."

Basing his concepts on the creation account of the Old Testament, he emphasized that Christian farming restores God to the middle; that the *earth* must be rediscovered ("It has become manipulated *dirt*," he said.); that we must rediscover our calling (we are caretakers, not owners); that we must work against the forces of destruction (greed, "expansion rat race," competition); and that we must reinforce the forces of preservation (recognize a "theology of limitation").

To help prevent the accumulation of land by a few he proposed a "church land bank" that would help make difficult decisions about transfer of property, thereby giving more people an opportunity to be stewards of the earth.

The meeting was sponsored by Mennonite Central Committee (Canada).

Record

Ministers

Robert Engbrecht assumed responsibility as pastor of Bethel Church, Marion, South Dakota, 1 October 1979. He succeeds the late August Ewert. Engbrecht attended Grace College of the Bible, Omaha, Nebraska, and graduated in 1967. He is also pastor of the First Reformed Church at Monroe, South Dakota.

Elsie Miller, who had been an elementary school teacher for over 20 years, was licensed to the pastoral ministry February 17 at Oak Grove Church, Smithville, Ohio. She is the associate pastor at Oak Grove. She has an MDiv from Union Theological Seminary, Richmond, Virginia, and was involved in Clinical Pastoral Education at Louisville, Kentucky. Her primary service is in areas of visitation, Christian education, and youth work. She also leads in worship, preaching, and serves as requested.

Jacob Reimer was ordained to the ministry November 4 at Niagara United Church, Niagara-on-the-Lake, Ontario. He assists others in the ministry of the congregation.

Workers

Hugo Jantz, Winnipeg, Manitoba, was appointed secretary of communications for Mennonite Brethren Missions/Services, Hillsboro, Kansas, effective June 1.

Mennonite Central Committee workers *Eric and Verna Olfert* and their son Jonathan have been evacuated to Cameroon along with other expatriates from Chad. The evacuation took place because of fighting that erupted between factions from northern Chad in March.

Bert Lobe, Zoar Church, Waldheim, Saskatchewan, has accepted the position of Asia secretary for Mennonite Central Committee beginning in June. Lobe has been serving as India representative for the past three years and will leave that position in May. He is presently chairperson of the United Mission to Nepal and will continue this duty. Lobe's wife, Martha, is a nurse. They have four children—Gregory, Kenton, Maria, and David. Lobe received a BA from the University of Saskatchewan and attended Mennonite Biblical Seminary. He served with MCC in India from 1966-1969 doing relief work, hospital administration, and agricultural development. Lobe replaces Vern Preheim, who accepted a position as general secretary for the General Conference beginning August 1.

Tapping Grey power

VOLUNTARY SERVICE IS NOT ONLY FOR THE YOUNG

MENNONITE CENTRAL COMMITTEE (CANADA) **Invites**
Senior Persons to become part of the Voluntary Service Program in Canada.

QUALIFICATIONS:

- **Persons must be 45 plus.**
- **Persons should be committed to Jesus Christ as Savior and Lord.**
- **Persons who are willing to commit themselves to two years of service as a volunteer, and meet the requirements set out for all MCC Personnel.**
- **Persons willing to live on $39.00 per month, plus room and board.**

SERVICE OPPORTUNITIES:

- **Summer 1980** — Case Aide Workers (social work assistants) at Warden Wood, Scarborough, Ontario. Working with elderly persons.
- **Summer 1980** — Daycare workers at the Montreal House of Friendship, Montreal, Quebec.
- **Immediately** —Maintenance Staff for Montreal House of Friendship, Montreal, Quebec.
- **Immediately** — Relief houseparents for a mentally handicapped persons residence, at Rosedale, B.C.
- **Immediately** —Relief houseparents for a Receiving Home in Port Hardy, B.C.
- **Immediately** — Assistant manager for Choice Books, Winnipeg, Manitoba.
- **Immediately** — Community worker, at Hole River, Manitoba. A couple, willing to respond to the challenge of working with Native people in promoting community programs. This assignment will involve working with Native Christian and local churches.
- **Urgent** — Registered nurses (with experience) for assignment to God's Lake, Manitoba; R.N.'s and L.P.N.'s for the Norway House, Manitoba hospital.
- **Urgent** —A business man for Tadoule Lake, Manitoba — 100 miles west of Churchill, a Native Christian community needs a person to provide expertise and training for a logging operation and band store.
- **Needed** — A resource developer for Sandy Lake, Ontario. A leadership type person to assist Native communities in gaining finances for the development of community programs.

MENNONITE CENTRAL COMMITTEE (CANADA)

- **A Christian Resource for meeting human need.**
- **A ministry of Word and Deed.**
- **A service opportunity for young and old.**
  "Those under 45 may also apply"

For information and application forms contact the MCC office nearest you —

MCC (Canada)
1483 Pembina Hwy.,
Winnipeg, Manitoba.
R3T 2C8

MCC Akron,
Box M
Akron, PA.
17501

MCC (Manitoba)
101 - 1483 Pembina Hwy.,
Winnipeg, Manitoba.
R3T 2C7

MCC (Ontario)
50 Kent Avenue
Kitchener, Ontario.
N2G 3R1

MCC (Sask.)
2206 Speers Avenue,
Saskatoon, Sask.
S7L 5X7

MCC (Alberta)
337 - 41 Avenue N.E.
Calgary, Alberta.
T2E 2N4

MCC (B.C.), Box 2038, Clearbrook, B.C. V2T 3T8

resources

"Promised Land Lost" is a filmstrip recently released by Mennonite Central Committee and the Eastern Mennonite Board of Missions and Charities. Based in the Philippines, the filmstrip examines the relationship between some of the local people on the island of Mindanao and multinational corporations. Through interviews with workers and church leaders the filmstrip highlights economic problems caused by the corporations taking over valuable land. A cassette tape soundtrack written by Blair Seitz and a study guide written by Dorothy Friesen and Gene Stoltzfus accompany the filmstrip. It is available from national, regional, and provincial offices of Mennonite Central Committee.

Providing the means for people to find their own best path to spiritual growth and wholeness is the purpose of the Spiritual Guidance Guild. Their two-year program includes resident 24-hour sessions with instruction, study, counseling, and retreats. Among this year's teachers are Henri Nouwen, Roman Catholic priest and author; Polly Wiley, founder of the Anglican Fellowship of Prayer; Brewster Beach, Episcopal priest and Jungian analyst. A brochure states that the guild is seen as standing in "direct descent from the classical Christian 'spiritual direction' performed by the great mystics . . . and informed by fresh revelation springing from the evolutionary and depth psychological perspectives, especially those of Teilhard and Jung." Address letters of inquiry to: The Guild, c/o Wainwright House, 260 Stuyvesant Avenue, Rye, New York 10580.

Three new Foundation Series resources for children's educational programs in congregations will be available in September. The *Nursery* course, for children 24-36 months, will be a quarterly resource, and includes a 32-page teacher's guide which provides suggestions on ways teachers may conduct an hour of meaningful educational activities for children. The *Let's Sing!* songbook accompanies the *Let's Sing* record that has been part of the Foundation Series kindergarten course from the beginning. By using the songbook children, parents, and teachers will be able to sing along with the record. *Upon These Doorposts* is a congregational training course to help adults understand their role in guiding children in their response of faith to Jesus Christ. It consists of a leader's guide, leader's packet, and student resource workbook. These Foundation Series resources will be available for review soon. Contact Faith and Life Press, Box 347, Newton, Kansas 67114, for examination copies. Quantity orders by congregations for these resources may be placed on the fall Sunday school order form.

Draft packets for religious leaders are available from the Central Committee for Conscientious Objectors, 2208 South Street, Philadelphia, PA 19146, for $2.50 per packet. The packet draws attention to the important moral, ethical, and religious issues of the draft and conscientious objection.

Tracing your roots? A series of booklets titled *How and Where to Research Your Ethnic-American Cultural Heritage*, includes a booklet on German Americans. The booklets are designed to lead readers to the major sources of cultural heritage including historical societies, archives, libraries, institutions, magazines, and newspapers. The 28-page booklet is $3.50. To order write the author, Robert Reed, 18581 McFarland Avenue, Saratoga, California 95070.

Specifications for making a building completely accessible to the handicapped are given in a US government bulletin, H-08-3, Accommodations for the Physically Handicapped. It is free. Request it from the Veterans Administration, Washington, DC 20420.

Gasohol: threat to food supply? In a recently published booklet by the Worldwatch Institute, Lester R. Brown asks whether the production of gasohol will jeopardize food supplies for hungry people. He states: "The stage is set for direct competition between the affluent minority who own the world's 315 million automobiles and the poorest segments of humanity for whom getting enough food to stay alive is already a struggle. . . . An expanded agricultural fuels market will mean that more and more farmers will have a choice of producing food for people or fuel for automobiles." The booklet *Food or Fuel: New Competition for the World's Cropland* is available for $2 from Worldwatch Institute, 1776 Massachusetts Avenue NW, Washington, DC 20036.

The Coalition for a New Foreign and Military Policy is working to turn America's priorities around. The coalition organizes lobbies against bloated military budgets and for human rights and peaceful solutions at home and abroad. Among the approximately 40 organizations in the coalition are Mennonite Central Committee Peace Section (US), American Friends Service Committee, United Church of Christ, United Methodist Church. For an information packet about the coalition send one dollar to: Coalition, 120 Maryland Avenue NE, Washington, DC 20002.

Bail Out: The Community Bail Fund Organizing Manual is the title of a new 43-page booklet published by the American Friends Service Committee. It provides an overview of the US bail system and a citizen's guide to reform. The publication provides the reader with a systematic way of gaining the support of attorneys, defendants, bail bondsmen, and jail workers, but also lets the reader know how to cope with being conned while gaining their cooperation. The booklet is available for $1 from AFSC, 1501 Cherry Street, Philadelphia, PA 19102.

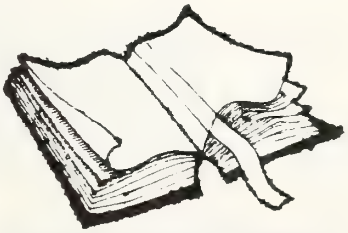
To our readers: Your contributions for this page are invited. Send your suggestions to: The Mennonite, Box 347, Newton, Kansas 67114.

Blessing in persecution

"Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you" (Matthew 5:11-12).

Jesus was a teacher who amazed people both by what he taught and the way he taught. If there was ever reason for amazement it was in these two verses. To rejoice and be glad when people insult you, persecute you, and falsely say all kinds of evil against you is contrary to all the laws of human psychology and behavior. It is natural to defend oneself, to protect oneself against evil speaking and against those who delight in persecuting us. We need to defend our human dignity and integrity—to say nothing of our reputation as Christians in the church and community. To allow false rumors to be believed could jeopardize even our business and professional life. One wonders whether Jesus had lost contact with reality, whether what he expected was humanly impossible, or whether he was talking about a rearrangement of our basic priorities and values so that they become different and higher than ordinary human values.

A second reading supports the latter possibility. The phrase "because of me" adds a new dimension. The reason for rejoicing is not that Jesus wants us to relish in being insulted or persecuted. That is a masochistic characteristic which indicates psychological abnormality. Masochism is defined in the standard dictionary of psychology as "deriving pleasure from being offended, mistreated, scolded, dominated, embarrassed, even to the point of courting such mistreatment." The phrase "because of me" directs the reason for persecution and the reaction to the persecution away from oneself to Jesus Christ. To be willing to be persecuted for a cause or for a person is not a sign of psychological abnormality but evidence of a deep love and loyalty. That is the kind of commitment Jesus is demanding of his disciples. When our commitment to Christ is so deep and so comprehensive that it is the supreme value of our lives, insults, persecutions, evil speaking will not only be endured for his sake but will become a badge of honor. We will rejoice and be glad that we have been so clearly identified with Jesus and his way of life.



Open your Bible

Jesus' life and ministry was filled with insults, rejections, and innuendos by the religious leaders of his day. They plotted his death almost from the beginning of his public ministry. The ultimate result put Jesus on the cross. But while he hung there his first words were, "Father, forgive them for they know not what they do." In a real sense Jesus rejoiced to suffer the shame—the ignominy and the terrible pain of the cross—if only the persecutors would repent of their sin and acknowledge him as the Lord of life. But regardless of their response, Jesus taught his disciples that those who follow him could expect the same kind of treatment he received. Moreover, he yearned that their commitment to him would be so deep that they would be able to rejoice and be glad in spite of any persecution directed against them.

One of the basic concepts Jesus taught was not to make life easy but to make men great. A life committed to Christ runs contrary to cultural norms. The disciples, who became apostles, did suffer persecution for the sake of Christ. In Acts 5:17-42 is the account of such persecution. But the total reaction to such persecution is given in verse 41: "The apostles left the Sanhedrin *rejoicing* because they had been counted worthy of suffering disgrace for the Name."

The persecution of Christians continued into the second and third centuries. Thousands gave their lives for Christ rather than compromise their faith. The second-century testimony of Polycarp was outstanding and quite typical when he said to his tormentors, "Eighty and six years have I served him and he has done me no wrong; how then can I blaspheme my king who saved me?" *Foxe's Book of Martyrs* gives detailed descriptions of how many Christians lived and died in the joy of the Lord.

The Protestant Reformation was another period in which Christians dared to live a New Testament kind of Christianity. But the persecution came from other "Christians," both Catholic and Protestant. Those who suffered most during the 16th century were the Anabaptists: the Swiss Brethren, Menno Simons, and others who followed their leadership. Courageously they took their stand. When they were reviled they reviled not again. When they were martyred for the faith, they encouraged each other as they entered the portals of heaven gloriously.

Martyr's Mirror and J. C. Wenger's book *Even Unto Death* tell the dramatic story of the heroic witness of these 16th-century Anabaptists under persecution and death.

However, the challenge is to us today. Jesus still challenges us to love him supremely and to be committed to him wholeheartedly. He wants us to be martyrs for him in the real sense of that word. For that word in the original means "a living witness," a witness so committed that to suffer insults, persecutions, or false speaking will not be cause for spiritual depression but cause for rejoicing because we have been identified so clearly with the cause of Christ. *Last in series on the Beatitudes. Nobel V. Sack, 18215 South East River Road, Portland, Oregon 97222, is professor of Christian history and thought at Western Evangelical Seminary.*

Letters

Memorize the Scripture

Dear Editor: We hear of peace, war, and rumors of war. When I look on the dark political horizon I can practically see the lightning and hear the deep shivering thunder in the distance, like heavy artillery. Only those who have heard it know how it sounds. The soul in agony inside you and the soldier on the battlefield understand the results of it; others still have to see it to know.

The devil is preparing for another big offensive—to kill as many unsaved souls as possible—before they can be saved for eternal life.

How about 1,000 volunteers? Let's prepare to throw a spiritual atom bomb into the face of the devil and his helpers.

I once smelled the stink of two fine men murdered with sabers and lying three days in the sun.

Can you imagine a future war coming—according to Scripture—where people will need six to seven months to bury the dead?

How about memorizing Ephesians 6:9-18, Romans 13, Romans 14:19, Matthew 5:1-12, and John 1:1-18? It will take about two months to have it in your memory.

The blessing to the volunteer and others will come from Christ himself. You will find a joy flowing through you which some of you did not know existed.

Also you will find yourself asking for more volunteers to prepare for an offensive to throw a spiritual hydrogen bomb, to keep on studying the Bible, and memorizing Proverbs 8, Psalm 23, Psalm 121, and Psalm 103.

Why memorize? Because when so many memorize, the archenemy will be bombarded with the Word of God practically day and night; he *has* to listen to it, and while bombarded he cannot very well attack those who use the sword of the Spirit (which is the Word of God).

This will cost no money, only tremendous willpower. A soldier of the cross will find himself often in the front line. But don't be discouraged when you find people that do not understand you anymore, or you others.

Jesus will be on your side! Of course you must obey the Word of God.

Never forget. Jesus loves you and he forgives many sins. The first to memorize is Ephesians 4:11-15. *Jacob Fast, Route 1, Box 54, Headingly, Manitoba R0H 0J0* March 4

Time for renewal emphasis

Dear Editor: "Is this a cry in the wilderness?" was the big question in my mind after I read "Last in a Tradition?" (February 26 issue). I appreciate *The Mennonite* more and more, especially since it is stressing renewal more than ever before. If we as congregations would realize this is a must for survival, we would have greater interest in revival. Our seminaries, colleges, Bible schools, and high schools must be challenged to strive for deeper Christian faith, and they should take the lead in the area of evangelism. Our conferences should not only organize seminars on renewal but become involved in working together with other groups that have already broken the ground and are well on the way. Some denominations and organizations are taking the lead and leaving us behind.

Campus Crusade has become an international organization and many of our people have become deeply involved in its ministry. They are out to change the world and they mean it. Because of this we see them around this globe in a dedicated ministry.

Canadian Revival Fellowship is another organization involved in bringing the gospel to outlying areas of our country.

Billy Graham is a man of God given to America and the world for such a time as this, and we better believe it. No one to my knowledge has ever reached as many people and changed as many lives. John 14:12 perhaps could be applied here.

God is setting this world on fire, and we better become involved or bear the consequences. Revolution is a clear indication that in the latter days this world will be swept by a renewal, and it could be the Lord is already setting the stage. We have been slack in this area and it is time for us to get with it. Doing our own thing is not too appealing, and for some it means doing nothing. The Scriptures teach us that some people will be disappointed after the rapture of the church because they have been doing their own thing for too long. In order to be with the Lord we must do his work, and the most important ministry is the spiritual. We must not allow ourselves to be tangled up with the things that have to do with only our physical needs to the extent that we have little time for the spiritual needs which should have priority. The social, political, and economic needs should not be our first concerns. We have a much higher calling and that is calling the people of this world to repentance and pointing out to them the way to God. God has always had a concern for us Mennonites, and his footprints can clearly be identified in our own history. He has scattered us all across this globe for a reason.

Our Canadian churches have been feeders to other denominations for years. People have been walking out on us because they did not find what they were looking for. I know this cannot be said of all, but it would apply to many. Some of these people have become real leaders in expanding congregations, colleges, and Bible schools. What would have become of them if they would have stayed with us?

Hundreds of our young people attend non-Mennonite institutions. I am much concerned as to their future. Will they come back to work in our churches, or will we turn them off because of it? We will need to improve our attitude to this group of people or others will accept them with open arms after they have graduated.

Many of us are concerned about the shortage of pastors, and the future outlook is not very bright. Could it be that in a decade or two half of our pastors will have had their training in other institutions than our own? If this will be the case, then we are in for a spiritual fiasco.

Yes, men like Neufeld, Sawatzky, and Pauls have called people to repent in the past, but who is doing it now? Was their call for renewal also a cry in the wilderness, and have we not taken it seriously?

In *Der Bote* Gerhard Lohrenz expresses concern that revival is taking place in the Soviet Union, but in our churches all is quiet. Is the cry of these men also a cry in the wilderness?

God has not called us first of all to dominate the affairs of this world, but rather to bring the gospel to the people of this world and confront them with the person of Jesus Christ. This is no time to take things lightly because God is at his business. God has something to say, and we better get the message and respond accordingly. *P. J. Froese, pastor, Bergthaler Mennonite Church, Box 279, MacGregor, Manitoba R0H 0R0*

March 13

Youth pastor wanted

First Mennonite Church in Calgary, Alberta, requires a person or couple to accept the challenge of being youth pastor. Music ability an asset.

Please send resume to: Doug Janzen, 14215 Deer Ridge Drive SE, Calgary, Alberta T2J 5V9.

Meditation

The Lord's Prayer

Meditation has the promise of life-enhancing experiences.
It is more than praying, powerful as this is to us.
Meditation is thinking, visualizing, and personalizing.

The Lord's Prayer can be recited with meaningful effect.
It can also be the life-directing outline for meditative prayer.
Find a quiet private place, relax your body and mind.
Give your thoughts to these ancient words of Jesus. . . .

Our Father who art in heaven. . . .
Take time to think about these words,
  letting your mind concentrate on the word "Father."
Visualize God as the loving Father—
  see him in your mind caring for your needs, holding you close.
Think of your inner need for the security of his love for you.
Begin to talk to God as though he is deeply concerned about you.

Hallowed be thy name. . . .
Think of God as a person worthy of your deepest respect.
See him in your mind—completely fair and good.
Praise him for all he is, offering your heart in adoration.

Thy kingdom come, thy will be done, on earth as it is in heaven. . . .
Consider the word "will" and reflect upon what your will is
  and the will of Christ's kingdom of love, peace, and righteousness.
Visualize what kind of person you would be if your will became God's will.
Ask God to bring to your mind his specific attitudes and actions — for you.
Be quiet and listen within for direction.
Notice the kind of response you feel towards what God wants of you
  and work at giving yourself in surrender to whatever God wills.

Give us this day our daily bread. . . .
Think of how your daily needs are met.
Be aware of any anxiety you feel about needs in your life.
Ask God—according to his will—to provide your specific needs.
Think of the needs of others—near you and in the whole world.

And forgive us our debts as we forgive our debtors. . . .
Think of your own weaknesses, wrong attitudes, sinful actions.
Share these honestly with God.
Think of ways you feel hurt by the actions of others.
See these persons as of eternal worth to God,
  begin to recognize and feel the value of persons who hurt you.
Seek to work through accepting these persons,
  asking God to direct you in relating to them.
See God as accepting you just as you are.

And lead us not into temptation, but deliver us from evil. . . .
Be aware of the struggles you have—to do what you know is right.
Ask God to give you insight—to live according to this will.
Quietly wait for a word of illumination.
Give your inner being to the presence of the Spirit
  and be strengthened within as you become aware of the Spirit's ability.

For thine is the kingdom, and the power, and the glory forever. Amen.
See the kingdom of God as an eternal victory,
  sense the confidence that God's providence is at work in your life
  and in the world—full of powerful ability and glorious joy.
See yourself as part of this never defeated purpose of God.
Offer God praise and sense eternal joy,
  leaving your meditation with inner power
  to live according to Christ's kingdom purpose.

Ken Peterson

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COVER

Photo of the Rudi Thonmann farm in Zollikon near Zurich, Switzerland. In this house the first Anabaptist congregation met on 25 January 1525. The plaque reads: "The idea of the free church (believers' church as opposed to state church) first became a reality when the Anabaptists held one of their earliest meetings here."

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Faith is "for the birds" and for people

Sandy Nickel

Once there was a crowd of birds. They lived in a tall ash tree. Each night they huddled together on a low branch because shadows scared them. They never sang a note while in the dark. They only predicted that light would never come again. For as each day grew colder and winter came near, less and less light shone.

One night the birds heard singing. They reluctantly drew out of their huddle and looked into the dark. A sparrow was sitting high in the tree, chirping. She sang so lightheartedly that it was infectious. First one bird sang, then another and still another. Soon they were all joyously singing and they forgot about the shadows.

Often we are like the first group of birds. Worry plagues us. Pessimism slants our attitudes and actions. "Today is going to be awful"; "The end is near"; and, "Nobody cares about anyone else" are a few complaints I have heard lately. People forget that God is near and his foresight real.

Nature tells us that dawn will follow dark. God has planned it that way. If nature's example is followed, then we can follow God's plans also.

Mark 11:20-24 assures that if we have complete faith in what we do, it will work out. God is near to all people. Miracles can be done if we expect miracles.

We are called to do our best and give our worries to God through prayer. Worry is a stress builder, but prayer is a resource builder. When we pray with faith everything will work out for the best.

Faith is the beginning of religious development. With this beginning love becomes activated, optimism can outshine pessimism, and hope will come through, even if skies are overcast now.

In the present, faith, "the assurance of things hoped for, the conviction of things not seen" (Hebrews 11:1), is working.

Faith which is activated through love can be observed. People volunteer for service, write caring letters, share hugs, and take time for understanding.

Such acts of love let others grow. If we take time for people and do not judge them, our faith and love will spread to others. We will be like the sparrow.

"Faith is the bird that knows Dawn and sings while it is still Dark" (Tagore).

For heaven on earth

Many Christians live as if the most crucial event for our lives is the *second coming* of Jesus Christ. Some are so heavenly minded that they are no earthly good. Their aims are heaven's benefits and they only tolerate earth because they cannot personally dictate their appointment with Jesus.

Biblically they take justification from words like ". . . they were strangers and exiles on the earth" (Hebrews 11:13b) and of course the beautiful descriptions of the "new heaven and a new earth" (Revelation 21 and 22). Who wouldn't want a life without tears, pain, death, and mourning?

Others take Jesus' *first coming* to be crucial. The Gospel of Mark says Jesus preached, "The time is fulfilled and the kingdom of God is at hand. . ." (1:15a). God's kingdom is already here wherever believers accept Jesus as Savior and live as if Jesus is Lord of our lives.

General Conference Mennonites are in both groups. This makes it difficult for us to openly discuss our eschatology (the teachings about end times). For example, I've asked many pastors, missionaries, and professors to write serious articles on eschatology. They are hesitant.

So we leave ourselves wide open for those who name the Antichrist and decipher the marks of the beast.

Equally we are wide open to ignoring eschatology. The consequence of that is we begin to live as if there will never be a Judgment Day and this Earth is ultimate existence.

Any time we leave important dimensions of life untouched we open ourselves to trouble. Life—as we know it—is a gift from God. He has also created us to die. Death—even in its mystery—is also a gift from God.

Somehow Christians must learn more about the holy tension between regarding our present life as the ultimate and recognizing the future life in Christ as an important dimension for us now as well as in the *parousia* (second coming).

A beginning might be for all believers to regard Jesus' first coming to be of first importance for us all. Our kingdom life begins when he "first comes" into our lives. That doesn't minimize the second coming; it creates a perspective.

With a proper perspective perhaps we can more freely dialogue about our eschatology. We need to do it. *Bernie Wiebe*

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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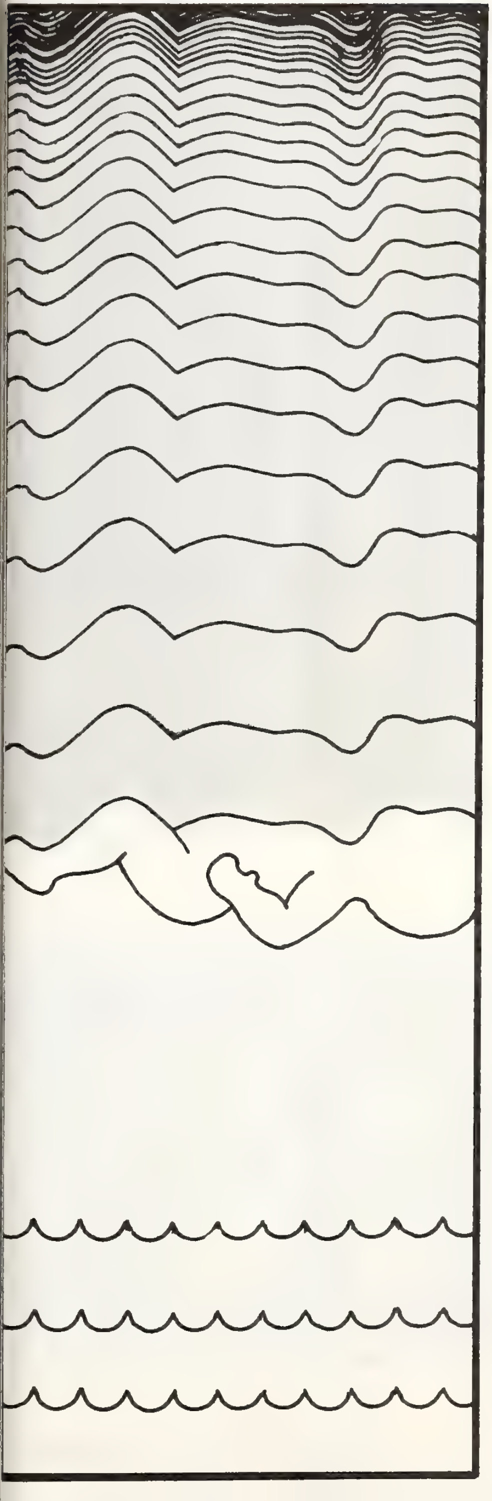

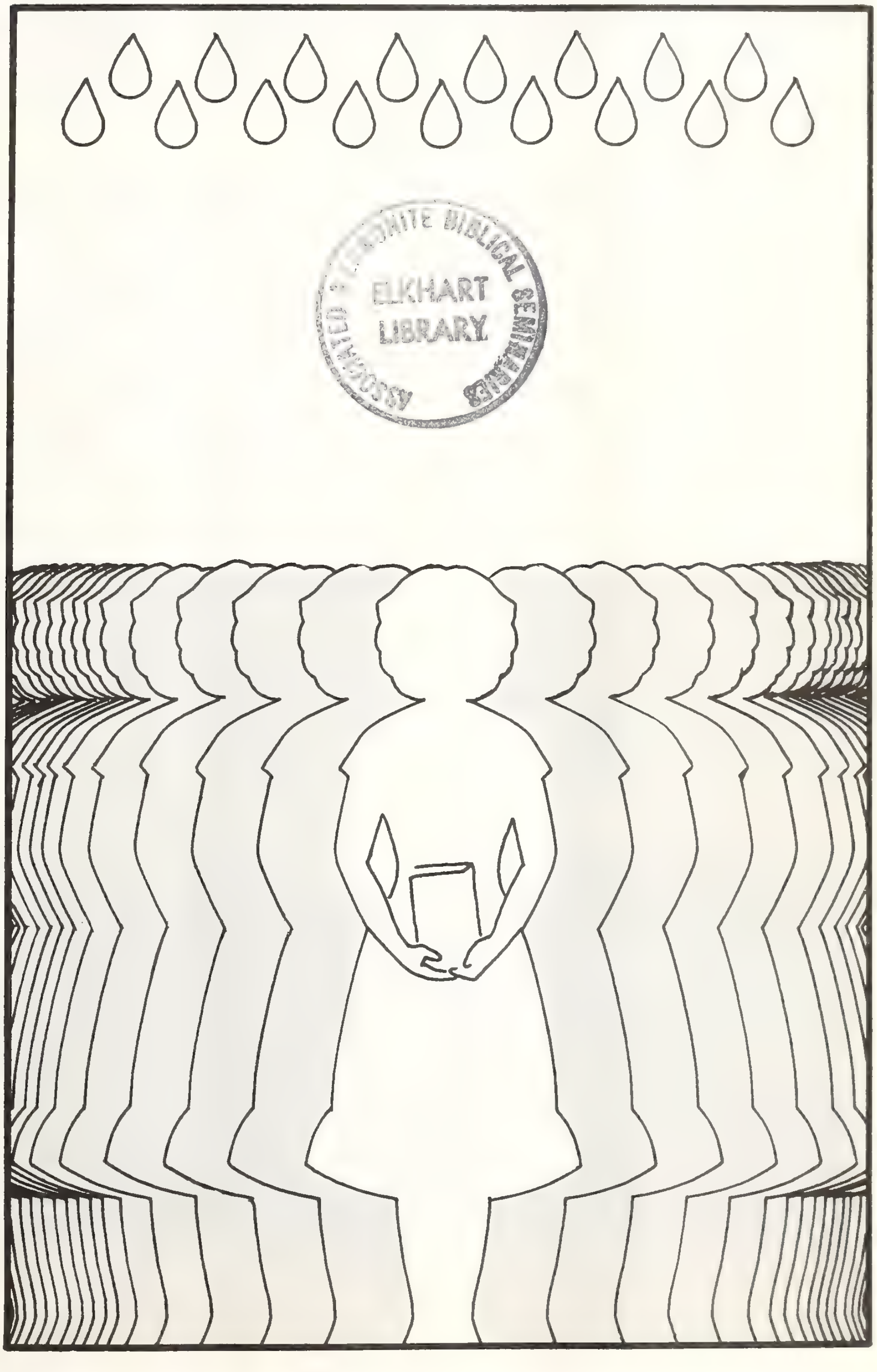

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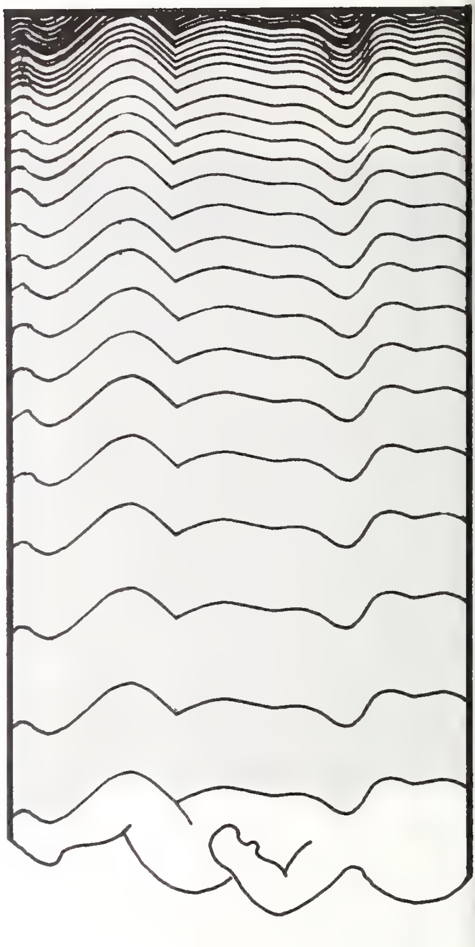
Menno Simons on believers' baptism

Galen B. Penner

> *"The new birth . . . was a faith relationship—with a living Lord—to which baptism was the sign and seal."*



Menno Simons was born and raised near Witmarsum in the province of Friesland. As a young man he studied Latin, Greek, and the Church Fathers in preparation for the priesthood in the Roman Catholic Church. In 1524, at the age of 28, he was ordained as a priest in Utrecht.

On 20 March 1531 an event of astounding bewilderment to Menno took place. A man by the name of Sicke Freerks, a tailor, was publicly executed in Leeuwarden because he had been baptized a second time. "It sounded strange in my ears," says Menno, "that a second baptism was spoken of."

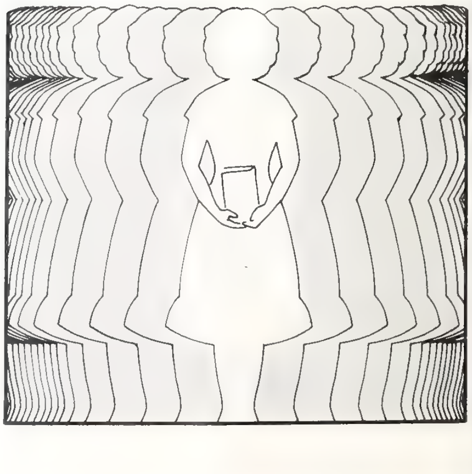
Instead of forsaking the Catholic Church Menno became the priest at Witmarsum. In approximately 1532 Anabaptism began cropping up in his congregation. While he preached that they should "be killed with the sword," there were some points on which he agreed with them. As time went on he gave the subject of infant baptism much thought. Finally in 1536 Menno left the Catholic Church "to become a wandering pastor."

Menno worked out a succinct format. First there must be the preaching of the gospel of Christ (Matthew 28:19); secondly the hearing of the divine Word (Romans 10:17); thirdly faith by hearing the Word (Romans 10:17); fourthly there must be the new birth by faith; fifthly baptism out of the new birth (Titus 3:5) in obedience to God's Word. To Menno baptism carried a great significance. One of the meanings of baptism was newness of life. To him it represented a death unto sin. Somehow it was like burying the old and being resurrected anew. In juxtaposition it was for him a baptism upon the confession of faith to be administered and received for the forgiveness and remission of sins.

The new birth consisted of more than just water baptism. It was a faith relationship—with a living Lord—to which baptism was the sign and seal. Consequently water baptism was one of the results of the new birth. It did not bring the new birth in and of itself. This baptism represented death to sin, resurrection to a new life, the answer of a good conscience toward God, and the washing of regeneration. Then it was through belief in God and his grace that one could participate in baptism. The only validation of baptism therefore came from its representation of new life.

All of what Menno says makes baptism appear as an adult experience. He relies heavily on Jesus and the Word as his authority. Jesus' teachings indicate that infants should not be baptized. The Word indicates that believers die to their sins and that in Christ they are raised into a new and godly life. This act of faith little children cannot partake in because they cannot comprehend what is happening. Since a person must hear the Word first and then believe, infants would be unable to receive baptism. In this context Menno suggests to the pedobaptist (child baptizer) that infant baptism is "idolatry, useless, and vain."

Another argument by the pedobaptists was that baptism would cleanse the children from their original sin. Menno called that an "abominable idolatry." For Menno, as with Luther, *faith* was a part of the whole process. Luther taught of "potential faith" and "sleeping faith"! Menno referred to Luther's potential faith as "fruitless faith." Innocent children have no faith. According to John Horsch (*Menno Simons,* page 267) Menno called children who are baptized a "great reproach." Nothing could be worse. That



"... baptism represented death unto sin, resurrection to a new life, the answer of a good conscience toward God, and the washing of regeneration."

was completely out of God's will.

Menno definitely and exclusively believed in believers' baptism. He believed this way because he thought this was what Jesus and the apostles taught. It seemed senseless to baptize infants since baptism followed as a result of a faith relationship with Jesus. Baptism was not the new relationship but rather the symbol of it. Baptism to Menno implied a sort of burial of sin. It meant a change in lifestyle and the putting on of a new life. Since that was what baptism implied, then it was evident infants could not participate. That reasoning would help Menno to say all the more assertively, "Believers' baptism is the only true baptism."

So what does all this mean for us 450 years later? In the school where I served last year I sometimes heard a student say, "So and so did such and such," such and such generally being something negative. Then she ended her short discourse with the words "and this person has already been baptized." What she was really saying was that so and so had—in baptism—publicly declared a desire to follow Jesus Christ, but then fell short in actual performance. To her, baptism appeared to be rather important. Her expectations of baptized persons were different than those of unbaptized persons because of what she thought they were saying in baptism. Somehow I thought that she—more so than the rest of us in that group—understood the real significance and the seriousness of the meaning of baptism. Baptism should mean to each of us that we are picking up our cross and endeavoring to follow Jesus as the Lord of our lives. In baptism we are telling the community that our alignment is with Jesus as our Lord.

Just how pure the church should be has always been the larger ecclesiastical struggle. Related to that is the question of what truth is. We have seen a part of what Menno thought was truth.

Our conclusion may relate to Richard E. Weingart's insight when he writes, "This baptism on profession of faith means that the baptismal candidate has chosen to reject the sinful life of disobedience and enter freely the life of commitment to the divine will. Since baptism is the symbol of dying to sin and rising with Christ, it is not to be administered to any except those that have shown they have forsaken their former mode of carnal existence. Faith does not follow from baptism but baptism from faith. Baptism is a public sealing of the commitment to Christian discipleship. The importance of this supposition of free will in the voluntary response which is integral to the way of redemption is obvious in this vindication of believers' baptism as a sign by which the new disciples profess their faith and declare that they will henceforth live not according to their own will, but according to the will of God." (Richard Weingart, "The Meaning of Sin in the Theology of Menno Simons," *Mennonite Quarterly Review,* January 1962, pages 25-39.) •

A very special 1979 believers' baptism celebration in the Novosibirsk Baptist Church, USSR

"Grandpa" Walter Dyck

Judy Stutzman

The creases which run from the bridge of his nose to his chin deepen as Walter Dyck smiles. His clear eyes, which usually sparkle with intensity behind his glasses, are misty for a moment as the tall, lean gentleman pauses to reflect on his favorite memories.

"I grew up in the context of the Bible. There was never once when I could stump my father on a passage of Scripture. He knew at least the book and chapter every time." Before continuing he passes a large hand over his thinning, gray-white hair.

"I'm grateful for many things . . . for the influence of my father and mother on my children and on me."

The bedroom of a farmhouse near Elbing, Kansas, was the site of Walter Dyck's birth in 1908. The only son among three children born to Reverend Henry J. and Katie Regier Dyck, Walter was born in the same room his mother had been born in. Henry Dyck was a minister for nearly 70 years, but he also farmed most of his life. Realizing the incompatibilities of the two occupations, Walter's grandfather had offered his son, Henry, either "an education or the opportunity to farm, but not both." This kind of difficult decision was also extended to Walter. He loved farming and was needed there but was convinced that he was being called to serve God as a minister.

Walter chose an education, but not in the conventional sense. After finishing grade school in Elbing he went to Bethel College Academy at North Newton, Kansas. He never graduated from college but went instead to the Bible Institute of Los Angeles for an intensive two-year course in biblical studies.

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Walter and Martha Dyck as they served at Pandora, Ohio, July, 1979

While at the Bethel Academy Walter had met Agnes Schmidt. The two were married in August of 1931 after his return from California and settled on a farm near Elbing. The couple had three children: Gordon, Evelyn, and Gerald. In 1936 the Dycks moved to Walter's first pastorate in Burrton, Kansas. Four years later Walter was leading the First Mennonite Church near Beatrice, Nebraska, and soon also was serving as the recording and executive secretary of the General Conference.

"It was during these years that my children began to know the church, how it works, and the people involved. Why? Because we often went to conference *together,* as a family."

Suddenly in 1949, while he was working at headquarters offices in Newton, Agnes was taken by an irremediable blood disease, and Walter and his three young children had to readjust their lifestyle while again entering into a pastoral ministry near Whitewater, Kansas.

"When I was a youngster I was quite introverted. I would rather stand and watch a ball game than play, but I was always involved mentally. So when I lost Agnes I tended to withdraw. I am a lonely person when by myself." With his chin in his hand Walter continues, "We were alone for a year and the children knew I wasn't myself and came to me one evening and said, 'Dad, we can't go on like this.' . . . They needed a mother. I agreed and asked for suggestions." Walter chuckles, "They hadn't any."

Martha Suderman had long been an acquaintance of the Dycks. She had two young children of her own and for 13 years after her spouse had died she raised them on a small farm near Newton. Even before Walter asked she knew she was going to "be willing to share in the Lord's calling in some significant way."

"Martha has such a beautiful way of asking the children to do something. She never commands. She usually asks, 'Wouldn't it be nice, if,' or 'Let's do this.' The children have gotten along beautifully; Delores had said she'd always wanted a sister, and now Charles was also to have two brothers."

During 1954-55 Walter and Martha served in German immigrant churches in Uruguay, Paraguay, and Argentina, and also visited Colombia. A year later they began work in the Mennonite church in Aberdeen, Idaho. Three other pastoral assignments from 1962-77 in Arvada, Colorado, Henderson, Nebraska, and Carlock and North Danvers, Illinois, were fulfilled before Walter retired.

"Retired, in quotes," says Walter with a grin. "After that we have helped out in Roanoke, Illinois, for over five months and Ritzville, Washington, for four months. We lived in our own home in Normal (Illinois) for a year, and for the summer of 1979 served in Pandora, Ohio." Now he serves as interim pastor at Calvary Mennonite Church in Washington, Illinois.

Part-time jobs with Walter Dyck are taken on wholeheartedly. He loves to counsel with people, and his enthusiasm for learning, growing, and loving is contagious and has inspired people of all ages. This is supported by the fact that many of Walter's high school and college-age acquaintances are so touched by his gentle wisdom and generous sense of humor that after only a short while they call him "Grandpa."

"Young people are beautiful," says "Grandpa" Dyck. "They are the present and the future. . . . In addition to all of our 'adopted' ones we have 13 grandchildren, and for us that's not an unlucky number."

Again he grins and laughs softly. "You know what? I've never had to look for jobs; they've always looked for me. And in all major decisions the good Lord has led me aright. God has it all available if you ask—not always temporally, but always spiritually. The Lord protects us from making serious mistakes."

Glancing to the opposite corner of the room Walter takes off his glasses and rubs his eyes.

"The older I get the less inhibited I feel about what people say. I feel at peace with my past and present, about the moves we've made."

As he surveys his desk, the top of which is covered with papers, Bibles, and other open books, Walter offers an apology for not having put them away. "I'm studying for Sunday . . . like my father used to say, 'I've got my kettles on the fire.' "

Walter Dyck's fire is a warm, uplifting glow, which is a blessing for anyone to experience. ●

Walter Dyck takes on part-time jobs wholeheartedly. He loves to counsel people, and his enthusiasm for learning, growing, and loving is contagious. It has inspired people of all ages. The words from Jude 21 might be appropriate for such a ministry: "Keep yourselves in the love of God looking for the mercy of our Lord Jesus Christ unto eternal life."

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News

Religious leaders say US in error in Salvadorian policy

Washington, DC (AFSC)—A delegation of American religious leaders returned March 27 from El Salvador and called for an end to United States military aid. The group met with Archbishop Oscar Romero, the human rights leader, who only hours later was assassinated as he celebrated mass in a hospital chapel.

The archbishop had reaffirmed his profound concern for the suffering of the Salvadorian people under the growing repressive violence carried on by various branches of the security forces and paramilitary groups.

The religious delegation met with a wide spectrum of government, church, and opposition figures as well as refugees from the violence in the countryside and in the city. They also met with the US ambassador and a Chrisitan Democratic member of the ruling junta.

The members of the delegation were Roman Catholics Father Alan McCoy and Thomas Quigley, Betty Nute and Ronald Young of the American Friends Service Committee, and William Wipfler of the National Council of Churches of Christ.

The delegation visited El Salvador to express support for church efforts to bring about a just peace, to deepen understanding of the current situation, and to report observations to the US government, church constitutencies, and the public.

Key observations of the group were:

—Since the governing junta took power on January 9 through March 13 a total of 682 persons were killed and 176 disappeared in repressive violence carried out by National Guard, various police organizations, and occasionally the army working with *Orden,* a right-wing paramilitary group, supposedly proscribed by the junta.

—The repression gives every evidence of being a brutal and systematic process aimed at elimination of leaders and supporters of peasant organizations. The vast majority of those killed have been victims of this campaign of terror and *not,* as claimed by the government, victims of armed confrontation.

—Rape, torture, mutilation, decapitation, garrotting, and murder of defenseless men, women, and children are carried out, not simply to eliminate opponents, but in an apparent effort to terrorize the entire population.

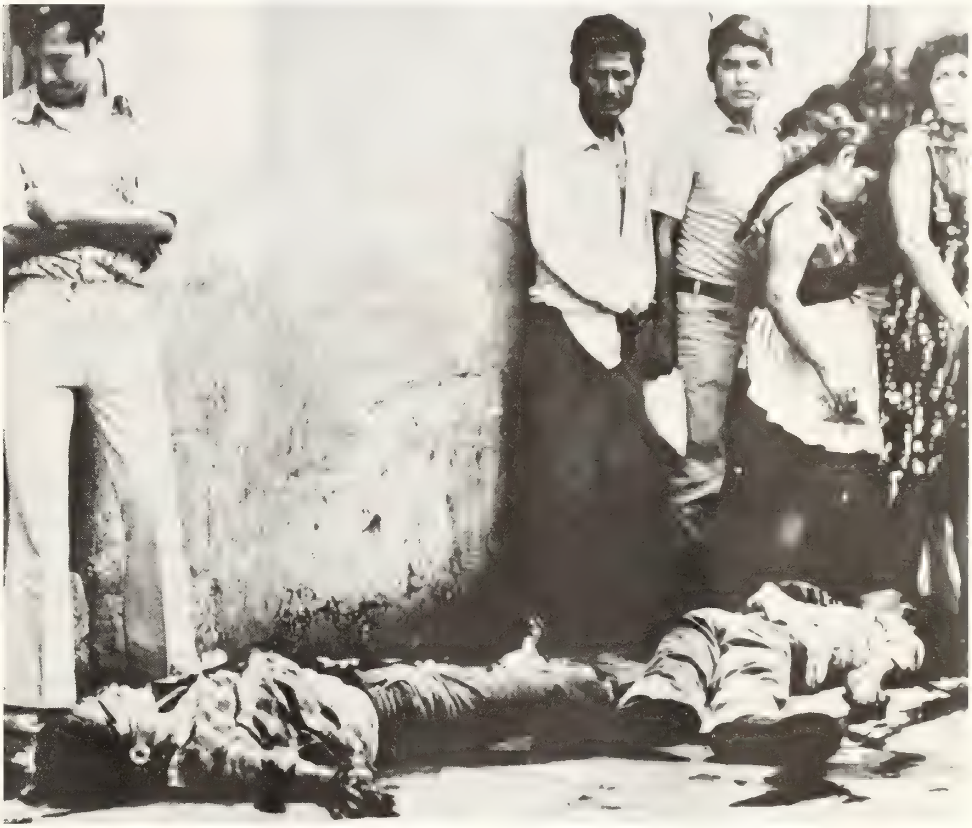
—The US government's view that there is no alternative to the present government is in error. The popular organizations are broadbased and widening their support. A broad coalition of peasant, labor, intellectual, student, religious, and professional sectors is in the process of formation. Marxists are present, as are Social Democrats and people of the center.

—The US Embassy appears to have poor information about and contact with opposition political parties and grassroots peasant organizations.

—Contrary to claims that the governing junta finds itself caught in the broad center between a handful of extremists from left and right, they are only supported by a minority of the population. Furthermore, the delegation found that repression responds to impetus coming from elements at the highest level of the government.

The delegation called on the US government to halt immediately any assistance to the military and police forces of El Salvador; specifically, it called on Congress to reject Carter administration plans to reprogram $5.7 million in military aid.

The archbishop, the delegation said, was probably killed for having called in his homily (Sunday, March 23) on the common soldiers of El Salvador to obey a higher law and refuse to carry out orders to kill.



Romero funeral erupts into violence

San Salvador, El Salvador—Frightened spectators huddle against a building near the bodies of two persons killed when terrorists struck during the March 30 funeral mass at Metropolitan Cathedral for Archbishop Oscar Romero. Romero was slain March 24. More than 25 persons were killed and at least 200 injured when gunplay and explosions set off a stampede in the plaza outside the church. Jorge Lara-Brad, executive director of the National Council of Churches of Christ in the US, on the podium during the shooting, said, "This is the fourth time I have been to El Salvador, and the fourth time I have come to witness assassinations." Lara-Brad said the March 30 violence reinforced his conviction that the US should deny military aid to El Salvador as the slain archbishop had requested. Romero attacked repressive government. He said, "To get rid of this violence is to get rid of the institutional violence which is the root of all violence."

A computer system designed to warn the US president and top military command authorities of major crises is not working right, according to the General Accounting Office (GAO). A GAO report says the $1 billion system has failed to connect the Joint Chiefs of Staff and other top commanders with crisis situations, such as the 1978 mass murder-suicide in Jonestown. Also a malfunctioning North American Air Defense Command tape system last year broadcast a short false alert, during which US fighters were scrambled in search of nonexistent enemy planes.

The largest single consumer of energy in the United States is the Department of Defense. The daily military consumption of oil alone represents over 350 million miles of automobile transportation. The Department of Defense and related industries together consume significantly more energy than India, a nation of 600 million people, which ranks 12th among nations in energy use, say Lynn Jennings and Tricia Smith in *Peace and Freedom*.

Mennonite Central Committee aiding Afghan refugees

Akron, Pennsylvania (MCC)—Moslem refugees from Afghanistan, pouring into Pakistan by the thousands, require large-scale relief efforts, says Paul Myers, Mennonite Central Committee Bangladesh representative, who recently visited Pakistan to assess the need.

On Myers' recommendation MCC is sending $25,000 through Interaid. Interaid was formed by local Protestant and Catholic churches in Pakistan. Interaid will use MCC's money for the purchase of emergency supplies.

Interaid originated in the early 1970s to assist the Bengali Bihari refugees, including repatriation to Pakistan. In October 1979 two Catholics sponsored the new Interaid effort to assist the Afghan refugees. Presently they work with 130,000 refugees. Interaid called for $4 million, of which roughly $3.5 million is already subscribed. Half the money came from Norway.

Most agencies, including Interaid, procure items locally. Pakistan has many blanket and tent manufacturers from whom good quality items can be purchased at reasonable rates. A canvas tent costs $85 and a good wool blanket $6 to $8 each. Plastic shoes have also been purchased.

As of March 6 the registered refugees numbered 583,177. In addition many refugees are unregistered. Some do not register by choice as they want to be free to crisscross the border to fight against the Russians. Others are staying with relatives and have not yet registered with authorities.

The Pakistani government took responsibility early for the Afghan refugees. It provides each adult and child with funds for survival.

"The current situation," Myers reports, "is still fluid and will continue to be for the next few months. The Russian-Afghan offensives going on inside the border will mean more refugees—double the present number by early June. High food prices in Afghanistan, the continued fighting, and the melting snows will be the prime reasons for the influx of refugees in the future. The flow may well continue until winter sets in."

Other Side editor analyzes Western neopaganism

Elkhart, Indiana (AMBS)—The Mennonite Missionary Study Fellowship met here for its annual conference March 6-7 at Associated Mennonite Biblical Seminaries. Sponsored by the Institute of Mennonite Studies, the MMSF theme this year was "Evangelism in a Neopagan Society."

Serving as main resource person was Alfred Krass, former missionary to Ghana, now a member of Jubilee Fellowship in Philadelphia. He is associate editor of *The Other Side* magazine.

Several central assertions emerged as Krass formulated a conceptual and theological base for the work of Christian evangelism in contemporary society. One such focus related to his experience as a missionary in Africa.

Self-understanding for an American missionary in the sixties, said Krass, was that he came from a "secular" society to one not yet "desacralized"; and from a "progressive," "developed" society to a "stationary," "undeveloped" one. Krass' own learning during the African experience and his readjustment upon return to the West helped him discover that not all was secular in the West. Rather gods of many sorts control the lives of Western peoples—a neopaganism.

In analyzing our society Krass said Western neopaganism is characterized by manipulation of power in politics and economics, its popular religions and cults, and its culture of narcissism. These, he said, are manifestations of self-hatred and alienation.

Mental health board expands scholarship program

Fresno, California (MCC)—The Mennonite Mental Health Services (MMHS) board of directors, meeting in St. Louis, March 8, agreed to move ahead with a history project, expand the scholarship program, and approve articles of operation for the Developmental Disabilities Council.

The history project will include the Mennonite mental health program initiated after World War II and the development of the seven mental health centers or hospitals now part of MMHS. The project is to be completed by 1982, the 35th anniversary of MMHS.

The scholarship program for graduate and upper-level college students planning to enter mental-health-related vocations will be expanded by 1981-82 so that larger grants can be awarded to more persons. The original endowment fund provided by the earnings of voluntary service workers at Brook Lane (Hagerstown, Maryland) will be increased with a goal of $100,000 to be received from various sources.

Guidelines for the work of the Developmental Disabilities Council were approved. The council was created by MMHS in October 1978 to assume overall responsibility for the developmental disabilities program. The council serves as a subsidiary organization of MMHS, taking inter-Mennonite responsibility in Canada and the US. Dean Bartel, Elkhart, Indiana, serves as staff person for the program.

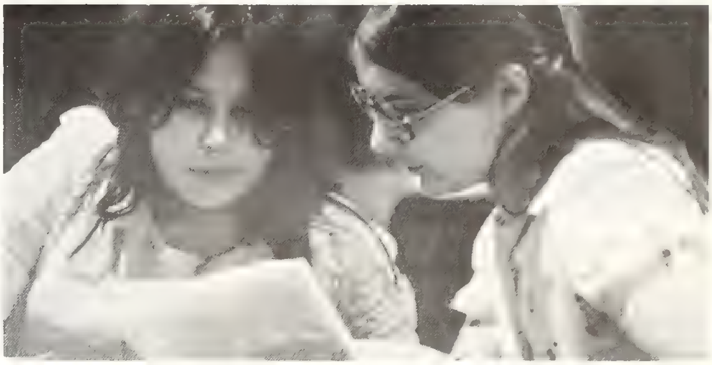
J. Denny Weaver, associate professor of religion at Bluffton (Ohio) College, presented the fourth annual C. Henry Smith peace lecture, "The Gospel of Peace or a Piece of Gospel," at the college recently. Weaver explained that early 19th-century Mennonites were concerned with the "gospel of peace," but revivalist Protestantism in the late 19th century had a longlasting effect on Mennonite theology. Revivalist theology separated ethical issues such as peace from salvation, Weaver said. Mennonites need to develop a theology of atonement which would not conflict with their traditional theology of peace, he said.

Young adults in the US are found to be far more religious than their counterparts in many other nations of the world, as determined by the Second World Youth Survey conducted in 11 nations by Gallup affiliated organizations, reports the Princeton Religion Research Center. Twenty-five percent of young American adults (18-24 years old) mention churchgoing among their weekend activities. Japanese youth are the most likely to say they have no religious belief (71 percent), while young people in Brazil are the least likely to do so.

Many dangerous contraceptives have been tested or marketed with little regard to women's safety. Several women scientists say that's because men control the research, reports the *Philadelphia Inquirer*. Belita Cowan points out that by and large "the scientists, researchers, developers, physicians, drug company executives, and vendors of contraceptives will never have to subject themselves to the very pills, devices, implants, and injections they are promoting."

The VS program in Canada wants you

Volunteers describe rewards



Karen Weaver, (right), tutors a resident at Marymound in Winnipeg

Winnipeg, Manitoba—For young people living in the US Mennonite Central Committee voluntary service work in Canada offers a taste of a new culture that can be compared to an overseas assignment. Yet all that is required is a border crossing. Canada has much for those who are looking for challenges in an unusual setting.

The weather is one important factor. Summer sports, winter sports—it's all here. Anne Lemky, serving as nurse at Norway House, which is at the northern tip of Lake Winnipeg, loves cross-country skiing. She goes for a run almost every winter day after work. And in summer, of course, Canada's woodlands and lake areas offer swimming, canoeing, fishing, and hiking.

Lemky enjoys visiting the Metis in her community and attending church services. "Most of the services are in Cree," she says, "but one still feels a part of it as the fellowship is there and the people make one feel welcome."

From 1974-78 Herb and Dorie Brown served two terms as teachers in a small settlement called Paradise River, Labrador, on the east coast of Canada. Paradise River, they said, has no roads. "Transportation is by foot along a path that runs the length of the community, about one mile long. Houses are strung out among the trees along the bank. Small boats use the river for a highway. When the ice comes snowmobiles hum over the same route."

The Browns lived in a settlement of less than 100 residents and shared fully in the lives of the people around them. They taught in school and Sunday school. They visited. They made gardens, They shared values and opinions. They showed that God cares about people by caring for them themselves.

Keith and Bernadette Wyton, as houseparents at the Receiving Home in Port Hardy, British Colombia, on the northern tip of Vancouver Island, often saw life in the raw. The community of mostly native people had many problems. "Yesterday we received an eight-month-old baby whose skin was bleeding and sloughing off from not being changed," reported Bernadette on August 2. "She could not crawl and had never been fed anything but Enfelac." Bernadette went on to explain, however, that things were beginning to change in the village. "Alcoholism is less of a problem than it was in the sixties. The band council is stronger."

When they completed two years of VS work in August 1979 they decided to remain on the island.

In each of these assignments—Paradise River, Norway House, Port Hardy—nature plays a significant role in making life interesting, as do the people. Anne Lemky points us to the source of strength in meeting the needs around her, "I commit the day and all that I do to God, asking for strength and courage so I can work joyfully." She adds, "I love it up here and enjoy my work." *Martha Janzen, MCC (Canada)*

Be a gardener, receive a bursary

Winnipeg, Manitoba (MCC)—MCC (Canada) has approved a bursary fund for volunteers participating in the Native Gardening Program.

Menno Wiebe, director of MCC Native Concerns, says the gardening program has taken root and 24 volunteers are needed this summer to fill the vacancies. Wiebe said, "The bursary proposal is for a one-year trial period, with appeal to students at Bible colleges and schools who find it difficult to volunteer for the summer when funds are desperately needed to continue their education the following year."

Each applicant will be asked to approach their family, church, or youth group for contributions to the bursary fund, with MCC (Canada) also prepared to contribute an amount up to but not exceeding $24,000.

Plans are to launch gardening projects in 16 native communities in all the provinces from Ontario to British Columbia.

Wiebe said the bursary proposal is only an interim measure to meet the needs for short-term personnel.

The Bible continues to be the world's most translated book. According to a UNESCO report some 30 countries produced Bible translations in 1975. Running a close second behind the Bible come the works of William Shakespeare, with translations in 29 countries. Karl Marx and Dostoevsky came in next with translations in 26 countries. In all 13 authors were translated in 20 countries or more. These included Robert Louis Stevenson, Jules Verne, Mark Twain, Hans Christian Andersen, Jack London, Alexander Solzhenitsyn, Pablo Neruda, Tolstoy, Gorki, and Chekov.

Two North American missionaries experienced a taste of the "Old West" recently in the remote interior of northern Brazil. They attended a pastors' conference in out-of-the-way Goianorte. Bob Gerber of Mennonite Board of Missions (Elkhart, Indiana) and Erwin Rempel of Commission on Overseas Mission were received warmly, but one evening someone outside kept calling for "John." A man wielding a revolver then entered the room, looked around, and left. "A common subject of conversation in the area is who killed whom recently," Rempel said.

Polish renewal group issues social and political analysis

London, England (KNS) — The 460 delegates to the fifth national conference of the Catholic renewal movement in Poland have unanimously adopted a resolution which is considered to be one of the most significant documents issued for many years, reports Keston College.

The conference met on March 2.

The authors of the declaration paint an almost apocalyptic picture of the present state of Polish society. They perceive deep crises in practically every sphere of life, not excluding even the moral and religious side, and define the basic cause as "a society deprived of human dignity and freedom." Serious alarm is expressed at the widespread alcoholism which is the result of a desire to escape the daily humiliations suffered by everyone in a totalitarian state. It is estimated that in six years there may be as many as five million terminal alcoholics in Poland. These escapist tendencies, states the declaration, are also a threat to religious life. Those within the renewal movement may be tempted to withdraw from an unpalatable life into "elitist communities" where one may find camaraderie and friendship based on the gospel, a kind of spiritual oasis, which instead of serving as a source of regeneration for grappling with the real problems of the day "passes by the suffering of one's own brothers."

The document states that the continuing disintegration of Polish society cannot be halted without engaging in political activity. It continues, "Political activity has been totally discredited . . . one cannot engage in legal politics without compromising one's Christian conscience and violating the teachings of the church." What then is to be done? The authors of the document see the way clearly: follow Christ and reject lies as a basis for life. They point out that even in the extreme conditions of concentration camps people can attain inner freedom—"nobody can deprive us of our freedom but ourselves."

Family Learning Vacation

At Bethel College July 7-10, 1980

Bethel College is hosting a Family Learning Vacation which offers four days of learning, recreation, and fellowship for the entire family. There will be classes in the mornings, and a variety of activities in the afternoons and evenings. Lots of free time for fellowship, too!

Classes being offered are:
Prairie ecology and natural history
Family encounter
World agriculture and the politics of hunger

For information contact: Karl Swartz, Director of Summer Conference,
Bethel College, North Newton, KS 67117

MCC signs five-year development agreement with Indonesia

Akron, Penn. (MCC) — Mennonite Central Committee, after 11 months of negotiations, signed an agreement in January with the government of Indonesia to do further work in new transmigration areas.

The government is encouraging landless people to transmigrate from its highly populated island of Java to outer, less populated islands. The recent agreement is for MCC to work for five years at Tulang Bawang on the island of Sumatra and at Rasau Jaya on the island of Kalimantan.

These two sites were chosen because of special problems in each. The 462 families who live in Tulang Buwang came from Java and are socially depressed. Their productive activities are far behind what would normally be expected. The land in Rasau Jaya is a deep peat soil. Much research and extension work is needed to help the transmigrants there adjust to these conditions.

MCC will begin by sending qualified community development personnel to each project site. They will be especially trained in work in rural settings. David Froese, who has served with MCC in Zaire and Upper Volta, will be the project director. He, his wife, Carol, and child will arrive in Indonesia in May.

It is hoped, as a part of community development, that the MCC workers can help the transmigrants organize into groups or associations for collective problem solving. Recruitment of key leaders as trainees will be part of the plan.

Training will consist of such subjects as animal health, use of draft animals, animal feeds, soil management, cropping systems, nutrition, health, and family planning. Women and youth as well as men will be included.

Big business is bad news, says John F. Alexander, who edits *The Other Side,* in the January issue. In surveying the social problems of the 1980s he sees none more important than "the concentration of economic power in the hands of a few profit-oriented corporations." One issue is nuclear armaments: "I believe that the driving force behind the bomb is money. Our world revolves, not around the sun, as astronomers claim, but around money. And there is big money in bombs and their delivery systems. . . . The lobbying budget of McDonnel Douglas alone is probably greater than that of all the groups who are working against the arms race combined." Alexander notes that 15,000 people die each day from lack of food: "Most people want to make more money; so almost everything goes to the highest bidder. And American cats and cows and candy manufacturers outbid third-world peasants. . . . food exported by the third world is grown mostly by large landowners or Western agribusiness." Alexander concludes, "Most of all we need new forms of evangelism that will call our world from hate to love, from materialism to people. We need to show that making Jesus Lord means not serving our present world order of militarism, greed, and corporate power."

The Canadian Bible Society had a year of advance with an increase of 15 percent in contributions and the distribution of nearly 10 million Bibles, Testaments, Gospels, and Scripture selections in 85 languages in Canada. For the translation, publication, and distribution of the Scriptures in 150 countries outside Canada the Canadian Bible Society provided $1,800,000. These figures represent new records.

Nurse needed

A Christian RN with midwifery training is required to head a government clinic in San Felipe, Belize, and to provide public health services with a mobile unit to a large Mennonite colony and several Spanish communities. Must be able to speak Spanish, Low German, and English. Duties to commence August 1.

For further details contact: **EMMC Mission Office, Box 2128, Winkler, Manitoba R0G 2X0**; telephone 204/325-7006.

Youth pastor wanted

First Mennonite Church in Calgary, Alberta, requires a person or couple to accept the challenge of being youth pastor. Music ability an asset.

Please send resume to: Doug Janzen, 14215 Deer Ridge Drive SE, Calgary, Alberta T2J 5V9.

Freeman Junior College teaching positions

The following teaching and staff positions are open for the 1980-81 school year at Freeman Junior College and Freeman Academy.

1. Instructor and director of the farm and ranch management career program
2. Instructor and director of the early childhood education career program and home economics
3. Instructor of business administration
4. Instructor of mathematics, physics, and chemistry
5. Instructor of practical nursing

Secondary certification is required for positions 2 and 4. Girls athletic coach desired with one of above positions.

Send letter of application and credentials to: Leroy Saner, Academic Dean, Freeman Junior College and Academy, 748 South Main Street, Freeman, South Dakota 57029; telephone 605/925-4237.

Record

Calendar

May 12-13—Mennonite Media Council, Nashville, Tennessee

June 15—Deadline for entries in Mennonite history contest for high school students

July 12-18—General Conference sessions, YMCA Camp of the Rockies, Estes Park, Colorado; theme, "A People of the Word in an Uncertain World"

October 23-26—MIBA/MEDA convention, Goshen (Indiana) College

Canadian

April 26-27—Canadian Mennonite Bible College Graduation, Winnipeg, Manitoba

Central

April 26—First Iowa MCC relief sale, Washington, Iowa

May 30-June 1—Mennonite Marriage Encounter, Fort Wayne, Indiana

Eastern

May 1-4—Eastern District Conference, Zion Church, Souderton, Pennsylvania

Northern

June 12-15—Northern District Conference, Bethany Church, Freeman, South Dakota; theme, "I Will Build My Church"

Pacific

June 12-15—Pacific District Conference, First Church, Aberdeen, Idaho

Workers

Willard and Selma Unruh, Bethel College Church, North Newton, Kansas, are beginning a four-month term in Mogadishu, Somalia, with Mennonite Central Committee. He will be working in mechanics and she as part-time secretary. They have previously served with MCC in Nepal in appropriate technology and as guest house hostess from 1976-79. Willard earned a BA in Bible from Bethel College, North Newton, Kansas, and received a BS in mechanical engineering from LeTourneau Technical Institute in Longview, Texas. Selma attended Bethel College.

Unruhs

Minister

Herbert Schultz, pastor of Wanner Church, Cambridge, Ontario, has been appointed conference minister for the Mennonite Conference of Ontario and the Western Ontario Mennonite Conference beginning in early October.

Program director for Welcome Inn, Hamilton, Ontario

Under the direction of the Welcome Inn director the program director would plan, develop, and supervise programs, and supervise voluntary service staff and volunteers.

Qualifications: commitment to Christian service, BA or BSW degree, experience in community work.

Send resume with expected salary to: A. N. Friesen, 26 Cumming Court, Ancaster, Ontario L9G 1V3.

Reviews

Georgi Vins

Georgi Vins, Prisoner of Conscience, *translated by Jane Ellis, (David C. Cook, 1979, 285 pages in paperback) is reviewed by Gerhard Lohrenz, 261 Renfrew Avenue, Winnipeg, Manitoba R3N 1J5.*

This is a collection of short articles dealing with the experiences of the Georgi Vins family and their sufferings for their faith. It contains a number of poems by Vins, letters written by him or to him, and meditations written by him during his imprisonment.

The book also brings the short biographies of nine Christian activists, most of whom perished either in jail or in the Siberian icefields.

In this book are copies of letters sent to the highest Soviet authorities by the Vins family or by other well-known individuals such as Andrei Sakharov and others. There are also copies of letters sent to the Council of the International League for the Rights of Man and to other international organizations.

Appendix III, Lidia M. Vins' report about the trial of her son Georgi P. Vins, written in 1975, is especially revealing and should be helpful to many naive individuals who have convinced themselves that the Soviets have become quite tolerant and that the Christians in that country enjoy freedom of conscience.

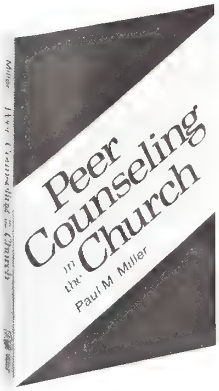
The courage and endurance of many believers suffering for their faith is touching. This is the thread which gives unity to the book.

Georgi Vins addresses the 1980 MCC annual meeting at Kidron, Ohio.

Peer counseling in the church

Peer Counseling in the Church, *by Paul M. Miller (Herald Press, 1978, 166 pages) is reviewed by Donald K. Nester, chaplain, 1309 Franklin Avenue, Normal, Illinois 61701*

Peer Counseling in the Church by Paul M. Miller is not a book to be read and set aside if it is to be of value. Neither its intention nor its content allows for this. Its value can best come through when used as a learning tool over a period of time in the context of a training program that involves actual counseling under the supervision of a person gifted and experienced in counseling.



The book assumes several things. Counseling is seen as "a series of interviews which one mature person holds with another one in an effort to assist that person to gain insight and to solve a problem. . . . To be effective the counselor must possess mature attitudes, the capacity for sustained and perceptive listening, the skills of tactful intervention, all arising from a deep grasp of human nature." Miller deals with topics like "Attitudes and Skills Essential to Counseling"; "Tactful Beginnings to the Counseling Relationship"; and "Skills in Responding and Intervening in Counseling."

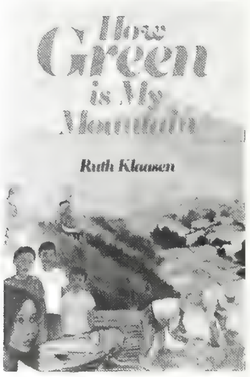
An Anabaptist view of the church is assumed. Members are called upon to minister to one another. Miller writes, "I will assume also it is Christ's intention that Christians should meet a larger share of one another's needs than usually occurs." *Peer Counseling in the Church* is "aimed at developing that kind of life support fellowship in the church," notes Wayne E. Oates in the introduction to the book. This is certainly a worthy aim. Many large problems people face might have been prevented had a caring person been equipped to intervene helpfully earlier.

The danger in a book like this is that a person who needs to "help people" in order to meet his/her own needs can presume to be trained after reading it. Hopefully the church will use peer counseling discriminately in such a circumstance.

I wonder if *Peer Counseling in the Church* doesn't assume that nearly every member could become a counselor. That's too much to hope for, considering the demands of such a responsibility. The book, nevertheless, can help any church member be a more sensitive, supportive, and helpful person as we bear one another's burdens.

In a foreign land

How Green is My Mountain, *by Ruth Klaasen (Inter Varsity Press, 1979, 162 pages) is reviewed by Charlotte Carpenter, Route 3, Sabetha, Kansas 66534.*



What happens when a Mennonite Christian lives in a foreign country and attends church and Bible study with a Lutheran, a Methodist, a Presbyterian, and a Catholic? Denominational names fade and Christ's work still gets done in this fellowship of believers. Ruth Klaasen (pen name), Mennonite from Toronto, Ontario, captures this and more concerning death and life, problems with servants, different lifestyles, and cultural changes.

In an international community, where her husband is an etymologist for the Rice Institute in the Philippines, the author meets hardship and sickness and the challenge of conflicting values. She learns how to communicate the gospel of Jesus Christ.

This is the story of a family through whom God worked. They kept uppermost in their minds that God always helps when you trust him and set service to others as your goal.

Speaking out

To be who we are

Gordon Houser

Our church was involved in a workshop where we learned to express our devotion to God through movement. The two young women who gave most of the input said that we can use every part of our persons—our minds, our voices, our bodies—to worship God. We can learn to be free to experience the Father's love throughout our being.

The foremost commandment ("You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.") came to mind. I was struck by how these women, in sharing dance movements and hand motions in the context of worship, were presenting profound truths which can serve as correctives to the repeated notion in Christian circles that our life is a complex of "spiritual" and "worldly" compartments.

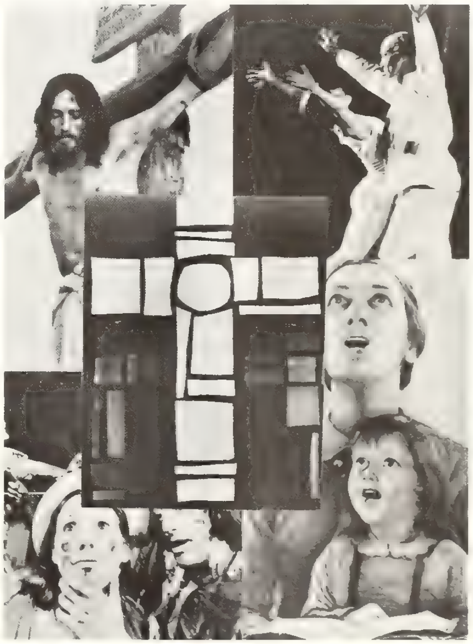
How easily we have categorized various aspects of our lives as good or evil on the basis of our own cultural upbringing or because something has been misused. In this sifting process we tend to classify activities according to a double standard. It's okay to drink coffee, but not to drink wine; it's acceptable to yell and enjoy a football game, but if Christians gather in a similar way for worship they are considered fanatical.

A spiritual value system has also pervaded our thinking. We have made certain activities more important than others. Preaching a sermon or teaching a Sunday school class is a spiritual activity; washing dishes or pounding nails is not.

When God created the world "he was very pleased" (Genesis 1:31). The final stamp of approval was placed on creation when the Creator became a human being and shared in this world's existence. That act of God in assuming flesh allows no justification for separating the sacred from the secular, for saying that one part of the creation is good while another is bad, for believing that one part of ourselves (our minds) is for worshiping God while another part (our bodies) is not.

The Bible presents a holistic perspective on the world, that is, that all of life is good. Certainly there is abuse and misuse of creation, but have we neglected that infectious joy in being alive that was so predominant among the Jewish people? Do we forget that "everything that God has created is good; nothing is to be rejected, but everything is to be received with a prayer of thanks" (1 Timothy 4:4)? Notice that we aren't to consecrate things (make them sacred) by prayer, but to give thanks for what is already sacred.

Thus we are compelled to examine our attitudes toward ourselves and our world, as well as toward God. The central lesson we need to observe is that God has made us and he delights in what he has made. Yes, he delights in us. We need to revel in the joy of that truth. We need to simply be who we are.



This collage overlayed by a contemporary version of the cross features (clockwise): a scene from the successful movie "Jesus of Nazareth," named the outstanding 1977 TV program by the Laymen's National Bible Committee; a highlight from the opera "Song of Solomon," performed by an arts group of New York's Judson Memorial Church; a Guy Rowe painting of a mother and her child reading a Bible lesson; and a sequence depicting a "gaze into the future" from Godspell.

The late Trappist-poet Thomas Merton said, "Music, art, and poetry attune the soul to God because they induce a kind of contact with the creator and ruler of the Universe."

John Lancaster Spalding, US essayist and Roman Catholic bishop from 1877-1908, said, "Religion and art are allies. Between them there is no antagonism, as there is none between theology and science."

Letters

Colombian letter misleading

Dear Editor: Your anonymous article "From a Colombian Christian" (February 12 issue) reads like one of the Marxist propaganda tracts one picks up around the Universidad Nacional in Bogota. I think you would be hard put to find any support for those views in the United Nations or any other responsible international organization.

The publication of such an article represents a slander on the country and does not demonstrate responsible journalism.

At least you pointed out Doug Hostetter was in the country only two months. That fact should be weighed heavily by readers in deciding how much weight to accord this clandestine and unattributed "letter."

I think it was also presumptuous to associate the Commission on Overseas Mission with the article by publishing a picture of their group and making it appear they were in support of the allegations of the article. I would challenge that assumption.

It is acknowledged in international circles that President Turbay has anything but a dictatorial mentality. Colombia enjoys the most open society in Latin America. There have been occasional abuses of human rights by the army and police—just as in the United States—and the Marxist elements in the country have been quick to seize on these for their political value.

Colombia has three severe problems at the present time—drugs, terrorism, and inflation. The country has been inundated by billions of illegal dollars from the United States. The result is a destabilization process in Colombia—in its economy, culture, and politics—similar to that which occurred in Cuba when the United States allowed the Mafia to corrupt that society.

The injustices your writer sees are backlashes by a desperate society against groups, the likes of which we have seen in this country in the form of the Simbionese Liberation Army and the Weathermen. In Colombia the FARC (Armed Revolutionary Front Committee) is responsible for much of the political violence.

The main thrust of the article is police brutality—a cheap shot because it oversimplifies the issue and panders to the reader's emotions.

There were arrests in Colombia last year, primarily of leftist extremists. These people have been accorded open trials and many exonerated. President Turbay invited Amnesty International to attend the trials.

I would challenge you to come up with substantive proof that Colombia does not have the most highly-developed and regarded system of checks and balances of any Latin American country.

I served in Colombia in voluntary service in 1968 and 1969. Since then I have been deeply involved with all levels of Colombian society, both as an attorney and as the Colombian consul in the Pacific northwest. In September I was on the US delegation to the Organization of American States Conference in Bogota. The human rights report of the OAS presented at the conference gave Colombia favorable marks.

Anyone even marginally involved in Colombian politics would tell you you were somewhat naive in publishing that letter. In the future, if you are going to continue publishing anonymous letters, at least inform yourself of the facts first. *Jerry L. Kagele, Ritzville, Washington 99169* February 26

Writer's response: I am deeply disturbed both by the "facts" and the logic of the legal counsel for Colombia in the Pacific northwest. The "Letter from a Colombian Christian" was not an "anonymous letter" or a "Marxist propaganda tract" picked up from the Universidad Nacional in Bogota. It is a letter from a Colombian Christian with whom I met and worshiped while I was in Colombia. The slight of logic to attempt to discredit the letter by pointing out that *I* was in Colombia for only two months is unworthy of any lawyer.

The violence of the left—alluded to by Kagele—has been confirmed by the seizure of hostages at the Dominican Embassy in Bogota. In Latin America as in many other parts of the globe, leftist and Communist groups receive support from the population in direct proportion to the poverty, injustice, and repression in the society.

But the torture and repression by the government of Colombia cannot be easily dismissed. In the London-based Amnesty International reports of 1978 and 1979 there is extensive documentation of arbitrary arrest and torture. In a 23 July 1979 release from London AI states, "Several thousand Colombians have been detained at one time or another during the past 12 months. . . . AI has received numerous denunciations of alleged arbitrary arrests and further confirmation of torture allegations."

As North American Christians we must not ignore the cries of our brothers and sisters to the south. *Doug Hostetter, 777 United Nations Plaza, New York City 10017* March 17

Editor's note: Doug Hostetter shared the letter (February 12 issue) with me over half a year ago. Doug is employed as a Latin American resource person for a sister denomination and has also been appointed by our churches to serve on the MCC Peace Section.

Before publishing the article we called Doug personally and requested substantiation that the situation continues. He shared a more recent letter which used even more urgent language. He also told of the June 4 and October 1979 *Amnesty International* reports (I have the documents) which express similar alarm.

Jerry Kagele is involved with the Colombian government. He is also a brother in Christ who takes his work seriously. Jerry does not agree with Doug's assessment. We are glad to share Jerry's rebuttal. (We also offered Jerry a further chance to respond to Doug's letter.)

It may be that the truth is somewhere between what the original "letter" suggests and what Jerry reports. I pray it might be closer to Jerry than what the AI reports suggest.

Regarding COM involvement, I can only say that the photo and statement about our church there come from Doug Hostetter. Doug says he met with these believers and that's what he heard them say. He qualifies their endorsement for "parts" of the letter.

Is this naive journalism and editorial policy? We would greatly appreciate the counsel of our readers on this subject. How do you feel about the process we did follow?

Music instructors

Elim Bible Institute, Altona, Manitoba, invites applications for two music instructor positions beginning in September. A couple would be considered.

1. Full-time position for classroom teaching, choral conducting, and individual voice instruction
2. Half-time position for individual piano instruction and some classroom teaching

Direct inquiries and application to: **Philip Bender, Principal, Elim Bible Institute, Box 120, Altona, Manitoba R0G 0B0.**

Meditation

Lord have mercy

Our neighborhood was poor but certainly not the most depressed or desperate area in the city. In keeping with our neighbors' habits we had made a concerted effort to use everything we bought, and we recycled as much as possible. Nevertheless, since the city did not provide services like sewage, water, and garbage collection, we dug a little hole behind our house in which we threw whatever waste could not be recycled. Not every neighbor did that, but there was a problem with garbage piling up.

People used extra newsprint as toilet paper. They took the same bag to the market day after day. The vendors wrapped their goods in old newspaper. Backyard industries utilizing recycled materials abounded in our neighborhood. Old tires were cut into flower pots. Little bottles were designed into mini-kerosene lamps. One old man collected bottles to sell to a bottling plant. Another family kept pigs which fed on vegetable peelings and food scraps.

In a weekly ritual I separated the jars and the tins, used the old envelopes to write on (we read somewhere that is what Gandhi did), gave the stamps to a friend and folded up any plastic or paper bags. Then I walked with my half cardboard box full of waste to our garbage hole and lit a match.

Instantly a ring of children formed around the garbage hole. "Sayang! Sayang!" (What a pity, what a shame!) they murmured as they gazed longingly into the hole. Anxiously I peered into the flames. What had I thrown away that was so precious? All I could see was some leaflets with writing on both sides so I couldn't use them as scrap paper.

One child knelt down and gingerly stuck her hand into the flame to retrieve the cardboard container from a roll of film. "Don't!" I yelled. "You'll burn yourself." The children looked at me silently, reproachfully. I was burning valuable items, something their parents could use or they could play with, and I had the nerve to yell at them. We stood together, they watching the flame as though it were a funeral pyre, and I watching them to make sure they wouldn't try to retrieve anything else. It seemed to take forever.

Was I really throwing away so much? Angry that these children had come quietly to expose my wastefulness and the wastefulness of the society from which I came, angry at the inequity which makes them careful and me wasteful, I wanted the moment to end but the fire continued. A little boy went past with a tin can nailed to a stick, probably recovered from my garbage pile. He proudly pushed it along the ground as though it were the latest model toy car. I wanted the children to go home, but how could I dismiss people at a wake, mourning my death-producing habits of consumption?

Dorothy Friesen

O Lord

O Lord,
each day I pray,
"Your kingdom come . . ."
But this rebellious heart of mine
too often adds,
"Please don't bother
this pet plan of mine—not yet!"
How unaware I am
that when I say,
"Your will be done"—
how this implies, "Not mine."
Oh God, that really hurts!
So firmly I am still enthroned
in the small kingdom
of my life.
Yet in the very depths of me
My heart cries out—
"Make my will yours!"
One Lord, *one* God, *one* King
Must reign supreme within my soul!

(A psalm by *Aggie Klassen* in the days of her struggle to become willing to let a beautiful chapter in her life close.)

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Judy Stutzman, 14 La Teer Drive, Normal, Illinois 61761, is a student at Bluffton (Ohio) College. She is not a biological relative of the Walter Dycks but part of the same spiritual family.

Gordon Houser is the editorial assistant for *The Mennonite* and a member of New Creation Fellowship

Our meditation writers are Dorothy Friesen, 5927 Miller, Arvada, Colorado 80004 (her article was printed in the May 1979 Filipino Newsletter): and Aggie Klassen, 1505 Fairview, Wichita, Kansas 67203.

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Bioethics

The word hasn't yet made my dictionary. But "bioethics" will be on our agenda a lot in the 1980s. That is so because of the fantastic capabilities to manipulate the human biological functions.

Roger L. Shinn, Rheinhold Niebuhr professor of social ethics at (New York) Union Theological Seminary, addressed the Protestant Health and Welfare Assembly (March 10) on "The Strange New World of Bioethics." Shinn says that US federal funding for biomedical research grew by 1,000 percent during 1974-77.

Through this research more accurate prenatal diagnoses of unborn babies can be done. As we predict potential birth problems it is even more likely that abortions will be chosen casually.

Genetic research to date suggests each human being has an average of three to eight genetic liabilities. This is another ethical issue. Who will be permitted to survive?

Herman Muller, US geneticist (died 1967) long advocated sperm banks. Lately the newspapers have told us about a sperm bank provided by Nobel-winning scientists. Why scientists? Is the perfect human race to be a bunch of super technocrats?

Muller wanted to improve chances of physical health, genetic wholeness (no deformities), and good moral character. He even set up a list of perfect fathers, but advocated delaying use of such a person's sperm until 20 years after his death. How do you decide what makes perfect fathers?

These are bioethical issues. They will become more obvious among us as the new possibilities become public. Vance Packard in *The People Shapers* talks of rent-a-wombs, test-tube babies, organ banks, etc. as the coming fads.

Not too pleasant family reading? Hope Mennonites don't join the trends? This topic is not fit to discuss with our children and in our churches? Why mention it in *The Mennonite?*

I feel compelled to put this issue openly among us. It will not only affect the unborn.

The coming bioethics crunch may well hit us first at the opposite end of life. Today over 10 percent of our population is over 65 and the "graying" segment is increasing rapidly. With the aging of our society and the assumption that retirement (uselessness?) comes naturally at 65, what will happen?

When the people on pension (social security) outnumber those contributing to the pension funds, isn't conflict inevitable? There will be new emphases on euthanasia with—quite likely—some new dimensions. This bioethical issue may be with us much sooner than we expect.

In our disposable, new (with built-in obsolescence), and youth-oriented society, will there be a place for the aged?

Experimenting with genetics is as old as Jacob's attempt to get even with Laban over the sheep and goats (Genesis 30 and 31). Jacob's scheme sounds rather unscientific, but God blessed him. The research will continue and it may yet result in many blessings, even as it is used for human engineering.

But one fact needs to be reviewed and reaffirmed by all Christians. Paul writes, "Honor your father and mother . . . that you may live long on the earth" (Ephesians 6:2-3). Jesus warned, "You have a fine way of rejecting the commandment of God . . . you say, 'If a man tell his father or his mother what you would have gained from me is Corban' (that is, given to God) then you no longer permit him to do anything for his father or mother" (Mark 7:9-12).

It is a holy mandate to respect and learn from our elders. We hurt ourselves wherever we put aside their wisdom and their energies. I deeply believe that any society's (and church's) quality of life can be measured by how we treat our aged.

If modern biogenetics makes it possible to modify and create better human potential (at least biologically) the true quality of life can never be genetically created. It is in God's hands and we can learn by his Spirit (therefore from his people who lived before us in his Spirit).

In God's sight there can be no waffling here. Respect and care for the aged is a commandment with a promise. You and I cannot afford to ignore that commandment. That is a bioethical judgment on which we must declare ourselves openly and definitively. *Bernie Wiebe*

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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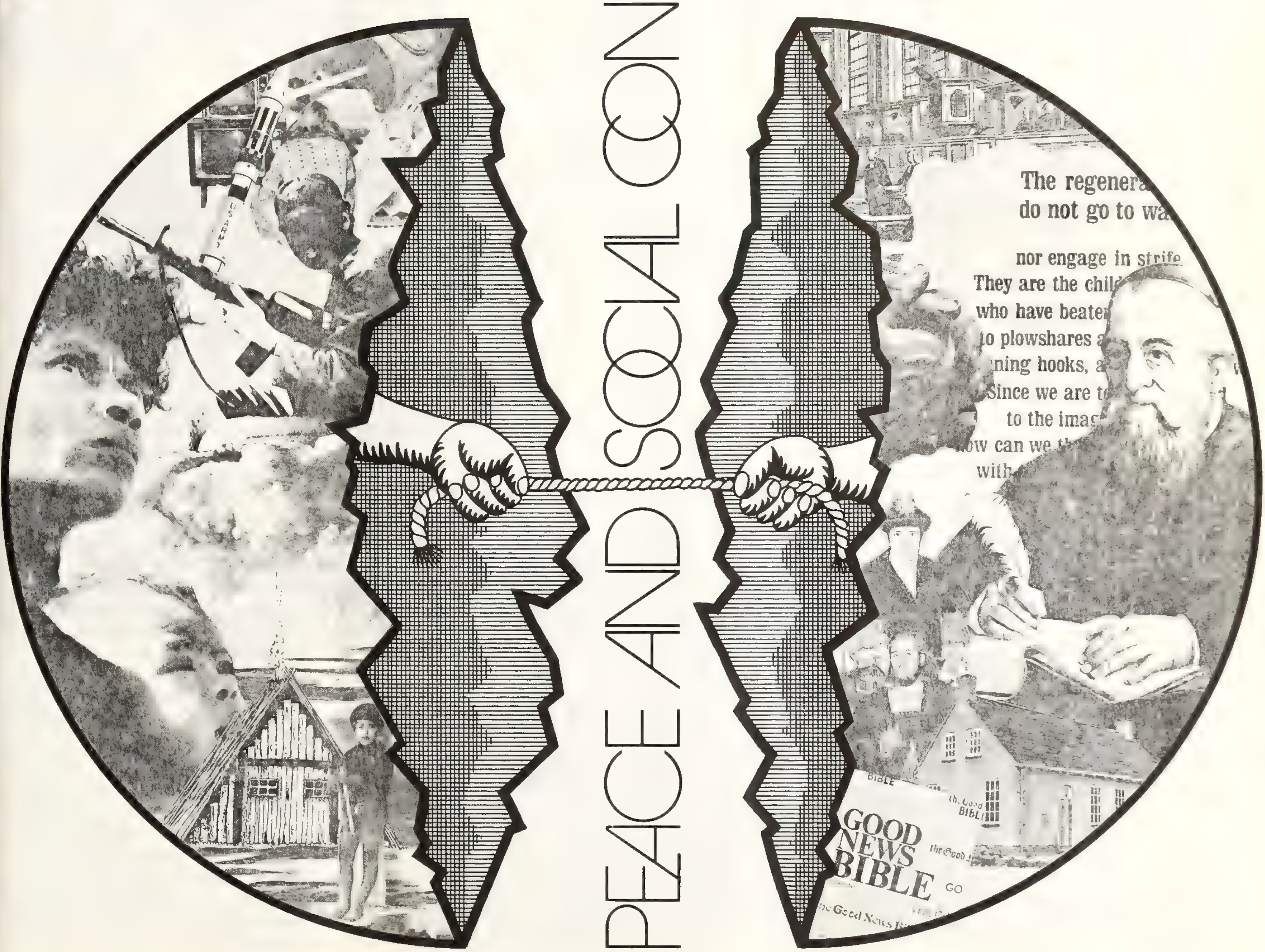
PEACE AND SOCIAL CONCERNS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PEACE AND SOCIAL CONCERNS

Bernie Wiebe

Harold R. Regier served as General Conference secretary for peace and social concerns (PSC), 1971-1979. Currently Harold is a self-employed carpenter.

Hubert Schwartzentruber worked as Mennonite Church (OM) secretary for peace and social concerns, 1972-1979. Currently Hubert and his wife June are employed as mission consultants in Ontario, researching locations for starting new congregations and being available to help congregations work at raising awareness for local mission opportunities.

Both men came to their conference work in the early seventies from pastorates—Hubert from inner-city work in St. Louis and Harold from work with blacks in Gulfport, Mississippi.

After pastorates in the turbulent sixties and then providing PSC leadership during the rethinking seventies in the two largest Mennonite conferences Harold and Hubert surely have some important insights to share with all of us.

The eighties have shown they will test our nonresistance in a fresh way. Will we measure up? Are we ready?

Convinced that history is an important teacher and that we must learn from the experiences of our PSC leaders, *The Mennonite* went to Harold and Hubert with a set of questions.

The Mennonite: What would you consider highlights in your 1970s service as PSC directors?

Harold Regier: My first task was to work on a major rewriting of our conference statement, "War, Peace, and Military Service." The result was *The Way of Peace,* a new conference statement written, rewritten, debated, amended, and finally passed as a resolution at the General Conference sessions at Fresno in 1971. This statement became the theological and practical undergirding for my work. The broad acceptance of the statement was a significant mandate to apply the way of peace to the use of resources (stewardship, lifestyle, economics), to citizenship (civil responsibility), to conscription and military service (militarism, war, war taxes), and to social change (personal and political action).

A second highlight was the opportunity to work cooperatively with other Mennonite and peace church groups. The sense of camaraderie and a common commitment to Jesus' call to be peacemakers was a source of growth and strength. I would mention particularly the MCC Peace Section staff and my counterpart in the Mennonite Church, Hubert Schwartzentruber. Added to these particularly in the last three years have been representatives from the Friends and Church of the Brethren through the New Call to Peacemaking (NCP) program.

Hubert Schwartzentruber: During my seven years I was with approximately 140 congregations in the interest of peace education. Almost without exception every congregation has a core of people deeply committed to working at peace and justice. Working across denominational lines, and especially working at a variety of projects with the General Conference Mennonite Church and Harold Regier specifically, was a growing and enriching experience.

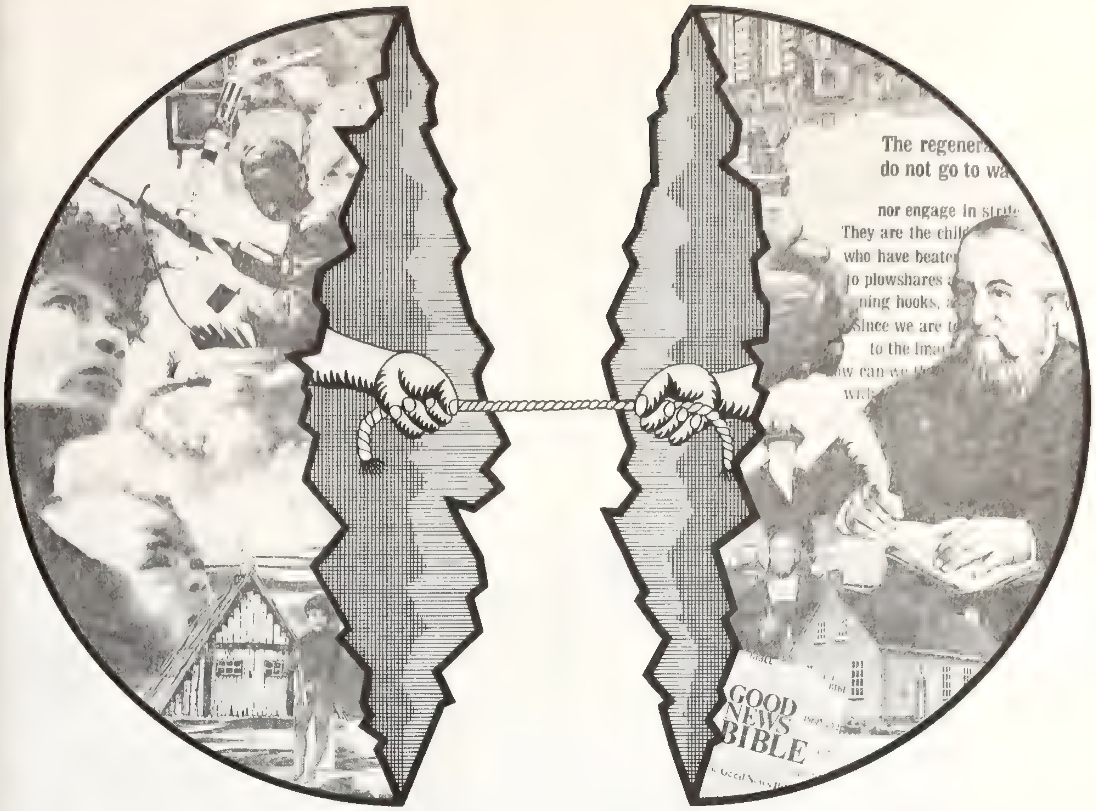
Harold: Another highlight for me was *God and Caesar.* This little newsletter of information and dialogue about war taxes brought together a community of people struggling with the question of supporting with our money what we could not participate in personally. We discovered increasing numbers of people responsive to the dilemma of being Christian peacemakers and their support of war with tax monies. Working on the war tax issue as a new frontier for Anabaptist discipleship was perhaps the single most exciting highlight of my eight years as PSC secretary.

The Mennonite: Were there some special disappointments? If so, could you share one or two?

Hubert: Yes, there were. The task was so enormous and resources so limited, I often wondered if any useful accomplishments resulted.

I was disappointed the church seemed already early in the seventies to have forgotten the ferment for justice of the sixties. I felt our church joined the larger society to try and insulate itself from the turbulent sixties by gearing ourselves to an inward journey. We were not willing to actively discern the pressing peace needs for the next generation. Our inward journey may have been needed, but it alone cannot equip us for prophetic faithfulness.

Harold: My greatest disappointment was that peace issues are so controversial—even in a "peace church." Meaningful dialogue with people with differing views on peace and justice issues is difficult. Peace for too many is passive rather than active. And it is not connected clearly enough to a concern for justice. Though the Minneapolis conference on civil responsibility was a significant step toward dealing with the difficult prospect of civil disobedience, the recurring priority given to the concern to be legal *over* the concern to be faithful was disappointing to me. We often look for the *easy* way out rather than the *right* way. However, the seriousness and openness with which our churches worked on this issue was much stronger than my disappointment. I was most grateful for the study and discus-



"Too many years we drank at a fountain incongruent with the Anabaptist heritage. If we aren't already, we will down the road pay a price for allowing our theology to be eroded by popular movements which did not call for discipleship."

sion many congregations gave to this issue. To work *together* at decision making in the Minneapolis model was to me an Anabaptist church in action.

Hubert: A further disappointment was that our church cut back staff time for my successor. This is not a criticism of those who made the decision. I believe the board and executive secretary wanted a full-time position. But it was necessary to make some cuts. I felt it should not have been PSC, but the other secretaries would have made the same pleas for their portfolios.

The Mennonite: As you see the 1980s do you perceive our churches ready to be peacemakers?

Harold: I'm convinced Mennonite churches want to be peacemakers. However, there is much less agreement on what that means. We are pretty united in our resistance to serving in the military. We are divided, though, on how much we accept our other complicities with war making. This includes things like living a lifestyle that demands we protect and support war-related industries, and paying taxes used to produce weapons and finance the military machine.

Hubert: There has been a lot of awareness-level raising on peace issues in the church. I'm not sure we can ever be ready until we face current issues which demand specific action. I don't think one needs to be a prophet to predict that there will likely be a war, perhaps a global nuclear war, in the eighties. Let me back up a bit and say that in the last year I sensed a renewed concern for peace among church leaders. I did not sense that renewal as much among the lay people. I think the leadership will give support to more peace emphasis. The big issue is the insanity of the arms race and the immorality of nuclear weapons. There is still a great reluctance to address this issue.

The Mennonite: Both of you seem convinced we have deep concerns for PSC in Mennonite churches. What do you suggest as the shape of our peacemaking ministry in the eighties?

Harold: A peacemaking ministry in the eighties must be one in which we continue to say *no* to participating in the armed forces and in which we continue and strengthen our *yes* to participation in ministries of love and compassion—both through personal service and through our financial resources. In addition our ministries in the eighties

Harold Regier dictates a response to one of the many requests for information on the peace teachings of Christ.

Hubert takes part in the 1979 symbolic funeral service for the arms race as a witness to the Arms Bazaar in Chicago.

must include a witness against injustice and militarism through bolder voices and actions. A prophetic witness—based on following Jesus and his way of peace and justice—political action, and finally even civil disobedience are all part of the shape of a peacemaking ministry in the eighties.

Hubert: There has been a great deal of education in the past several years on the draft. Most of the conferences worked hard in getting information to their youth. On the other hand, I also heard of congregations that said more than 50 percent of their youth would have no conscience against going into the armed services. I suspect that the eighties are going to test the very fabric of our peace theology. Should there be a war, I think we will take a strong CO position and likely some will go to prison.

I am not sure that in the eighties we will do a better job in responding to the root causes of war such as racism, economic disparity, greed, proliferation of weapons, etc. than we have in the past. It would seem to me that the same persons who would refuse to go to the military should now be speaking out clearly and forcefully against nuclear development, the arms race, and injustice in both North America and the developing countries.

The Mennonite: Are there some necessary steps of preparation our churches should take?

Harold: Rooting ourselves more deeply in an understanding of biblical discipleship is essential. Broadening our peacemaking community to include the other historic peace churches so that a stronger peace witness can be made is another. Perhaps the time has come for a peace lobby in Washington and Ottawa growing out of and supported by the peace church community.

The Mennonite: How do you see the ongoing relationship of the denominational versus MCC roles in this area?

Hubert: The relationships between MCC and the denominations are more important than ever. MCC has provided the church with gifted persons to help clarify the issues, provide information, and bring us together to give a stronger Mennonite witness. I often said that there is no other place in the church structures where we get as much for our money as we do out of the Washington and Ottawa offices. I have deep respect for the staff in all of the peace offices, Winnipeg, Akron, Ottawa, and Washington. In light of the present threat of registration, the draft, and war, it is crucial that denominational offices and Peace Section work closely. Whatever happens in the US will also affect Canadians directly.

In the US, MCC looks to denominational mandates for its peacemaking program. This is less so in Canada. Groups affiliated with MCC need to strengthen our mandate to MCC Peace Section (US) and PSC Committee (Canada) encouraging them to be out front in speaking to peace/justice issues and to communicate our concerns to Congress and to Parliament. Denominations are usually closer to their constituencies and perhaps more trusted by them, which suggests that our various Mennonite groups work directly with peace issues as well as cooperate closely with MCC in their peace portfolio.

The Mennonite: Do you care to make any comments about PSC in the US as over against PSC in Canada?

Hubert: We are just becoming Canadian again. I'm impressed how much more visibility Canadian Mennonites have in the public sector. There are several Mennonites in Parliament. It's not unusual to watch TV news and a Mennonite like Ernie Regehr is being interviewed. The media picks up Mennonite peace involvement as routine reporting.

Not all Canadian Mennonites are happy with the views of their public representatives. But Mennonites are involved here to a greater extent than in the US.

Military escalation is not only a US problem. Canadians are also becoming concerned over military encroachment into our lives.

Harold: The biblical basis and commitment is the same in the US and Canada. Many peace issues are similar. But some of the practical concerns vary. In Canada the question of registration and draft is not what it is in the US. Though the principle of paying taxes for war is the same in the US and Canada, the degree to which people in our two countries support militarism through taxes is different. But we need and want each other's counsel and support.

The Mennonite: Are there special barriers in our churches to keep us from being authentic peacemakers?

Hubert: We have a lot going for us but have not yet lifted some of the "blinders" that are also there. Too many years we drank at the fountains of a theology incongruent with the Anabaptist heritage. If we aren't already, we will down the road pay a price for allowing our theology to be eroded by popular movements which did not call for discipleship.

Our wealth is also silencing us in terms of giving prophetic witness to economic structures.

Jesus talked more about economic structures than about Christian experience. James says greed is a root cause of war.

Our privileged position in today's society may keep us from effectively speaking to the cause of war.

Harold: Yes, we are too rich and we're too comfortable with being so rich. It's hard to contribute to peace and justice in

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"I am discovering that the sermons I preached on peace and social concerns were really evangelistic sermons. In my travels I had a good number of people tell me that they came into the Mennonite church because of the peace emphasis. The good news that we talk about as evangelists has something to do with making people whole—bringing about shalom."

the world when our pattern of consumption itself is part of the violence assuring that those resources are protected and reserved for ourselves. The corrective is not necessarily to take a vow of poverty though some adjustment in our way of living is very much in order. We need to be aware of this barrier if we are to work for greater justice in the world community. We need to become less enamored with "protecting our vital interests"—which is really a veiled threat of war—unless we are assured access to the resources that maintain our affluent way of life.

Hubert: We also have built our religious institutions around the many resources in the church. In order for our institutions to survive we need to support our members in their pursuit of economic gain so that we get a larger portion for the work of the church. I think we are on a collision course with ourselves in terms of a prophetic justice and peace witness. Perhaps the best thing that could happen to us would be to run out of the money that it takes to keep all our good institutions going. But then I'm also the first to complain when a full-time peace and social concerns person is not hired.

Besides economics we have in most areas of life bought into the systems of our society without questioning the outcome down the road. Our acculturation is going to make our peace witness much more difficult.

We also forget our history too soon. We were fortunate to have the Ernie Swalms, Henry Fasts, Guy F. Hershbergers, John E. Lapps, lead us in forming a peace stance. We must learn all we can from their generation. The situation we face today may be more similar to their early experience than we realize. We must seek help from them but not overlook the gift we have in the bright young minds in our colleges and seminaries today.

The Mennonite: How do you respond

> *"A peacemaking ministry in the 1980s must be one in which we continue to say* no *to participating in the armed forces and in which we continue and strengthen our* yes *to participation in ministries of love and compassion—both through personal service and through our financial resources."*

to the continuing fear that emphasis on PSC weakens our evangelistic or missions emphases?

Harold: PSC strengthens authentic evangelism and mission. If our evangelistic mission is to make disciples—to build a community of faith—then it is impossible to exclude the call to live the way of peace. Rather than a liability the biblical message of peace can attract increasing numbers of seekers seriously looking for a community of faith and love. Of course, many are not ready to take dicipleship this seriously. But the Mennonite calling—our mission—is to build God's peaceable kingdom.

Hubert: I am discovering that the sermons I preached on peace and social concerns were really evangelistic sermons. In my travels I had a good number of people tell me that they came into the Mennonite church because of the peace emphasis. The good news that we talk about as evangelists has something to do with making people whole—bringing about shalom. However, we need to do some careful work to keep us from polarizing. I'm sure I have not always been as careful as I should have been. I like to think of Acts 6 as an example of church growth. When word and deed were put together, the church grew.

Harold: Twenty years ago several of us seminary students were visiting with Methodist church historian Franklin Littell. A sympathetic researcher of Anabaptist history and theology, he said that in 25 years the Mennonite church would be assimilated into mainstream Christendom with little that would make it unique from other denominations. In many ways Littell was right. Mennonites look, act, and live like most other Christians. Yet I believe a strong commitment to following Jesus' way of peace is still very much part of our theology. My concern is that our theology tends to be better than our performance. We must therefore strengthen—not weaken—our peace evangelism. Many are waiting to hear and see—and to respond.

The Mennonite: Is there a significant difference in adult and youth attitudes toward PSC?

Harold: I don't see the major cleavage between youth and adult attitudes that was prevalent in the sixties. I see adults becoming more sensitive to PSC issues, and I see some youth buying more into the US/Canada way of life. In *both* youth and adults some are increasingly committed to living the way of peace while others remain more complacent. A lot has to do with awareness. Where peace evangelism and education takes place, there are those of all ages who are growing in their peace convictions.

Hubert: A general statement may not be helpful. I think youth basically reflect the values of their parents.

I think the crucial issue is whether the adult church is modeling a peace church to the youth.

The Mennonite: If you could set priorities for our churches' PSC agenda in the 1980s, what would you suggest as the paramount challenges?

Harold: The first is to define more clearly what it means to be an Anabaptist/Mennonite church firmly rooted in the Bible. We must ask if we are committed Anabaptist Christians. If we are, we must define what that means in our affluent, militaristic society. What does it mean for our evangelism? And what does it mean for our discipleship? We need to get the message straight and we need to share it unapologetically.

The second is to learn a new boldness in our response to the demonic powers that are leading us on the path of exploiting the poor of the world and on the path of nuclear destruction. We need to discover at what points we are compromising our faith in going along with these destructive forces. We need more and more to stand up for Christ's kingdom principles of peace and justice.

Finally, we need to learn to live with less in the eighties. Nuclear war may well be triggered by our insatiable appetite for affluence. As nonrenewable energy and other natural resources become scarce we may need to go to war to continue to acquire our more than fair share of these dwindling resources. To divert our own captivity to this trend suggests that we begin to learn *now* to live with a more modest share of the world's resources and to put a premium on stewardship of these resources.

Hubert: I would also suggest that our challenge is threefold. (1) The educational process must continue. We need to look at history, our theology, the realities of our time, and set goals accordingly.

2. It seems to me global war is inevitable. The Mennonite churches might play a key reconciliation role in the present cold war. Our churches must work in the eighties as though we believe we could turn the present chaos into shalom. Our total thrust must be mobilized for that cause. If shalom does not come, at least we will have been faithful as God calls us to be.

3. We must develop inner spiritual resources which we can share. The task will be difficult, but God's storehouse of resources is available to us.

We need spiritual resources to work against the arms race, nuclear proliferation, and global injustice.

The principalities and powers are strong. "But he that is in you is greater than he that is in the world."

The Mennonite: Thank you Harold and Hubert for reflecting upon your past service as PSC secretaries. There are many other questions we could pursue, but you have provided much for us to think about. Your comments about our future peace and social concerns emphases surely will cause many to review our personal, family, congregational and conference priorities. Our prayer is for this discussion to help many in their desire to faithfully follow Jesus Christ as Savior and Lord. •

News

Innovative programs may bring adults into church camping

Murdock, Kansas—Adults! Mennonite camps are breaking trail in your direction. Innovative programs for you are just around the bend and through the next bush.

Church camps have been "discovering" adults for some time, particularly those in their retirement years. But what about the in-betweeners? If the yeasty input at the biennial meeting of the Mennonite Camping Association (MCA) is any indicator camps will soon be doing serious bidding on the recreation time of those 29 years (and holding), 39 (and facing midlife), and 49 (and thinking about the light at the end of the tunnel).

From April 7-10 about 50 camp administrators and leaders from 25 Mennonite camps (out of about 70) jogged through 12 workshops, talked shop, did simulations, and learned new activities. Coming from 11 US states and five Canadian provinces, they met at Camp Mennoscah, Murdock, Kansas, a camp of the Western District. The theme was "Church and Camp: Partners in Adult Education."

Goering—"Adults ask, 'Why should I come to Camp Mennoscah when I can go to the Grand Canyon?' "

Kicking off a workshop on what an adult camp would be like, Ozzie Goering, North Newton, Kansas, said, "Although camp experiences have been very meaningful for many young people we haven't seriously looked at adult programming." He said church camps need to take the measure of their competition. Adults ask, he said, "Why should I come to Camp Mennoscah when I can go to the Grand Canyon?"

Goering, who recently retired as professor of outdoor education at Northern Illinois University and is now director of the Kauffman Museum at Bethel College, North Newton, said camps would be more attractive to adults if camps got into hiking and backpacking for adults, capitalized on the camp setting for directed spiritual growth, and developed educational thrusts such as estate planning, new skills and hobbies, roots and history. He said, "We need to capitalize on the vast experience of adults."

Can stress camping be done by midlifers? Yes, said Keith Phillips of Harrisonburg, Virginia, who described himself as a former "44-year-old burned-out coach." A 28-day wilderness experience brought him out of a low point in his life, he said, "validated" his faith, and now as director of the physical education department at Eastern Mennonite College he makes a 21-day wilderness hike in Colorado a requirement for any PE major.

Phillips said stress camping "stretches people for personal growth. There is a perceived imbalance between their abilities and the abilities demanded." From the stress of such situations, he said, arise opportunities for self-discipline and self-discovery within the context of community support. Phillips emphasized the spiritual dynamic of stress, noted that in his experience with young adults it regularly promoted verbalization of faith issues, but that biblical content had to be woven into the experience. He said stress camping should be an "experience in Christian living under qualified leadership."

In a workshop on retreat planning with churches, Ron Penner, Winnipeg, Manitoba, faulted the lack of teamwork between camp leaders and churches. He said, "Too often camps offer programs to churches, rather than programs emerging from the needs of churches. We need to do market research." Camp personnel need to offer their expertise to churches, even to the point, he suggested, of "recommending to a church that for their needs they should use a competitor's resources and facilities." Penner is the camping, family, and youth ministries staff person for the Canadian Mennonite Brethren Conference.

Among the other workshop topics were family camping, training group facilitators, theology of land use, and integration of persons with special needs into the camp program.

The group took several actions, including the addition of 14 new members, bringing the total to over 50. The MCA newsletter will be continued three times annually, under the editorship of Jess Kauffman, Brooksville, Florida. A single resource directory of all Mennonite camps will be compiled; currently these are listed in a multiplicity of denominational yearbooks. Tentative plans were okayed for a special stress camping training hike for 23 September-7 October 1981 in the Rocky Mountains. It will be led by Keith Phillips and Orv Gingerich. Further down the list in priorities the MCA said they would like several books written from a Mennonite perspective, particularly ones on the history of Mennonite camping, on stress camping, a sequel to *God/Man/Land,* and the use of leisure.

The Church of the Brethren will be invited to the next conference, scheduled for 12-15 April 1982 at Camp Amigo in Michigan. A Brethren representative was at the Camp Mennoscah meeting.

Newly-elected president Orv Gingerich, Colorado Springs, Colorado, said the purpose of MCA is to explore and develop the unique viewpoint that Mennonite theology brings to camping. He said this includes a slant on how to relate to people, facilities, and land. His main concern for the future is to integrate camping programs with the larger Christian education program of the church.

The other MCA board members are as follows: Ozzie Goering, president-elect; Annette Albrecht, Camp Mennohaven, Illinois, secretary-treasurer; Richard Oswald, Camp Amigo, Michigan; Paul Beiler, Spruce Lake Retreat, Pennsylvania. Also on the board are denominational representatives: Lois Bergen, General Conference Mennonite Church; Ron Penner, Mennonite Brethren Church; Dave Helmuth, Mennonite Church. *Vic Reimer*

John Gaeddert (left) of the Commission on Education leads a workshop on training group facilitators. On the right is Orv Gingerich, president of MCA.

Draft-age youth. A network of communication is being put together by young Mennonites who are being conscientiously led to object to war and violence by not registering in any future draft registration required by the US. Over 30 youth considering this option began this network at the March 27-29 MCC Consultation on the Draft and National Service in Goshen, Indiana. Those wishing to read of or write to other potential noncooperators should send name, address (including summer period), and age to Phil Shenk, 2720 Ontario Road, NW, Washington, DC 20009, before April 30.

Schools cannot establish dress codes for students because the discrimination that stems from appearance codes can be as seriously damaging as other types of discrimination, says Patricia Harris, Secretary of the US Department of Health, Education, and Welfare. Reversing the stance of her predecessor, Joseph Califano, she comments, "Dress codes have been used to enforce sexual stereotyping to prevent American Indians, Hispanics, and blacks from following customs in hairstyle and dress."

Material aid assistant, Mennonite Central Committee, North Newton, Kansas, beginning July 1. Sort, mend, and pack clothing for overseas shipments. Supervise volunteer helpers.

Write to Griselda Shelly, Box 235, North Newton, KS 67117. Phone 316-283-0518.

High school Mennonite males have more myths about marriage than females

Newton, Kansas—According to research done among Mennonite young people males have more preconceived ideas about marriage than females.

The research was directed during the past year by Sue Goerzen, faculty member at the University of Windsor in Ontario. She offered her sabbatical year to the family life committee of the General Conference and in addition to the research, conducted congregational and regional workshops on premarriage and immediate post-marriage counseling.

The purpose of the research, said Goerzen, was to find out "where marriage education is needed in our churches and what form it could take."

The research had three control groups: eleventh and twelfth grade students (437 respondents), university and careers (90), and married couples (43). They included persons in Ontario, Manitoba, Saskatchewan, British Columbia, and Kansas. Included in the more commonly accepted ideas about marriage among the unmarried persons are the following: jealously is a sign of love; marriage solves sexual problems; all a man needs is a good woman; you can improve your spouse after marriage.

Goerzen noted that marriage today has moved from a relationship of partners with fixed roles to a relationship of partners with fluid roles. But her study shows that males and females differ significantly in how they see these roles. For example, respondents were asked to agree or disagree with the statement, "A husband, because he is a man, should be head of the household." In the high school group 75 percent of the males agreed and less than 50 percent of the females did so; in the university and career group about 30 percent of both sexes agreed; and in the married group the agreement was also about equal, but stood close to 40 percent.

Goerzen said her findings show that "men still have trouble seeing women as equal to them." Men have a greater percentage of myths than women, she said.

She asks, "Could it be that women have had to rethink their roles and responsibilities, and men have not quite kept up?"

She believes the church should have a more deliberate program in marriage education. She would like to see the family life committee develop a looseleaf manual to meet the need.

Quoting author H. Norman Wright (*Premarital Counseling*, Moody Press), Goerzen concluded: "Imagine what would happen if every couple who married in the next 10 years experienced six to eight hours of premarital counseling in their local church and also spent 25 hours of outside preparation through books and tapes." *Vic Reimer*

Researcher Sue Goerzen

PRE-PUBLICATION SPECIAL

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William Klassen, editor

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COM Edition of The Mennonite

VISION FOR COM THE '80s

WORLD MISSION–A FLAMING VISION FOR A NEW DECADE

Introduction
We in the General Conference need to rekindle a new vision of missionary calling if we are to move forward in the decade of the '80s. The missionary vision should be like the Olympic flame—always kept burning. However, every fourth year the great flame is lit anew for the whole world to see. Without a missionary vision, our churches and conference cannot remain alive to the call of Jesus Christ to "Go and make disciples of all nations."

In James Juhnke's book, *A People of Mission*, it is evident that the missionary vision of sending our people to the ends of the earth as apostles of Christ has been sustained for over one hundred years. The mission outreach has survived the depression years, two world wars, the fundamentalist-liberal controversy, the traumatic sixties, and the evangelism-social dichotomy of the seventies. This vision must ignite a new generation of our young people, encouraged by their parents, their pastors, and their professors.

Through the "People of Mission" drama to be presented at Estes Park, we shall look back into the past eighty years of overseas mission. We shall remember the heroic efforts of the early missionaries in Asia, Africa, and Latin America. We shall give thanks to God for over eight hundred missionaries who have served through the channel of COM in the past one hundred years.

Yet, the General Conference must do more than remember and reminisce about past glories and accomplishments. The old mission stereotypes are faded, the old mission strategies are obsolete, the old mission era is dead. We need to experience a new burst of energy to proclaim by authentic word and compassionate deed that Jesus Christ is Savior, Lord, and God to the whole world. We must again sense deep in our spirits the urgency of sharing the message that "God so loved the world that he gave his only Son."

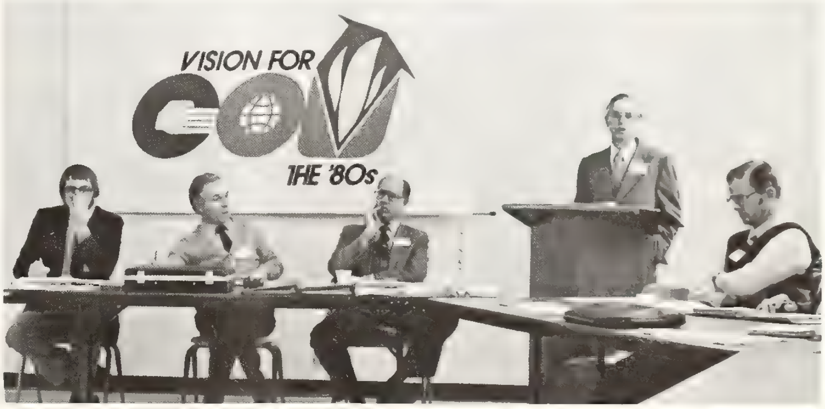
Today COM is challenged to seek and find new frontiers for Christian mission. While Mennonite churches have been planted and established in most countries, there remain large pockets of people in these countries without faith in Christ and outside the fellowship of the church. The vision is to move beyond the confines of present mission involvement and find new people with whom to work and new places in which to witness.

A vision of justice and peace is also part of the missionary task in today's world. Oppressive governments, violence, and injustice are rampant in many nations. The new missionary vision includes, not only the flame, but also the dove and olive branch—symbols of peace and reconciliation—a vital part of the good news.

The Bible is full of experiences in which God's people saw a great vision. Moses and Isaiah, one on the mountaintop and the other in the temple, saw a vision of God. Peter saw a vision on the housetop that convinced him the gospel was also

The flame lit anew

Commission and staff plan together



for the Gentiles. Paul saw a vision of a Macedonian man calling him to come with the message of Christ. John saw a vision on an island—a vision of a great crowd of people "from every race, tribe, nation, and language . . ." This is the missionary vision of the church.

People in the General Conference Mennonite Church are all participants in the fulfillment of this great vision. COM is committed to move forward in the decade of the '80s with a flaming vision of proclaiming the WHOLE GOSPEL to the WHOLE PERSON in the WHOLE WORLD.

Howard J. Habegger
Executive Secretary

Vision for Africa

Poised on the threshold of a new decade of world missionary endeavor, "Vision for the '80s" is a courageous theme. In a world which is increasingly in the grips of crisis and pessimism, what stance is more appropriate to the followers of the risen Lord than one of vision, of optimism, and of daring to claim new frontiers!

What are the ingredients of our vision for the '80s in Africa?

In Central Africa

At the close of another triennium of missionary service in the Republic of Zaire, any survey of the current situation in that country must take note of the following realities: 1) a national economy in shambles, 2) a large portion of the proceeds from rich natural resources regularly misspent or misappropriated, 3) a rapidly growing gap between a privileged elite and an underprivileged mass.

But Zaire is also a country where 1) the Church of Christ is without any doubt planted, 2) the primary and secondary schools have been returned to churches for staffing, administration, and religious instruction, 3) the bans on religious publications, religious broadcasting, and church-related youth activities have been lifted, 4) well informed laymen are becoming increasingly vocal concerning the problems and priorities of their church, 5) there is increasing call for a more active missionary role within the church community.

Given these factors, what is our vision for the '80s in Zaire? It is 1) to encourage the Zaire churches to discover what it means to be both Anabaptist and African at the same time, 2) to ascertain what is required in the way of church leadership training to facilitate this self-discovery, 3) to find ways of moving from a relationship with the Zaire churches to a relationship of interdependence, 4) to explore models of partnership in mission, in which together with Zaire's churches we launch new efforts of evangelism and church planting in new areas, including the exploding urban centers.

In Southern Africa

The end of the 1970s finds AIMM with less than a decade of experience and presence in this strategic part of the African continent. A realistic appraisal must take into account in Lesotho 1) the fragile nature of its political independence, 2) the desperate lack of natural resources, 3) the cleavage within the Christian community which is aggravated by political rivalry within the country. But Lesotho is also a country where 1) the Christian faith dates back to the 1830s, 2) there is a high literacy rate, and church-related schools dot the little mountain kingdom, 3) there is a growing Federation of Independent African Churches, warmly receptive to AIMM Bible teaching ministry, and which are laying plans for an inter-church center.

In Botswana we find ourselves in a country which 1) is surrounded on all sides by political unrest, 2) is dependent upon South Africa for most of its basic commodities, 3) is trying to walk a tightrope of noninvolvement with the battling factions in neighboring Zimbabwe and Namibia, but frequently experiences armed violation of its

Women giving leadership in Zaire church

Lesotho church leaders worship

Missionary life in Upper Volta

borders, 4) is the south-to-north corridor for a steady stream of political refugees who flee threatened incarceration of reprisal within the Republic of South Africa.

But it is also a land where 1) the prime minister and his people encourage a multiracial society, where all with a genuine interest in the future of the country are welcome, 2) AIMM received its first specific request from an Independent Church for a Bible teaching ministry, 3) a large AIC community offers increasing oportunities for Bible teaching ministry.

What is the shape of our vision for the '80s in southern Africa? It is (1) to continue our search for missionary candidates with gifts and aptitudes for a sensitive ministry among the Independent Church people, (2) to seek models of Bible teaching which are effective and appropriate among the Independent Churches, (3) to probe new opportunities for ministry among AICs in other countries of southern Africa, (4) to pursue bridge building and reconciliation within the fragmented Christian community of South Africa, (5) to understand more clearly what it means to be obedient disciples of our Lord amidst gross injustice and racial confrontation, (6) to find ways of expressing Christian compassion and tangible help for those who suffer exploitation.

In West Africa

On the fringes of the Sahara Desert, Upper Volta provides AIMM its first encounter with Moslem Africa. A missionary team of two young couples is in process of completing its first two years of presence and witness in an area along the Mali border.

Upper Volta has minimal rainfall, a high percentage of rural population, extremely high illiteracy and marginal health services. It is a country which is coming under steady pressure and influence from its Moslem neighbors.

But Upper Volta is also one of the few countries in Africa which openly encourages Christian missions. The Protestants who have been at work there for the past fifty years frankly admit that they are understaffed and that entire blocks of ethnic groups within the country remain essentially untouched by an evangelical witness.

And what is our vision in this newest area of AIMM venture in Africa? It is 1) to discover models for pioneering in Christian mission which are appropriate to the Africa of the '80s, 2) to probe avenues of ministry which can be fruitful in a Moslem context, 3) to plant and nurture a Mennonite Church in western Africa.

After many years of concentration of ministry in Zaire, AIMM has, since 1973, placed General Conference missionary personnel in three new countries. But Africa is an immense continent with hundreds of distinct tribal groups. Many of them remain without any real knowledge of Christ.

Our vision for the '80s in Africa? To remain obedient to the leading of the Lord and to demonstrate the faith and commitment required to move through new doors of opportunity and need as they open to Mennonite missions.

Jim Bertsche
Executive Secretary
Africa Inter-Mennonite Mission

Vision for Asia

The continent of Asia spreads across more than six thousand miles (east to west) and four thousand miles (north to south), with a population of two billion; one-half of which live in China.

Tremendous changes—economic, social, and political— have taken place in Asia during the last decade. Economically, the high standard of living enjoyed in Japan and Taiwan stands in sharp contrast to the poverty seen in Bangladesh, Indochina, India, and Indonesia. Mass movements of people from rural to urban areas have changed the fabric of local customs and culture. Politically, many countries have experienced the violent overthrow of governments. Wars, starvation, injustice, and violation of human rights are a daily occurrence. Yet in spite of all these dramatic changes, the work of the churches continues to grow.

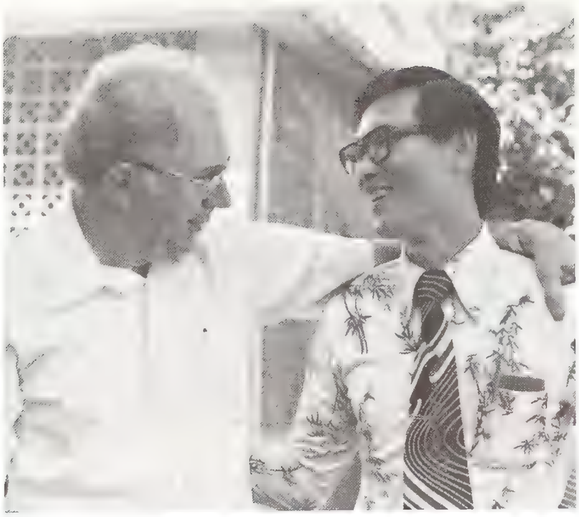
India

During the past three years, despite many hardships, there has been a steady growth of the Mennonite church in India. New church buildings have been constructed, most of them with local funds. Baptized membership has increased to almost four thousand.

Enrollment in all the schools is at an all-time high. The Jyoti High School is constructing additional classrooms and an auditorium to meet the demand.

Discussing the Bible over tea

Health and healing for the sick



Christian Friendship—East meets West

Hiroshima—the need for peace

The relocation of the Union Biblical Seminary came closer to reality in 1979. The Indian government granted permission to purchase land at Pune for construction of new facilities. Plans call for a new campus for 250 students and faculty. COM is providing $100,000 toward this relocation.

Facilities at both hospitals in Champa and Jagdeeshpur were enlarged. Clinics for the blind and development of community health programs have increased as funds from MCC and a *Blindenmission* in Germany have become available. Self-help projects and community development programs continue to provide help to people in need.

Increasing urbanization of its members is challenging the church to expand its witness in the city. The church has requested COM to send a missionary couple to work in the industrial city of Korba. As we enter the new decade of the '80s, COM will explore the possibility of beginning work in India outside the present Mennonite church community in Madhya Pradesh following consultations with the India General Conference Mennonite Church.

Japan

COM supports twenty-one missionaries in Japan. All but one are engaged in some form of evangelism and church planting. During the last two years, new work was started by Peter and Mary Derksen in Beppu, Robert and Alice Ruth Ramseyer in Hiroshima, and by Anna Dyck in Sadowara. In Tokyo, the new Misato Mennonite Church building was dedicated last spring.

Increased activities at the Anabaptist Center in Tokyo included a relief sale similar to the MCC sales in North America, English classes, Bible study, and peace studies.

The Japan Mennonite Christian Church Conference (JMCCC) continues to provide funds for mission work supported by the Asia Mennonite Conference. The Oita Mennonite Church sends regular contributions for the support of Richard and Marilyn Derksen, missionaries serving in Zaire.

At the world Friendship Center in Hiroshima, Stan Butler seeks to minister to those who experienced the horror of the first atomic bomb. He reminds us that the agony and tragedy of World War II is a continuing experience for the survivors.

The JMCCC is seeking to become independent of all COM financial support, while at the same time seeking to launch into new areas of witness.

Taiwan

This year, 1980, marks twenty-five years since the first Mennonite church was organized. Today there are sixteen churches with a membership of nearly one thousand.

In addition to its evangelistic outreach, the church has also been active in providing assistance to the poor and underprivileged. Financial and educational assistance have been given to some tribal high school students and to students at a blind school. They also support the New Dawn Center, a school for developmentally handicapped children.

The Mennonite Christian Hospital, through some generous gifts from Germany, the P. W. Enns Foundation and other donors in Canada, and local community support, was able to construct a new four-story building to increase the bed capacity to 135. Mobile clinics have been augmented by a strong public-health program to serve the needs of the people in the outlying villages. An average of seventy patients have committed themselves to Christ each year as a result of the Christian witness at the hospital.

The Fellowship of Mennonite Churches in Taiwan is considering the possibility of sending a missionary to the Philippines in the near future. Sheldon Sawatzky has completed his doctoral studies and will teach in one of the Taiwan seminaries and conduct seminars for pastors.

Hong Kong

Hugh and Janet Sprunger left for Hong Kong on January 29, 1980, which marks the beginning of COM's participation in the work of evangelism and establishing Mennonite churches in that city. COM is participating with the Eastern Mennonite Board of Missions and Charities, which has had personnel in Hong Kong for a number of years. COM anticipates sending additional personnel to Hong Kong in the near future.

China (People's Republic)

COM continues to receive reports of exciting new developments in China. Worship services are being permitted in some of the major cities. Bible study groups meet in various places. Bibles can be sent in limited numbers. Communication with former church members is again possible.

In anticipation that one day COM might again become involved in Christian witness in China, all monies received from reparation payments will be held in a special account for that purpose.

God's Word is finding root in Asia and is growing. May he find us faithful in seeking to be messengers of his love and grace.

Peter Kehler
Secretary for Asia

Vision for Latin America

The past three years have brought changes and opened new perspectives in the Latin American Mennonite churches. COM missionaries have labored in seven countries under favorable conditions in the past. But today they work in a ferment of discontent, despair, and alienation that has challenged the very core of their message. The Christian church is just now realizing the depth of the basic problems Latin Christians face.

Mexico

The work in Mexico continues mostly among the German Mennonites. We have seen the consolidation of three main churches: Cuauhtemoc, Steinreich, and Burwalde. The educational institutions help children of the three congregations at both the elementary and secondary levels. The clinic at Nuevo Namiquipa serves German- and Spanish-speaking peoples. The Mennonite bookstore was reopened. The nurses' aide program continues at the Cuauhtemoc State Hospital. Evangelistic work among Mexicans is growing at Anahuac and La Nueva Paz. Many of the financial responsibilities of the church program are carried on by the Mennonite church.

The Mexican church has grown in numbers and maturity in spite of migration of its young people and families to Canada. According to the goals and priorities established by the church in 1976 and 1979, a new vision for Mexico includes a Leadership Training Center, a more dynamic program of church extension among the Mexicans, a diversified health program, improvement of the educational facilities, and a Christian literature program tailored to the needs of the people.

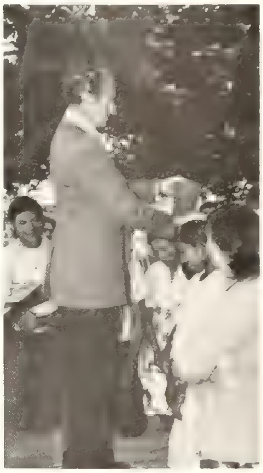
Colombia

Thirty-four years of missionary involvement have seen the Mennonite mission develop from a small school for children of leprous parents in Cachipay to an autonomous church conference of nine churches and eight preaching points. The Colombian Mennonite Church carries on an extensive program which includes church planting, education by extension, Christian education workshops, bookstore ministry, audiovisual services, two elementary schools, a home for the aged, a retreat center, visitation to hospitals, rehabilitation of prostitutes, and ministries to the poor. MENCOLDES, the agency representing MEDA and MCC, is also a part of this Christian-service outreach.

In January 1980, the Colombian Mennonites expressed their eagerness to have better educated leaders, a deeper sense of unity around the Mennonite heritage, practice evangelism as an imperative, seek justice as an act of love, and communicate the gospel to meet the real problems in Colombian society. Two main projects are in the minds and hearts of the Colombian Mennonites for the '80s:

1. A Mennonite Center - This multipurpose facility would house a bookstore, the Chapinero

Baptizing new believers in Bolivia



Searching the Scriptures in Uruguay

Bookstore in Bogota provides literature

congregation, office space for MENCOLDES and the national church, apartment for a couple, and rooms for guests.

2. The establishment of a Mennonite Theological Center located in the Caribbean or Upper South America. This center would provide advance training for all Mennonite groups in this region.

Costa Rica

We have been cooperating with Latin America Biblical Seminary in San Jose, Costa Rica, since 1978. This experience has proved valuable. We are in the process of reevaluating future involvement in the seminary program.

Bolivia

The work of the Mennonite mission in Bolivia has continued to expand. COM entered into mission cooperation with the Mennonite Board of Missions, MCC, and the Argentine Convention in 1974. A COM missionary couple will be sent to Bolivia in August. A third couple will work as professors at the Theological Baptist Seminary in Cochabamba.

Under the leadership of a local mission committee representing MBM, COM, MCC, and the Bolivian brethren, five congregations have been formed in the area of Santa Cruz. The task of planting and nurturing these new congregations is done through retreats, Bible studies, worship experiences, and Christian literature.

Objectives for the '80s include evangelism campaigns, house visitation, daily Bible school, leadership training programs, Sunday schools, and retreats. The formation of a national Mennonite church and the study of Anabaptist doctrinal principles are among the church's other goals.

Brazil

Brazil with its 113 million people, of which only around 12 million are Protestant, continues to be a challenge for mission. COM accepted this challenge in 1976 when the first General Conference missionary couple arrived in Campinas and were later assigned to the Federal District of Brasilia. In cooperation with the Evangelical Mennonite Association, the missionaries work in a cluster-team approach with missionaries of the Mennonite Board of Missions in the Brasilia area. COM is currently providing 50 percent of the budget contributions for the church and mission work in Brazil.

Brasilia and its satellite cities are open to the gospel. More than two million people live in this area, and the population continues to grow monthly. COM has assigned a second couple to the Brasilia area. The missionaries and national leaders work together in church planting, bookstore ministry, young people's work, and leadership development.

Uruguay

For years, Uruguay was one of the most progressive and democratic countries in South America. Political unrest and economic difficulties have caused tensions among the people. The Mennonite church—Spanish- and German-speaking—continues its programs in the midst of these tensions.

After the closing of the Montevideo Seminary in 1974, the Uruguayan Mennonites decided to work together to develop a new program of Theological Education by Extension (TEE). The TEE program has strengthened the fellowship of the Spanish and German churches. Social awareness has been one of the main concerns of the Uruguayan church. They have expressed this concern by establishing a home for abandoned children in Las Piedras, where orphans and destitute youngsters receive loving care.

The Mennonite vision in Latin America for the '80s includes—

1. a more aggressive evangelistic thrust. Millions of Latin Americans are still waiting to respond to the gospel. The present work needs to be expanded and new areas of mission found.
2. a more concentrated program of leadership education. We are grateful for the vision of those who developed the early educational institutions. But there is a painful realization that theological education for Mennonites is rather weak in Latin America.
3. a deeper sense of the Mennonite identity. Mennonite consciousness, involving theology, ethics, history, and world fellowship, is an urgent priority. This can be accomplished through appropriate literature, consultations, fraternal visits, regular publications and other media.
4. and finally, a deep commitment to service. Missionaries and national pastors have become increasingly aware of the fact that they are surrounded by poverty, vice, violence, and despair.

How can we, as North American Christians, help? How can the Latin Mennonite church face these problems?

The '80s will challenge the very core of the church in Latin America. In some countries it may precipitate unexpected changes such as the ones seen in Cuba and Nicaragua. In spite of all this complexity, God is in charge, and his Spirit will keep the flame burning so that together we may be able to find the way through this new decade.

Hector G. Valencia V.
Secretary for Latin America

Brazilian youth attend new Mennonite church

Vision for Communicating Missions

"When I was a child we often had missionaries in our home. I enjoyed meeting with them. Why don't my children have that same opportunity?" This question, asked by a pastor, led us to discuss the reasons.

In 1970, COM supported 198 missionaries; in 1980 there are 135. Thus, fewer missionaries are on furlough at any given time. Formerly, missionaries spent five years overseas and one year in North America. Since COM has increased options for missionaries' North American Assignments (furloughs), many choose a three-year term overseas and three months at home. Therefore, fewer speakers are available for itineration.

In the past, COM planned extensive itineration schedules for missionaries. Churches accommodated the missionary on a given date, which was often quite difficult. With increased community activities and fewer church services during the week, attendance dropped. Pastors and missionaries were discouraged at the lack of response, so this method was discontined. COM encourages churches to invite missionary speakers. Should COM again be more aggressive in its itineration of missionaries?

COM is grateful for every opportunity of having a missionary in a congregation. In 1979, about 51 percent of all General Conference churches and fellowships were visited by COM personnel. It is COM's desire that every church have at least one missionary visit a year. This goal can only be realized if dates for meetings are scheduled more evenly throughout the year. The heaviest itineration is between September 1 and December 1.

Missionaries want to share what God is doing overseas and they appreciate the creative ways pastors have found to use them. Meetings need not be confined to the church building, but can be held in homes or other places any time of the day, or even over meals.

This fall missionaries from nine countries will be available for itineration. Write or call the COM office in Newton if you wish to schedule a speaker from Botswana, Brazil, Colombia, India, Japan, Mexico, Taiwan, Upper Volta, or Zaire.

COM is a *faith mission.* In faith COM adopted its 1980 budget of $2,638,712 which will support 135 missionaries and mission programs in fifteen countries. Missionaries give themselves totally to the work because they know that COM will support them. Their task is to bring spiritual and physical healing to people in need.

To learn more about COM's involvements, refer to the new *Overseas Prayer Directory,* the 1980 Speakers' Guide, and the current "Project Opportunities" brochure. Pray daily for COM's personnel and program around the world.

Tina Block Ediger
Director of Mission Services

Communicating friendship

Vision for Missionary Personnel

Missionary personnel are the most important resource of COM in communicating and modeling the gospel of our Lord. Our vision for the '80s includes the goal of substantially increasing our team of COM missionaries around the world.

Ten years ago, COM supported 198 workers in ten countries; today we are in fifteen countries with a missionary team of 135. While we have averaged 22.9 new appointments each year, we have also experienced an unusually high average of 29.3 terminations during this decade. Strong interest in overseas mission and aggressive recruitment has been more than offset by the higher rate of terminations. There are several reasons for our decrease in missionary personnel: transition from a North America-directed program to national leadership and initiative, drastic reduction of short-term programs, inability of some missionaries to work with new mission patterns, and other factors of a more normal nature.

COM expects to continue losing a significant portion of our present missionary staff, since half of our missionaries are over fifty years of age. It is clear that a whole new generation of persons is needed to share the message of reconciliation in Jesus Christ.

The new missionaries of this past decade have tended to be specialists rather than generalists, though the need still exists for people with flexibility and broad-ranging skills. Missionary preparation is extremely important, and this must begin in our homes and continue in our colleges, as well as at the Overseas Mission Training Center in Elkhart. Biblical studies and training in the liberal arts are excellent background for students who intend to commit themselves to cross-cultural witness.

Our goal in these next years is to increase our missionary roster to 175 by 1985. We believe this is a realistic vision, but it will require a net increase of at least eight persons each year. We must boldly challenge each other in our homes, congregations, and educational institutions to consider a period of world mission service as a normal part of our commitment to Christ.

There are urgent needs for new mission workers in many countries. COM is also interested in exploring new areas where the gifts and interests of our General Conference people can be a resource. Let's commission persons of all ages and vocations for overseas service in this new decade of the '80s.

John Sommer
Personnel Secretary

Conclusion

Involvement in world missions in the '80s will take nothing less than a renewed vision supported by a deep commitment of faith and action. What response our people make in this decade will determine the future dynamic and direction of the General Conference. Where there is a missionary vision, the people will not perish.

New candidates prepare for service

Commissioning for new mission to Hong Kong

Physical education and science teacher

Westgate Mennonite Collegiate invites applications for the above teaching position for the 1980-81 school year. **Send applications to:** D. Leonard Wiebe, Principal, Westgate Mennonite Collegiate, 86 Westgate, Winnipeg, Manitoba R3C 2E1.

The renewal of the cold war was the theme for the annual Washington Seminar sponsored by Mennonite Central Committee Peace Section US. About 50 people from all over the nation came March 23-25 to hear speakers representing different viewpoints from the Pentagon to Jesuit pacifist Richard McSorley. The goal of the seminar was to create awareness among Christians to speak supportively and prophetically to people in government. McSorley introduced Jim, a young man who told a story about his uncle. The uncle, said Jim, worked on defense contracts with Northern Rockwell. The uncle knew he was doing wrong but suppressed this and turned to alcohol to help him forget. A time came when his daughter needed an expensive operation in order to live. The uncle told God that if he would heal his daughter he would quit his job. During her next medical examination the doctors discovered that the nickel-sized hole in her heart had shrunk to pin size. Quitting his job, the uncle stopped drinking and began working within the Catholic Church to have the pope condemn the arms race. Jim said, "My uncle believes it won't be more than two years before there is a nuclear war."

Evangelicals call for personal and structural change in combating injustice

London, England—Expressing "heartfelt compassion for the poor" and concern for "evangelism, development, and justice," 80 evangelical leaders from 27 countries have decided to develop a "just and simple lifestyle" for themselves and others.

The international consultation—Evangelical Commitment to Simple Lifestyle—was sponsored by the World Evangelical Fellowship and the Lausanne Committee on World Evangelization. Participants met March 17-21 at the High Leigh Conference Center.

"Involuntary poverty," they said, "is an offence against the goodness of God." The church as the "new community" will sell and share its possessions. Believers, especially in the First World, are called to combat covetousness by simplifying their lifestyles. Christians will encourage church agencies to emphasize development rather than relief, and will urge their governments to meet targets for development assistance and to impose controls upon multinational corporations.

Committing themselves to action in the political arena, the leaders said, "Poverty and excessive wealth, militarism and the arms industry, and the unjust distribution of capital, land, and resources are issues of power and powerlessness. Without a shift of power through structural change these problems cannot be solved."

Few who gathered on the first afternoon to hear professor and author Ron Sider's keynote address could have anticipated the unity that would enable the participants to make this commitment. There were many tensions: between Third World and First World brothers (there were only three women at the consultation); between evangelists and activists; between friends and foes of the multinationals.

The unity was the product of a rigorous process. Reading and critiquing major papers, studying the Bible and discussing in small groups, and debating in plenary sessions were all essential factors. John R. W. Stott, Anglican minister and scholar and a member of the Lausanne executive, chaired the discussions with charity and precision, providing a major unifying influence. But above all there was the indefinable but real sense that the Lord was at work in the proceedings. The "tremendous sense of solidarity" as India's Vinay Samuel described it, which overcame the "them-us" feelings of the first day and united the participants, was God's gift.

As a Mennonite participant I was encouraged by the consultation. Church leaders of many traditions voiced "Anabaptist" insights—many of them derived from theologian John H. Yoder.

War was a chief concern of many. The arms race, several said, contributes to both inflation and underdevelopment. David Watson, one of England's most gifted evangelists, said he was led to discard the unthinking militarism of his family tradition. Military power, he said, engenders spiritual weakness.

The consultation was also a humbling experience. "Costly discipleship" may be a Mennonite slogan, but it has been the daily experience of believers in many societies. Perhaps, as Richard Foster (author of *Celebration of Discipline)* pointed out to a hushed assembly, we'll trust God more when we "spend more time in listening prayer, so we can reflect the mind of Christ."

Many questions remain. Do we mean what we said in the commitment? Will the phrases which sounded so brave in the conference hall have any effect on the way we actually live? Will some Mennonites who distrust the pronouncements of their own leaders on economics accept the same ideas when advanced by evangelicals like John Stott?

And how about the issues we didn't fully resolve? What really does "blessed are the poor" mean? In the Bible is poverty a call or an evil? How should believers apportion their energies between church renewal and political involvement? Does God want us to work primarily from the bottom up or from the top down? What are the relationships between lifestyle and evangelism, between politics and worship? How, in our complex Western society, can we live simply? The conference, despite several inspiringly candid testimonies, needed more practical counsel by those pioneering new ways of living—especially in intentional community.

Memorable phrases—many of them from Third World delegates—filled the High Leigh air. "The reason some don't have is that others have too much." "... All of the malnutrition in the world could be dealt with by two percent of the world's food production."

Participants left the consultation both sobered and heartened. All sensed anew the immense injustices in the world and the seemingly invincible powers that are working for evil. But we also sensed that we had been present at a historic occasion. Evangelicals had made a commitment in areas that only a few years ago they would have regarded as peripheral if not heretical. But now, we confessed, God "is doing a new thing." And we had the boldness to believe that we—as prayers and actors—might be a part of it. The verse that dominated the consultation still rings as both a challenge and a promise: "Set your minds on God's kingdom and his justice before everything else, and all the rest will come to you as well" (Matthew 6:33).

Alan Kreider, who wrote this for Meetinghouse, is a missionary under the Mennonite Board of Missions, serving on the staff of the London Mennonite Centre.

East Coast MCC, which will embrace states from Maine to Florida, is designed to bring together Anabaptists along the East Coast in local inter-Mennonite activities and to respond to the request for more information at the congregational level on the worldwide ministries of MCC. A proposal approved March 10 invites each district conference or regional organization of the MCC constituent groups and each inter-Mennonite area of interest related to MCC, including MDS, relief sales, thrift shops, meat canning groups, and food and hunger concerns committees to appoint a representative to a board which will plan responses to needs on the East Coast.

Business administrator

The Mennonite Collegiate Institute in Gretna, Manitoba, requires a business administrator. Responsibilities include the administration of the business affairs of the school, and the organization and supervision of fund raising projects. A detailed job description is available upon request. Starting date: July 14.

Address inquiries to: John Wiens, 125 Riley Crescent, Winnipeg, Manitoba R3T 0J5; telephone 204/474-0743

Challenging career opportunity

A committed Christian with leadership ability is needed to begin a house church in a growing eastern Pennsylvania community on a part-time basis.

If interested contact: **Eastern District Conference Missions Committee, Wilmer Denlinger, Chairperson, 400 Park Avenue, Quakertown, PA 18951**

South Africa: “Not the work of man, but of God”

Elkhart, Indiana (AMBS)—Theodore Kotze, church minister and former assistant director of the Christian Institute in South Africa, spoke in the weekly forum at Associated Mennonite Biblical Seminaries, March 20. He is currently a guest at Notre Dame University.

Kotze is an Afrikaner who incurred the wrath of his government by participating in the Christian Institute, once a formidable social witness against South African governmental policies of apartheid. The organization and its leaders, including Kotze, were banned by the government in 1977. He and his wife were forced to leave the country when life there became intolerable.

Kotze—“. . . black churches are relevant”

Kotze traced the development of South Africa leading to the present government dominated by whites of Dutch descent, referred to as Afrikaners. The real power, he stressed repeatedly, is wielded by two groups: the Dutch Reformed Church and the “Broederbond,” a secret organization to which all prominent political figures belong.

“To understand Afrikanism,” said Kotze, “you must realize that Afrikaners believe that theirs is a God-created nation. It is not the work of man, but of God. Theirs is an eternal destiny.”

“It is the black churches that are really relevant today,” he continued. “The Dutch Reformed Church is the very architect of apartheid and the English speaking churches are generally conformist. The blacks are leading the movement but Afrikaners are not going to change easily. In a sense it is impossible for them to change.”

Kotze concluded with a “word of prophecy.” In 1829 and 1855 the Dutch Reformed Church affirmed that church communion should be open to all races in accordance with the Bible. However, in 1857, the synod of the church, while reaffirming its earlier assertions, reasoned that “we make a concession to the weakness and the prejudice of some of our members.”

Music instructors

Elim Bible Institute, Altona, Manitoba, invites applications for two music instructor positions beginning in September. A couple would be considered.

1. Full-time position for classroom teaching, choral conducting, and individual voice instruction
2. Half-time position for individual piano instruction and some classroom teaching

Direct inquiries and application to: **Philip Bender, Principal, Elim Bible Institute, Box 120, Altona, Manitoba R0G 0B0.**

Program director for Welcome Inn, Hamilton, Ontario

Under the direction of the Welcome Inn director the program director would plan, develop, and supervise programs, and supervise voluntary service staff and volunteers.

Qualifications: commitment to Christian service, BA or BSW degree, experience in community work.

Send resume with expected salary to: A. N. Friesen, 26 Cumming Court, Ancaster, Ontario L9G 1V3.

Leaders needed for television workshops

Newton, Kansas—In an effort to respond to a growing number of requests for Television Awareness Training (TAT) workshops, two General Conference agencies have combined resources to administer the educational program. Women in Mission and Faith and Life Radio and Television have announced plans to form a regional training network for TAT.

“We have requests for workshops but no leaders to handle them,” said Barth Hague, director of radio and television. “Women in Mission will work with us in recruiting and training leaders. Our goal is to have trained leaders scattered throughout most districts and provinces.” According to Hague, full scholarships will be offered to individuals who take the three-day TAT leadership training event.

Television Awareness Training helps individuals and families better understand television and its effect on them.

Persons interested in more information on TAT leadership or workshops should write: TAT, Box 370, Elkhart, Indiana 46515.

Director for retirement center

OrrVilla Inc., a Mennonite retirement center in Orrville, Ohio, requires an executive director. Qualifications desired are skills in leadership, program development, public relations, finances, and love for older people. Send letter, resume, and references to: Paul Neuenschwander, Kidron Electric, Kidron, Ohio 44636.

The standing committee of the Christian Movement for Self-Government, Self-Support, and Self-Propagation (the Three-Self Movement) met in Shanghai recently. The meeting closed with a call to hold a national Christian conference later this year to set up a national church structure, a task unfinished since the 1950s when denominations came to an end without anything to replace them on the national level. In an open letter "To Brothers and Sisters in Christ of All China" the standing committee speaks of the suffering of the church under the Gang of Four and praises the Christians who remained faithful.

"We identify with your freedom, humanity, honesty, and love for the earth," reads a new open letter to young Americans from the Christian Seminar on Problems of the Religious Renaissance, an organization of young Russian intellectuals. "We feel your influence around us. . . . We wear your clothes, play your music. . . . Thanks to your example hundreds of young people in our country are breaking free from . . . totalitarian ideological coercion. . . . In the spiritual struggles of modern humanity we both have assumed the most dangerous and thankless task, namely to be . . . pioneers of a new world. . . ."

Arrests of Christians and human-rights activists in Moscow and the surrounding areas have been dramatically stepped-up in the past four months. Priests, ministers, and lay people are being rounded up and imprisoned or interned in "psychiatric hospitals" for their "crimes against the State," reports Evangelism in Communist Lands. Many Russian Christians have requested emigration. More than 800 families have refused their Soviet citizenship this year as a means to protest the lack of religious freedom in the USSR.

MCC (Canada) initiates handicapped-awareness service

Winnipeg, Manitoba (MCC)—Henry Enns, physically handicapped due to arthritis, has been assigned by Mennonite Central Committee (Canada) to begin a handicapped-awareness program among Mennonite churches.

Confined to a wheelchair since 1966, Enns for the past five years has been on the executive of the Manitoba League of the Physically Handicapped, including two years as chairperson. Feeling that he was at a crossroad—not knowing whether to continue university studies or to get a job as a social worker—he applied for voluntary service with MCC.

His assignment begins May 1. He said, "The church should lead the way in integrating handicapped people."

He said his disability has alerted him to many needs which face the handicapped person. These include architectural barriers such as stairs, narrow halls, inaccessible washrooms, and a lack of parking facilities. There is a need, he said, for education, recreation, and housing programs to be made accessible for the handicapped. Other issues are transportation and employment.

His goal during the next two years is to familiarize the Canadian (and perhaps the US) Mennonite community with the needs of the physically handicapped. Workshops, films, lectures, literature, and resource people will be used.

Part of Enns' work will be directed towards the handicapped themselves. He said they need to be encouraged to participate in church activities but because of negative experiences in the past many have become timid. He would like to see these barriers come down.

Christian and work seminar set for Chicago

Chicago, Illinois (MBM)—"Masters, Slaves, or Servants: The Christian and Work" is the title of a seminar to be held May 10 at Lawndale Mennonite Church in Chicago.

The focus is on how Christians live with the pull of two communities: the calling and values of one's faith—following Jesus, serving others, and building relationships, and the values of the working place—creativity, assertiveness, achievement, and power.

The keynote speaker at the seminar will be Kirk Farnsworth, psychology department chairperson at Trinity College in Deerfield, Illinois. He will discuss "Being Sane in Insane Places."

Presentations and workshops will focus on four areas in which Chicago Mennonites are employed—the arts, business, the professions, and labor.

The $5 registration fee for the nine-to-five seminar includes lunch. Chicago area students and young adults are especially encouraged to attend.

More information can be obtained from Chicago Student and Young Adult Services director Robert Brunk Harnish, 5751 South Woodlawn, Apartment 310, Chicago, Illinois 60637; telephone 312-684-3691.

Family Learning Vacation

At Bethel College July 7-10, 1980

Bethel College is hosting a Family Learning Vacation which offers four days of learning, recreation, and fellowship for the entire family. There will be classes in the mornings, and a variety of activities in the afternoons and evenings. Lots of free time for fellowship, too!

Classes being offered are:
Prairie ecology and natural history
Family encounter
World agriculture and the politics of hunger

For information contact: Karl Swartz, Director of Summer Conference,
Bethel College, North Newton, KS 67117

Social work faculty position

Duties include administration of social work program, teaching in several areas including social welfare policy, and student advising. The MSW and several years experience are required. The program is accredited by CSWE. Begins August 23. Send vita to **Lorin Neufeld, Academic Dean, Tabor College, Hillsboro, Kansas 67063.**

Tabor College is a small, four-year liberal arts college operated by Mennonite Brethren churches.

"Consumers are ignorant, indisposed to go price shopping, and uniquely vulnerable to aggressive salesmanship," writes Jonathan Alter ("It's Your Funeral," *The New Republic*, March 8). Alter reviews the background of the House of Representatives voting no after taking under consideration the Federal Trade Commission's desire for authority to regulate the funeral business. According to Alter "... the FTC's proposed funeral rules were exceedingly mild. Funeral directors would have been required to make available an itemized price list before the sale (standard practice for almost all other businesses, large and small); to give price information over the telephone when requested (which many funeral directors refuse to do); to ask permission before embalming (many customers erroneously believe embalming is necessary by law or for public health); and to refrain from giving misleading information about state laws (such as suggesting that a casket is required for cremation). . . . The average cost of a funeral and burial in the United States today is about $2,400. Defenders of the FTC claim that these few simple rules would reduce it by $600."

Are you male or female? A youth? And registering for the Estes Park triennial conference? Then this notice applies to you. The reservation forms mailed to churches do not have a space to indicate the sex of youth registrants. The YMCA staff ask that youth registrants, whether applying individually, with families, or in groups, write this information on the form. This will help them allocate the proper amount of space to both females and males in the youth lodging area.

Nurse needed

A Christian RN with midwifery training is required to head a government clinic in San Felipe, Belize, and to provide public health services with a mobile unit to a large Mennonite colony and several Spanish communities. Must be able to speak Spanish, Low German, and English. Duties to commence August 1.

For further details contact: **EMMC Mission Office, Box 2128, Winkler, Manitoba R0G 2X0**; telephone 204/325-7006.

Youth pastor wanted

First Mennonite Church in Calgary, Alberta, requires a person or couple to accept the challenge of being youth pastor. Music ability an asset.

Please send resume to: Doug Janzen, 14215 Deer Ridge Drive SE, Calgary, Alberta T2J 5V9.

Freeman Junior College teaching positions

The following teaching and staff positions are open for the 1980-81 school year at Freeman Junior College and Freeman Academy.

1. Instructor and director of the farm and ranch management career program
2. Instructor and director of the early childhood education career program and home economics
3. Instructor of business administration
4. Instructor of mathematics, physics, and chemistry
5. Instructor of practical nursing

Secondary certification is required for positions 2 and 4. Girls athletic coach desired with one of above positions.

Send letter of application and credentials to: Leroy Saner, Academic Dean, Freeman Junior College and Academy, 748 South Main Street, Freeman, South Dakota 57029; telephone 605/925-4237

Record

Workers

John Florell, director of pastoral counseling and consultation services at The Health Center, Bloomington, Illinois, was elected to a two-year term as vice-president of the American Association of Pastoral Counselors April 10. The Health Center is an entity of Mennonite Hospital Association.

M. Hershey Leaman, associate overseas secretary for Eastern Mennonite Board of Missions, Salunga, Pennsylvania, has been appointed to the position of overseas secretary effective September 1. Leaman replaces *Donald Jacobs*, who will become full-time executive director of Mennonite Christian Leadership Foundation at that time.

Lupe De Leon, Jr., outgoing secretary for home missions at Mennonite Board of Missions, Elkhart, Indiana, will become economic development consultant with the Mennonite Minority Economic Development Program July 1. De Leon will be employed by Mennonite Central Committee US, although a reference committee consisting of minority and cooperating agency representatives will be set up to participate in overall program direction.

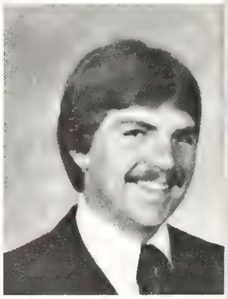
Ralph Weber, manager of the Faith and Life Bookstore in Newton, Kansas, has resigned effective September 30. Weber has managed the store since July 1970. Prior to assuming the management of the store Weber served as a pastor in Mennonite churches in Beatrice, Nebraska, and Moundridge, Kansas. Also, while manager, he pastored the Walton (Kansas) Church from 1974-77. Other General Conference bookstores are in Berne, Indiana, and Winnipeg, Manitoba.

Ministers

Eldon Dueck was appointed Christian education and youth coordinator for the Winkler (Manitoba) Bergthaler Church February 15. He is a recent graduate of Winnipeg (Manitoba) Bible College.

Victor Kliewer, graduating from Associated Mennonite Biblical Seminaries, Elkhart, Indiana, this spring, will become associate pastor of First Church, Winnipeg, Manitoba, July 1. Kliewer formerly served as principal of Elim Bible Institute, Altona, Manitoba. He will join John H. Neufeld and Harold Fransen as part of the pastoral team.

Helen Unrau was appointed Christian education director of the Altona (Manitoba) Bergthaler Church March 1. Her duties include administrative responsibility for the Sunday school and coordinating other educational programs. She will also assist the pastor with visitation.

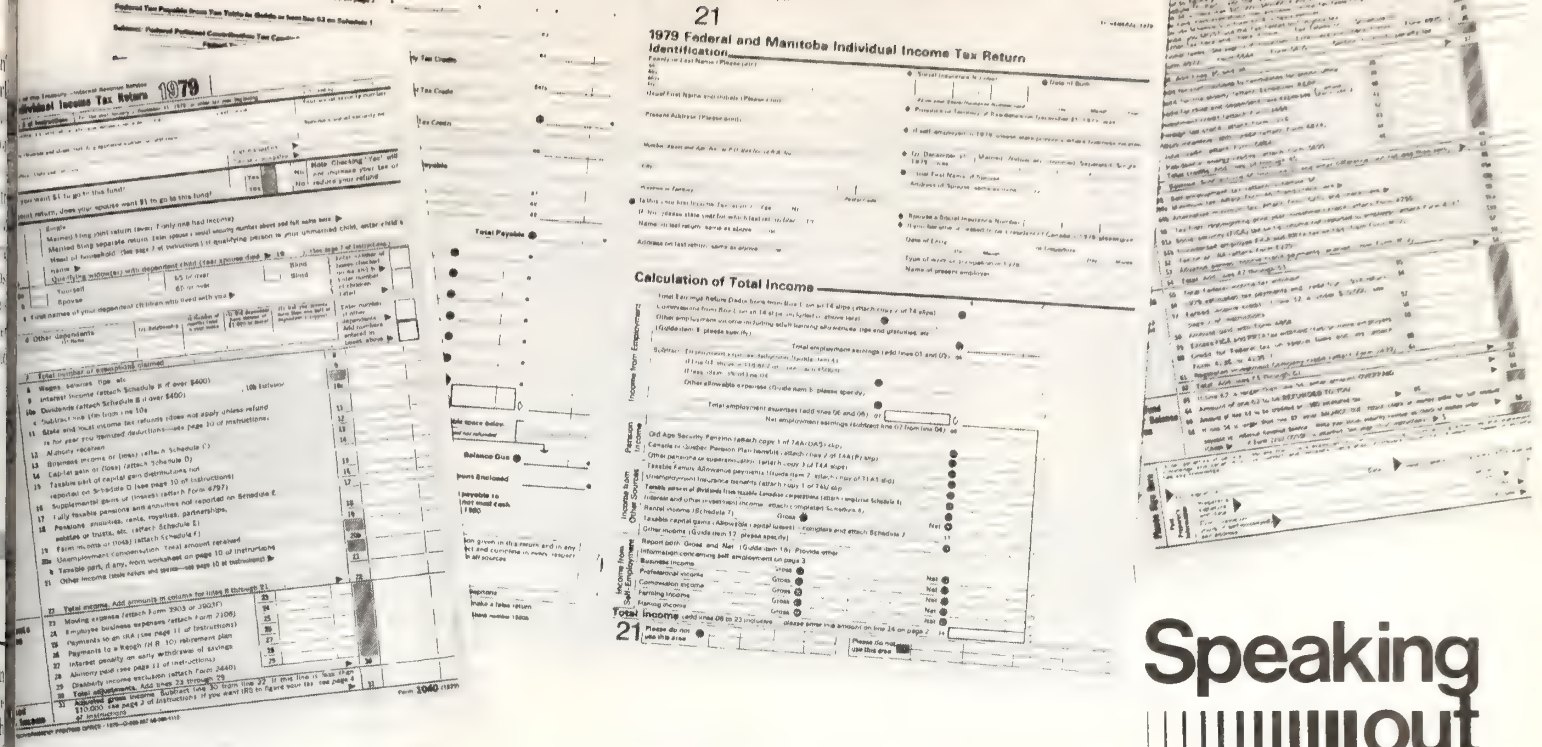


Dueck

Family music camp

at Camp Squeah, British Columbia
July 19-25
"Music and Drama in Worship"

For more information write to: Inter-Mennonite Music Committee, 2940 Clearbrook Road, Clearbrook, BC V2T 2Z8



Speaking out

Tax form for pacifists

Colman McCarthy

Many of those who see their government as a wanton spender on weapons and military programs have uneasy moments when they have to send in their income-tax returns.

It is the one time of the year when those citizens realize the hollowness of denouncing increases in the defense budget and "the wicked Pentagon." Citizens pay for both.

It isn't a proud moment for those taxpayers who resent a government that uses nearly a third of its revenue for military purposes. The complicity is obvious. The flow of money from citizens to the government to the military programs is kept secure when obedience becomes the national virtue at tax time.

Signs have been appearing, though, that a growing number of people prefer a different kind of obedience—one directed at conscience. In Congress the World Peace Tax Fund bill has been introduced, with 28 cosponsors in the House and two in the Senate. That isn't a large number, but each session the bill keeps coming back with a few more supporters.

The bill would bring to the federal income-tax return a measure of startling simplicity. A space would be provided for the citizen to state conscientious objection to war and to designate that the percentage of military taxes go instead to the World Peace Tax Fund.

It would be a trust fund within the government to sponsor such peace projects as retraining workers displaced by cutdowns in arms spending. Research into disarmament would be expanded.

Tampering with the military budget is already too daring an act for many in Congress without crashing off the edge by empowering individuals to do the tampering themselves. But as a legal alternative, the appeal of the bill is that it is proconscience as much as it is antimilitary. Whenever weapons-spending bills come before Congress the arms lobby inevitably tells of its polls about the lack of political support for cutting the defense budget. But the one reliable poll is the income-tax return: Why not ask citizens about war fever as they are being hit to pay for it?

Without doubt large numbers are happy to pay for more nuclear bombs, missiles, or aircraft carriers. If the consciences of those citizens are respected, why shouldn't a means be provided for those who think the other way? Officials at the National Council for a World Peace Tax Fund estimate that some 8 million people would request that none of their tax dollars be spent for the military.

Without this kind of legislative relief conscientious objectors are left with three options: violate their moral values by financing the military, violate the tax laws by not paying, or earn so little income that it is not taxable.

Traditionally courts have had little patience with tax resisters. Often judges mistakenly see those citizens as evaders, when actually they are pacifists who want to put their money where their convictions are.

According to William Samuel of the council, cases of conscientious tax resistance have not only been increasing in recent years, but they have also been going on to higher courts of appeal. In May 1979 at Richmond the 4th US Circuit Court of Appeals heard arguments from three citizens claiming First and Ninth amendment rights not to pay taxes for military spending.

While Congress and the courts mull over the issue a few individuals are acting on their own. Only blocks from the White House, Collective Impressions Printshop has been refusing for the past two years to send its federal withholding tax to the IRS. Instead this corporation submits the money to the Arms Control and Disarmament Agency.

The defiance of these pacifists unloosens only the smallest of screws in the US's vast military machine. The arms-control agency politely returns the checks and eventually the IRS seizes the group's bank account. But it doesn't seize its moral integrity or squash the option for dissent that is so crucial.

Letters

Include more inserts

Editor: I enjoy having *The Mennonite* sent to me. I would also like to have the *Pacific District Messenger* and *forum* inserted in *The Mennonite* if this is possible. *Harold Neufeldt, 2616 West 1st Avenue, Vancouver, British Columbia Y6K 1G9* March 17

Bible authority in all areas

Editor: Thank you for the biblical emphasis in *The Mennonite*. I identify with your editorials, especially "God's Word to Human Beings" (March 11 issue). There is a great tendency to follow the thoughts of men, be they "fundamentalists" or "liberals." We definitely need to read the Bible for ourselves and allow the Holy Spirit to teach us. To be true to our Anabaptist heritage we must also accept the Scriptures as authoritative in all areas of faith and conduct. *Virgil Peters, Mt. Angel, Oregon 97362* March 18

The Middle East

Editor: Several weeks ago I walked again where Jesus walked. It is an unforgettable experience.

My reason for writing, however, is to pay tribute to the work of MCC in Israel. In addition to the significant work with Palestinian farmers and the needlework with Arab women their presence "In the Name of Christ" is of singular importance.

Most Palestinians feel US people don't really understand their problem and therefore are pro-Israel. One day while I was watching two Arabs mending their nets on the Jordan River near the Sea of Galilee two Israeli fighter planes zoomed low over us. "USA," one of them snorted to me. How I would have liked to talk with that fisherman.

On another afternoon Esther and I walked from the Lion's Gate to our hotel through the back streets of Jerusalem (something we'd be afraid to do in Cleveland or any major US city). Preschool Arab children would greet us with "Hello, how are you? Have a good day" in perfect English. There I was with a college and a graduate school education and I didn't even know how to answer them in their language.

As Christians we must become more knowledgeable of the Middle East religious resurgence. The Arab world is coming "alive." Two musts for all of us: *Whose Land Is Palestine?* by Frank Epp and *The View from East Jerusalem* by John Lapp. I've read both twice and will read them again as I prepare for another trip. *William H. Stauffer, Stone Creek, Ohio 43840* March 21

Understanding the Bible

Editor: "God's Word to Human Beings" (March 11 issue) was beautifully done.

I felt it was exactly what has happened. What I need is more help in understanding various parts of the Bible. I have a need for study groups but I too do not spend enough time studying my Bible. We are not making time for our true basics; Bible reading and studying God's Word. Thank you for another good article. *Elizabeth Voth , 1010 East 21, Hutchinson, Kansas 67501* March 24

Lifestyle and ordination

Editor: I appreciated the articles on lifestyle and ordination of men (March 18 issue).

I found both Harold Schultz's article and your editorial refreshing in moving our thinking away from the stereotyped "simple life" to a consideration of the faithful life. I think the question that we must keep before us is, Am I being faithful to Jesus Christ by the way I am living (and thinking)?

In regard to "Ordain Men Only," I welcome this cogent and responsible presentation. I agree with his position and I hope that our position is not misconstrued as degrading our sisters in Christ. It is held with the sincere and humble desire to be obedient to God, according to our understanding of his Word. We desire to give our sisters in Christ the love and respect the Bible accords them, as we desire to give God the love and respect the Bible accords him. *Stephen C. Strunk, 700 South 19th Street, Clinton, Oklahoma 73601* March 24

Career guidance

Editor: I commend you and Keith Schrag for the excellent article "Guidelines for Career Choices" (March 18 issue). One book which is little known but should be in every church library if not in the home is *Get Your Career in Gear*, John William Zehring (Victor Books, Wheaton, Illinois).

Zehring is a career counselor at Earlham College who combined his expertise in life planning with finding God's place in one's life. Senator Mark O. Hatfield writes in the foreword that, "John Zehring makes clear that a person can be matched with a rewarding position even in our modern maze of constantly shifting work patterns. Writing from a background of counseling college students, he charts a knowledgeable path through whims and dreams to intelligent investigation and careful evaluation, leaving the final choice to the individual. . . . The key, of course, is discovering God's place for us in his kingdom enterprises."

The assumptions behind the book are that (1) you are a Christian; (2) you believe in prayer; (3) you believe God has a major role in your life; and (4) you want to take intelligent action. It enables those of us making decisions to have a mission in life and shows us how to integrate our work with scriptural principles and power. *Eleanor Loewen, 3209 East 10th Street, Apartment 4 W, Bloomington, Indiana 47401* March 24

Women in ministry

Editor: I'm quite upset at Monty Ledford's "Ordain Men Only" (March 18 issue). How did he get around God's commandment that women should suffer birth pain? Obviously he enjoys the eight-hour-day with push buttons. Isn't this contrary to God's (?) commandment? Yet we hear no wailing about this.

The last great frontier standing between the coming of Christ and the redemption of souls may well be the male over-inflated ego. If men had acted Christianly in the past—instead of exploiting and demeaning women while subjecting them to servitude and objects of lust—there would be no movement for ERA. It is man who refuses to give up the power he has taken for himself. It is a satanic power that keeps women in bondage and refuses to permit them the fulfillment of spiritual growth.

The gift of sex was for reproduction on this earth and not for discrimination or condemnation for any person. Since Monty Ledford admits in the hereafter all are sexless, why raise a sex-biased question about Christian teaching and spiritual growth? *Hilda Troyer, 8th Street, Gridley, Illinois 61744* March 25

Pastor required

The Charleswood Mennonite Church, Winnipeg, Manitoba, requires a pastor beginning September 1. For further information please contact: Rudy Friesen, 296 Niagara Street, Winnipeg, Manitoba R3N 0V4.

Meditation

How can I ask him?

Heaven and earth cannot contain you . . . any more than my small heart can.

How shall I pray to God—my God, my Lord? It seems strange to ask him to "come into my heart." After all, he is the God who made the heavens and the earth, and the Bible tells me that even they cannot contain him. So how can my poor, small heart invite him in?

And yet we also read that you are present in all things, Lord. Without you nothing that is can exist. You "fill all things": every place, high or low; heaven and the grave; light and darkness; the "uttermost parts of the sea." Nothing exists without you. Nothing can exclude you.

Surely that means that even I cannot exclude you; that if you were not in me, nor I in you, I should not exist.

Which leaves two mysteries: how can the infinite God of heaven and earth enter my small heart? And how can I ask him in who is already there?

Of course heaven and earth cannot contain you, the Infinite One, any more than my small heart can. There can be no limits, no boundaries to confine one who "fills everything." But to say you are everywhere, Lord, is not to say that everywhere has all of you. We say a bucket is "full" of water, but it contains only a drop compared with rivers and lakes and oceans. Though you fill all things you do not necessarily give them all of yourself.

But I can pray truly that my heart, where you already have a foothold, may receive more and more of you, until one day the whole of me will be filled with the whole of you.

Augustine of Hippo (354-430 A.D.)

Praise and criticism

"Death and life are in the power of the tongue, and those who love it will eat its fruits" (Proverbs 18:21).

I make no secret of my admiration for Haim G. Ginott's "new ways of praise and criticism" in *Parent and Child* (Macmillan, 1968). Praise or criticism, it seems, can always be more suitably directed toward a *specific* attempt or achievement than at *the child's entire personality.*

Peter's character might totter on the brink of a guilt abyss when I tell him, "Peter, you're a sweet child." (He may think in panic, "No, I am not always.")

Let's say my son just built a clever (if primitive) bit of architecture with blocks. I don't need to describe his mental ability to simply admire a "cleverly-built tower." And if he breaks a vase . . . well, then he broke a vase, that's all. He's not "clumsy" or "stupid" or "blind."

Prayer: Help me not to attack my child's entire personality because of one mistake. And help me to find words of honest admiration and appreciation for specific things said or done. I don't want *anyone's* character tottering anywhere, particularly not my kind, sweet, lovable . . . Oh dear, I better just tell him warmly and sincerely that I appreciate his helping to put the toys back in the box! Amen.

Kathy Haddad

Stewardship's bottom line

Nearly everyone believes in stewardship. We have preached it and taught it as long as we can remember. We affirm the biblical principles. We extol all the virtues of good stewardship.

But profession is not enough. We must do something about it. Christian stewardship is no good until it becomes practical, until we apply it to the bottom line of our everyday economic decisions.

Stewardship should influence our lifestyles, our spending, our borrowing, our investing, our insuring.

We are good stewards when we give generously, when we keep our wills up to date, when we do effective estate planning.

It is not enough just to talk about stewardship. Talk is cheap. To prove our Christian stewardship is to demonstrate it.

John H. Rudy

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Choosing the way—6

Love and peace

We owe a lot to Harold Regier and Hubert Schwartzendruber (feature article in this issue) and to others like them. They keep us aware of some crucial truths.

To know Christ truly means to follow him daily. This element of our personal spiritual life—and of our congregational life—is always in danger.

After all, salvation comes by faith and faith alone. No one can *earn* admission through the pearly gates. So we sit and argue about faith—"right faith"—even as the world rushes madly toward hell.

I believe deeply in a belief-stystem rooted only in the one firm foundation—Jesus Christ.

Before me lies the whole package of reports from the 1980 (March 3-6) annual convention of the National Association of Evangelicals (NAE). I have read the reports several times. There are some super statements. Their position paper states, "Ministers are called upon to preach the Word. Individuals are called upon to study the Word. Parents are called upon to instruct their children in the Word. The nation is called upon to obey the Word. The power of God is linked to the sharing of God's Word." Amen and Hallelujah!

Then I look at Robert P. Dugan's analysis of key issues for the eighties: "restoration of voluntary prayer in schools, the question of draft registration and women, conflicts in criminal code reform." I keep on looking. Is this it? No mention of lifestyles, nuclear threat, international injustice? Maybe the reporter (official NAE news service) just missed them.

But it is a significant deletion which has kept many Mennonites (including myself) from being satisfied with the common NAE policies.

It is heartening to note there is today a fairly strong Social Action Commission in the NAE. This fact makes me believe our conference should be in more active dialogue with the NAE.

Christian peace begins within our souls. Because of God's merciful love it *must* reach to all corners of the globe.

The argument for "right beliefs" must go hand-in-glove with equal argument for discipleship (action to translate faith into daily life). God's love in action puts us into the action.

I fear today we are caught in a dual fundamentalism at this point. There is a fundamentalism of the "left" which has gotten so impatient with the propositional (doctrinal) Christianity of many evangelicals (where the salt has little sting beyond loyalty to denomination and country), they have given up any love for them. No attempts are made at new dialogue because the feeling is it's useless. *This is sin.*

Meanwhile there is a growing fundamentalism among "right" Christians who would be ready to use nuclear weapons any day to preserve the contemporary Western way of life. They have no use for any who claim conscientious objection to nuclear security, poverty, and injustice in the world. *This also is sin.*

A father who lost two daughters in the mass suicides at Jonestown says, "Death reigned when there was not one free enough, nor strong enough, nor filled with rage enough, to run and throw one's body against a vat of cyanide ..." (*Catholic Agitator,* February 1980, page 6).

Fear, hate, hunger, and injustice reign when Christians are not motivated to discipleship. If Christ's love truly dwells in us we cannot help but love others—be peacemakers—even with those who seem unlovely.

Jesus suggests we need to forgive seventy times seven times—as long as we live. The 1980s demand a new rapprochement—a fresh openness to the Word *and* to living it in today's world.

Our Mennonite heritage teaches a unique blend of both. But we cannot assume just because we are Mennonites in name we automatically inherit the right mix. That I believe is a key challenge in our conference. We must learn anew among us how to blend faith and life.

God's Spirit is willing and more than able to help us choose *The Way. Last in the series. Bernie Wiebe*

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

95:19 6 MAY 1980

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GOOD-BYE!

"IT ONLY SEEMS LIKE DAYS THOSE FEW LITTLE YEARS AGO WHEN YOU FLOATED AMONG BULRUSHES. HOW I ACHED TO SAVE YOU. HOW I FEARED YOUR EARLY MORNING CRIES. HOW MY MIND WORKED NIGHT AND DAY TO KEEP YOU FROM THOSE WHO CAST OUR SONS INTO THE NILE.

Anne Neufeld Rupp

Hold still, my bold one, while this hair is wetted down and patted firmly behind the ear. How black and shining it appears against the dark of your skin and your darker eyes. A handsome one you are, my son. Enough for any mother's pride. Strong chubby hands, lithe body, sturdy feet encased in new sandals. Just for this day! And then that chin! You hold it up as though you plan to conquer the ends of the earth. Would that you could. You're built like a pharaoh. I have nursed you like a pharaoh. Talked to you like a pharaoh.

Yes, stand boldly. Hold your head up proudly. Stretch out your arm as one who holds a sceptre.

Never will your back be broken by mortar and brick. Your hands will not be scarred by stubble and straw that chaffs and burns. You will not be whipped or beaten as any common slave whose life is cheap, whose spirit is broken by the building of great store cities.

The pharaohs have found that slave labor makes them rich and powerful. They add this knowledge to their fear of us because we are many people. They build and build and build on our blood.

The pharaohs fear us. Because they fear the past, they fear us. They think of the Hyksos, nomads who conquered Egypt centuries ago. They remember how Amosis I drove them out. Some stayed. They say we are like them. “Donkey caravaners” they call us, even though we have long ago turned to the settled life of vintagers. They enslave us. Yet we grow in numbers. And they fear us. We may be the new conquerors, they think.

“More labor. Harder labor,” cries pharaoh. “Let them build and die.”

But the ‘Apirus (Hebrews) don't die. The people of God don't die. Even as the Canaanite gods among us would turn our worship elsewhere, when our God's ears seem deaf to our cries and eyes blind to our terrors, God's people don't die. He will come to us in his time.

But how I wander in my thoughts this last morning, my son. Sit on my knee. Let me rock you, stroke your round cheeks. How much like your father you look. It only seems like days, those few little years ago when you floated among bulrushes. How I ached to save you. How I feared your early morning cries. How my mind worked night and day to keep you from those who cast our sons into the Nile.

Fear of our people drives pharaoh to madness. He would kill our sons without heart.

“For the sake of a strong dynasty,” he maintains. But right before him his very own has given you life. How I smile at that. Does God smile too?

“Your mind will be stretched and bent by knowledge of the wisest men. You will live like an Egyptian. Walk and talk like an Egyptian. Feel like an Egyptian. You will be like a pharaoh.

“And I? I return to the fields. One part of me here, another there. Your certain safety is in your going. My inner dying is in your leaving. I will not see you again. You are the new Egyptian.”

Now it's over. The nursing. The weaning. You go to her. I take you. Your little hand in mine, we walk to the pharaoh's house. I talk to you of many things. You will not understand. But I talk.

You laugh and marvel at sand and sky, as though past or future is not part of you. Little child in a child's world. You will not remember. Nor will you know me. You will not know your people. Their story.

You go to a pharaoh's house. Your bed will be guarded securely. Your mind will be stretched and bent by knowledge of the wisest men. You will live like an Egyptian. Walk and talk like an Egyptian. Feel like an Egyptian. You will be like a pharaoh.

And I? I return to the fields. One part of me here, another there. Your certain safety is in your going. My inner dying is in your leaving. I will not see you again. You are the new Egyptian.

Here she comes! How tall and full of grace the daughter of a pharaoh. Your mother. Now. When words begin to form on your young lips, she'll hear the first. It will be “mother.”

“Daughter of pharaoh, I present to you the child I've nursed. Name him as you will.

“Daughter of pharaoh, before you go, let me hold him one more time.”

O my son. My son.

Good-bye!

(A short story based on Exodus 2:1-10, planned for family reading) •

“Intelligent worship”

Dennis Lehman

Redeemed, set free,
Set free to walk as Jesus walked,
To serve as Jesus served.
Set free, set free,
To live abundantly.

Reborn, made new,
Made new to love as Jesus loved,
To care as Jesus cared,
Made new to praise
God always.

“—a living sacrifice—”
Romans 12:1

HELP YOUR FAMILY GROW

Inez Unruh

How does a family grow? How can parents prepare children for both freedom and responsibility? Where is the fine line between anarchy and democracy in family functioning? How can all the individual and diverse needs in a complex unit be met? These are questions that would seem to require the proverbial wisdom of Solomon, though one questions Solomon's wisdom when it comes to family functioning and planning. So where does one go? What are the rules? Where is the computer that will spit out the data to apply to each problem?

That, unfortunately, is one of the problems. There is no computer and each family must find its own way through. There are some basic ground rules.

Richard Stuart, family therapist, says that a marriage contract is the only one where each contracting party expects to have all of his or her needs met without a corresponding responsibility. He says one of the two great crises in a marriage comes in the "debriefing" within the first year when each party learns that the relationship involves a great deal more giving than getting. Trust is essential in the relationship here, and if trust is not freely given the marriage fails. If the relationship between the parents is not based on trust, the arrival of children is not a glue but a solvent, and the resulting stress can be disastrous.

Building a relationship requires communication, explicit communication. The plaintive "If he/she loved me he/she would know I hate pink— oatmeal— hair-in-the-sink— socks-on-the-floor" is a complaint that is ridiculous. How could one know? There is no magic elixir dispensed with wedding vows and "love and cherish" that implies know-without-being-told. And sometimes the telling will become heat-

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"If the relationship between the parents is not based on trust, the arrival of children is not a glue but a solvent, and the resulting stress can be disastrous."

"Truly I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. . . . Whoever receives one such child in my name receives me; but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea"
Matthew 18:3, 5, 6.

ed. Just remember that a slammed door is not the end of the world and that tears dry. Communication of any kind is much better than the silent, martyred nursing of resentments that can build up for years and blow at the second big crisis in marriage.

Stuart says this occurs when the youngest child is 10 or 11 and begins to detach from the parents. The parents then may realize they have no true relationship and have nothing to say to each other outside of the children.

What is true for spouses is true for parents and children. Each child must have a place in the family. Children are not extensions of parents. Each one is an individual, and outside of basic ground rules of decency, courtesy, and respect, each one should be allowed the freedom of expression. Probably one of the most destructive things a parent can do is to compare one child to the other. "Your brother gets A's; why can't you?" "Your sister has boyfriends; what's the matter with you?" Another destructive stance is the family image. So what if the Nightengales have always been teachers? Who cares? Maybe your owl wants to be a janitor, and scrubbing floors is honorable in all. A basic rule of thumb would be that if it is not illegal, immoral, or dangerous, a parent would do well to say as little as possible about a teenager's activities and/or goals, and it is possible to say a great deal less than one would suppose. If children experience acceptance, love, and trust in a family, they will have the basics assimilated by the age of 13, and any additional haranguing will be so much water dripping on a stone.

This does not mean parents set aside rules and allow chaos. On the contrary, children *want* rules. Rules produce freedom, a protected area where the child can operate, but this does not say there will be no conflict. Rules should be as few and specific as possible. "There will be no drugs in this house." "You will let me know where you are going and who you are with." "You will observe curfew." "You will go to school." "You will do your share of household duties." Several basic ones should be sufficient. Any more than that is bylaw.

What about authority? Someone has to be in charge, and that is by right and definition the parents. Privilege entails responsibility to provide an atmosphere in which children learn to assume control over their lives. If a child is bailed out of every difficulty, if a parent takes up each quarrel a child has with peers, and if there are no consequences for departure from acceptable behavior, the child will not assume control. Growth involves pain, and shielding the child from pain is no favor. Listening is important and sympathy is vital, but accept struggle and pain as part of life and let your child accept it.

Finally, learn to laugh. Your children will remember that you took them to play ball and walk barefoot in the grass a great deal longer than they will custom-made jeans. Laughter is a gift of God. Joy is everywhere, and a parent who points out the beauty and mirth of simple things—a caterpillar, a leaf, a kitten, a crooked stick—is giving to that child a gift that cannot be taken away. For that child a stray sunbeam will heal. For that child warmth and caring will follow as grass greens in the spring. And for that parent the child will indeed be the crown of one's old age. •

News

Church colleges called to enterprising mission

North Newton, Kans. — Bethel College's three-day national conference on faith and learning was an academic four-wheel drive. It just kept on truckin', sometimes in scholarly overdrive, sometimes in analytical low gear, and often in gasket-blowing humor.

After Senator Mark Hatfield's address Friday evening, April 18, I heard a participant comment, "A three-day conference is just another example of man's inhumanity to man." Generally, however, participants gave Bethel College high marks for initiating and organizing thoughtful input on a relevant concern.

The 453 registrants came from 62 institutions of higher learning, 22 states and 2 provinces, 30 academic disciplines, and included 45 college presidents. Their common denominator was work in church-related liberal arts colleges; their common quest, said host Harold Schultz, president of Bethel College, was "who we are and how we can do it better"; their common supposition, that education without values is less than optimum education.

The issues were the separation or isolation of Christianity from the academic disciplines and from culture and the environment, the specialization which has worked against the integration of disciplines, and the problem of integrating faith and learning on a church college campus. To get at these issues seven nationally-known authorities gave major papers on maintaining academic and spiritual integrity, the implications of public policy for church-related colleges, where the balance is between sound management and prophetic leadership, the relationship between academic freedom and theological orthodoxy, decision making, and church-culture relations.

Although some students attended the conference it was clearly intended that the conference deal with these issues from a faculty and administrative viewpoint. The conference was strong on analysis but weaker in practical ways of integrating faith and learning. That, said several persons I talked to, was the agenda that had to be taken home.

Nevertheless, workshops during the conference and a preconference institute by Trinity College faculty, Deerfield, Illinois, did feature practical discussion on topics such as sports, technology, religious pluralism, health and healing, and the arts.

Earl J. McGrath, director of the program of liberal studies at the University of Arizona, said the dominance of secularism in educational philosophy is a "severely limiting methodology." He said the move by some church-related colleges (CRCs) to weaken their church affiliation, a move deemed necessary for survival, is wrong and that such colleges have "misjudged the social climate." On the contrary, he said, "The distinctiveness of the church-related institution will in the years ahead be the single most influential factor in its survival. . . . It must counteract the influences that have eroded its traditional spiritual orientation." He said CRCs must resist efforts by academic society to make them stand between Athens (the intellectual conception of the world) and Jerusalem (the spiritual interpretation of reality). He said CRCs should face Jerusalem.

Buoyant Ernest Boyer, president of the Carnegie Foundation for the Advancement of Teaching and a former US Commissioner of Education, cited principles for governing the relationship between government and the CRCs. These, he said, are: (1) CRCs should "uncompromisingly support equality of of opportunity and justice." He said that they have often been passive rather than aggressive, and that it is "offensive" that some resist serving the handicapped; (2) the government must support CRCs so that diversity in education is maintained; (3) government policies must protect the integrity of higher education, something which is being "eroded" because there are 50 separate regulatory agencies which oversee colleges; (4) CRCs should decide on what basis they will accept public aid. He warned against compromise.

In answer to questions, Boyer, a Quaker, said he was against tax credits which would allow parents and students to bring the voucher to whatever school they wanted. "Credits work against social equity and mobility for the poor," he said. Boyer also said colleges should be prepared to die. "Survival is not what we're about," he said. "Mission and purpose is what we are about." Continuing, he added, "I'm always impressed that when man creates something it's eternal, but when God creates it, it isn't'"

"The Christian College: Prophet or Priest?" was the title of J. Lawrence Burkholder's address. Burkholder, president of Goshen (Indiana) College, delineated the implicit tension between prophecy and priesthood. "They stand for fundamentally different approaches to reality," he said. "Both are inevitable since we are dealing with the perennial need for change and the need for continuity." By the priestly, Burkholder said he meant concerns for order, management, stability. He said priestly roles in themselves do not give colleges a

Sharing anecdotes—Boyer (left) and Elmer Ediger, chairperson, Bethel College board

Sharing ideas—Bethel president Schultz (left) and McGrath

Hitting a bunt—Marty recommends author Rosenstock-Huessy

distinctly Christian character because they "are too closely allied to survival instincts" and "bureaucratic practices."

Stating that the Bible is on the side of the prophets, he said it is possible for a CRC to operate in the prophetic tradition which includes speaking "in behalf of God to the social order." But just speaking out courageously is "not in itself sufficient. . . . The challenge is not to be what the prophets were but to be what the prophets called for," he said. Burkholder's main thrust was that the college campus "is to be in some proximate way a community that reflects the biblical vision." That vision is one in "which human potential is maximized by structures of justice, liberty, and peace" or the kingdom of God.

Burkholder said change and continuity often need to be balanced, and that although "institutions are not the same as individuals," there are conditions under which institutional prophecy is possible. One of these is "if the theological and historical tradition to which the college belongs may be said to be prophetic." Then the "burden of proof lies with the priestly conservatives." He also said that courageous actions by individuals "seldom become effective unless they are supported by institutions."

Both the prophetic and priestly traditions, he concluded, "are not adequate to describe institutional life and decision making." Although the wisdom tradition is less firmly rooted in the Bible, he said, "If prophets symbolize the need for change and priests symbolize the need for continuity, the wise man symbolizes the need for rational judgments based upon the total experience of humanity."

Next on the agenda was a scholarly exchange between Gordon Kaufman, professor of divinity at Harvard University Divinity School, and Richard Mouw, professor of philosophy at Calvin College. The central theme was whether the authority of faith must have priority over human learning. Mouw said Christians "need to be committed to the complexity of culture" and the "plurality of disciplines," but said "accountability is necessary by scholars to ecclesiastical authorities." This was not "theological imperialism" but "interdisciplinary dialogue."

Kaufman expressed doubts. He said faith and learning need each other but put more emphasis on academic freedom because "at the very heart of our humanity is freedom, the power to ask questions and to do that which is self-directing." He said religious institutions and scholars both tend to "give themselves supreme importance," but noted that the church has often been unwilling to learn from the academic disciplines. "In this the church has been a loser, but humanity a winner," he said, and that through

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challenges Christianity has benefited.

About 1,500 people attended the public lecture by Senator Mark Hatfield (Oregon) Friday evening. He said Christian colleges should provide a training ground for changing the world. He highlighted three elements in this—making knowledge relevant to social problems, providing an understanding of community and interdependence, and recognizing that in diversity there is strength ("all autocracy demands conformity"). Hatfield underscored the power of people in their goals, commitment, and relationships. "We have lost the concept of spiritual power," he said. "Christ calls us to stand in the world and be a counterculture. . . . Don't seek popularity; seek respect."

In introducing Martin Marty, professor at the University of Chicago Divinity School and associate editor of *The Christian Century* , Bethel College acting dean Robert Kreider said Marty was the "cleanup batter," and wondered whether he would hit a line drive or a home run. Marty responded, "I was planning to bunt."

Marty talked about the relationship between church and culture. An entertaining speaker ("I could permanently endow my college with one year of Bill Bright bumper stickers"), Marty described several models which have governed church-culture relations. There was a time when the "credo" (faith) moved in a fairly homogenous culture ("where there is no choice there is no heresy"). Another model is one in which the church recognizes the impossibility of dominating culture and becomes a subculture. "Tell your story well," he said. "That the church-related college has to work in its subculture doesn't mean it's impotent." He said a third way in which the church should interact with culture is "I respond, even though I will be changed." Change, he said, is at the heart of learning, and he added that the church-related college should work at this at the deepest level—the relational.

With Marty's talk the conference ended, and I was reminded of John 21:25, which loosely paraphrased could read: There are many other things the conference did, but if they were all written down I suppose all *The Mennonites* from now until Estes Park could not hold the words that would be written. Or how about Ecclesiastes 12:12? *Vic Reimer*

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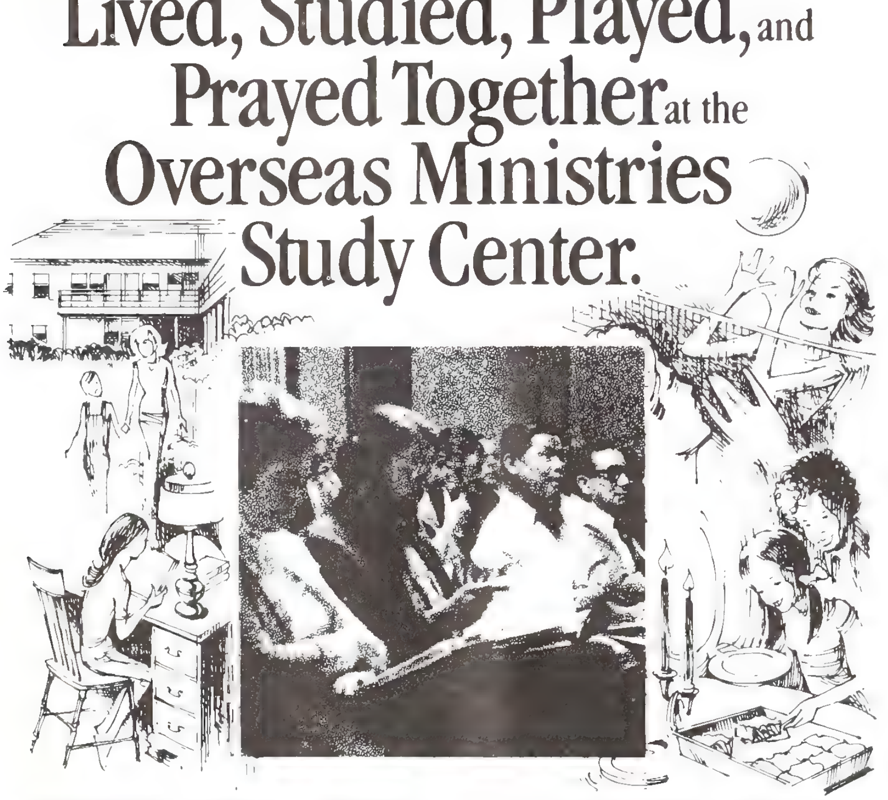

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MCC donates $200,000 for seed rice

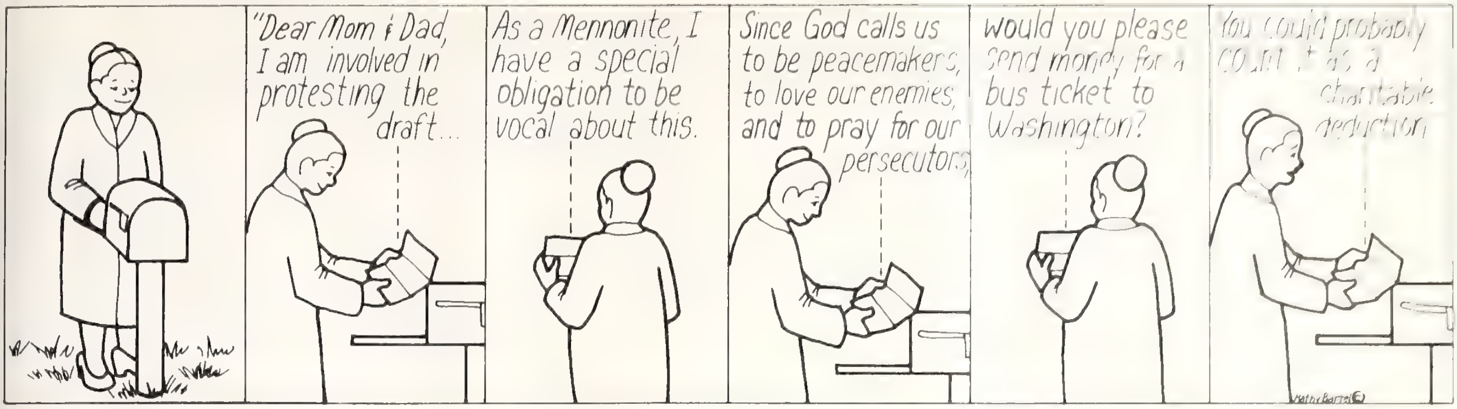
Kampuchea defies easy solutions

Bangkok, Thailand—Food rice is an urgent priority if Kampucheans are to survive the coming months. UNICEF's most recent estimates indicate that 300,000 tons will be needed this year. This news comes at a time when some countries, particularly Canada, have been showing signs of weariness in continuing the level of support necessary to enable United Nations and other international organizations to provide sufficient food rations to the Khmer people.

The months ahead thus look bleak, but the Kampucheans' situation at year's end and in early 1981 could well be even more grim if another commodity doesn't get through: seed rice. Large quantities of seed must be put into the Kampuchean farmers' hands during the next few weeks if there is to be any rice harvest at the conclusion of the country's primary crop season (May to December).

Menno and Anna Baptist

Kathy Bartel


"Dear Mom & Dad, I am involved in protesting the draft...
As a Mennonite, I have a special obligation to be vocal about this.
Since God calls us to be peacemakers, to love our enemies, and to pray for our persecutors,
would you please send money for a bus ticket to Washington?
You could probably count it as a charitable deduction.
Kathy Bartel ©

Since the international organizations have been unwilling to utilize the landbridge for their seed programs thus far the church-related group of voluntary agencies has raised more funds to continue its program until the larger organizations finally take over. World Relief, an arm of the National Association of Evangelicals in the US, has spearheaded this endeavor. Other groups participating in the venture are Mennonite Central Committee, World Concern, TEAR Fund (United Kingdom), and World Compassion. Thus far the informal coalition has made about $800,000 available for this program, making possible the distribution of over 3,000 tons of seed rice by mid-April. MCC's contribution has amounted to $200,000 (800 tons).

All the international organizations working inside Kampuchea have recognized for months the urgency of getting seed rice into the country by May. The monsoon rains usually arrive during the latter part of that month or in early June. But plans for the shipment of seeds have kept going awry.

First, the organizations were slow in purchasing seed rice, focusing most of their attention on food rice. Then difficulties were encountered in getting an export permit for the seed rice from Thailand, the main supplier. Finally, already late, the seed was even further delayed when half the jetty at the Phnom Penh docks became inoperative.

By the end of March—less than two months before the end of the seeding season—only 10 percent of the international organizations' projected 30,000 tons of seed rice had arrived, and most of the remaining 90 percent wasn't even en route yet. Ships at both Phnom Penh and Kampuchea's only deep seaport, Kompong Som, are severely backed up. The chances of much more seed getting through via this channel are now slim.

Belatedly other routes were explored. CARE did a pilot project during late March, distributing 750 tons of seed at two camps along the Thai-Kampuchean border to which people from inside the country are coming for food. The results were positive. Since large quantities would be needed to take advantage of this so-called landbridge, the international organizations were urged to take over. Some, such as the World Food Program, were ready, but those who were active inside Kampuchea, such as the International Committee of the Red Cross (ICRC), balked.

By April 7 only CARE and a small consortium of church-related voluntary agencies headed by World Relief were distributing seed rice at the border. During the week of March 31 to April 6 they delivered 2,800 tons to Nong Chan, the border distribution point which thus far has had none of the interference from Khmer guerrilla groups which other camps have experienced.

The international organizations have been saying privately that the landbridge is probably the best way of getting the seed rice in, but publicly they have declared their opposition to the use of this channel. The reason for this is thought to be the agreement those who are working inside Kampuchea have made with the Heng Samrin government not to become involved in any part of the relief operation on the border. As a gesture of their serious commitment to get seed into the country, however, the UN agencies are making plans to airlift seed into Phnom Penh at a cost of $1,000 per ton. Delivered to the border, the seed rice costs $250 a ton.

Other items for which the Kampuchean farmers have indicated an immediate need are extra draught animals. Only one family in every eight or nine now has oxen or bullocks. They also need such primary items as hoes, plowshare tips, fishnets, and ropes for use as harnesses. Thus far there has been considerable reluctance by authorities to permit these additional items to be handed out at the border.

At a distribution point at Nong Chan, Thailand, Kampucheans come daily to receive rice. They line up in 15 rows of 30 people each to have the ration distributed in an orderly way.

But even if the seeds, the hoes, and the plowshare tips get through, one large question mark which still hangs over Kampuchea is the two-year-old drought which has left the land parched and the rice fields stone hard. Let us pray that there may be a harvest. *Larry Kehler, MCC Thailand*

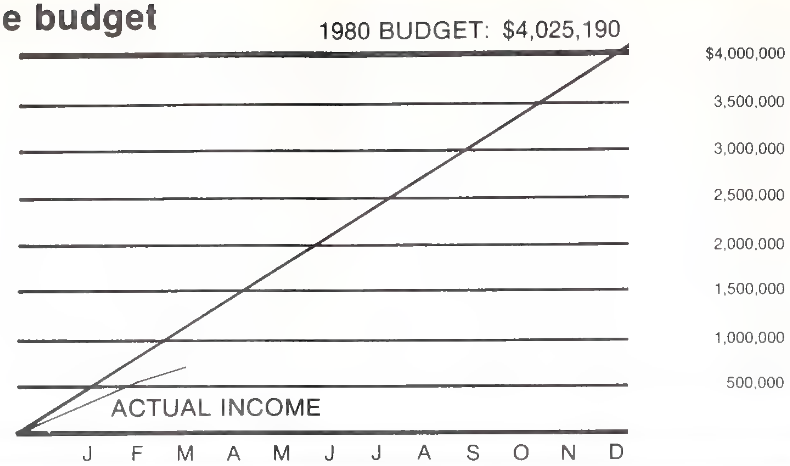
Conference budget

Budget for 1980 includes:
Commission on Education
$303,436

Commission on Home Ministries
$727,449

Commission on Overseas Mission
$2,638,712

Mennonite Biblical Seminary
$355,593



Donations to General Conference ministries during the first quarter totaled $735,887 or 18.3 percent of the budget of $4,025,190, reports Ted Stuckey, conference treasurer. Disbursements to the commissions and the seminary with 1979 figures in parentheses are as follows: COM—$507,579 ($451,264); CHM—$130,506 (125,140); COE—$54,437 ($52,447); MBS—$43,365 ($51,472). Donations to Women in Mission to the end of March are $55,615 or 28.1 percent of the budget of $198,000. The comparative figure for 1979 is $46,171.

MCC survey in Brazil links Nestle and malnutrition

Akron, Penn. (MCC)—Babies in northeast Brazil, whether rural or urban, do not depend primarily on mother's milk for nutrition, and babies fed with cow's milk or infant formula are more readily ill are some of the conclusions reached by Mennonite Central Committee's health/nutrition team during a survey of infant feeding practices in the area in 1979.

The health team investigation included infant feeding practices in communities where MCC volunteers work and what effect different feeding practices have on infant health, disease, and mortality. Within this was included the promotional practices and effects of infant formula companies. Fifty-four mother-baby pairs from the lower socioeconomic strata were surveyed.

"Total dependence on breast milk for new babies is essentially nonexistent (one of 54 in the first three months). As a partial milk source for lower income families . . . breastfeeding was used in two-thirds of the cases. However, almost all breastfeeding was terminated before the baby was two months old," the team said.

The health team found that none of the even partially breastfed infants died, while the nonbreastfed group had a mortality rate of 9 percent. The most frequently used substitute milk was cow's milk, which was usually diluted and to which sugar was added.

"The practice of artificial feeding of babies has been well-established in Pernambuco," said the report. "The causes for this are not easily determined. It is known that the Nestle Company used aggressive advertising of their products to the consumer in the period between World War II and 1970. In addition, free distribution to mothers continued until 1973. . . . Since then company efforts have been directed to pediatricians and nutritionists. In the MCC study 67 percent of the women who used the Nestle's product Nestogeno did so on the advice of their doctor or the hospital staff."

Pam Molle (right), former Brazil health team member, conducts questionnaire.

"However, when questioned, pediatricians did not believe that Nestle's advertising was any part of the cause for the decline of breastfeeding," the report said. "The doctors regarded the lack of breastfeeding as a matter of orientation."

The MCC workers intend to look at ways to reorient mothers to nursing their children, teaching them about weaning foods and the ages when certain nutrients must be introduced.

The report added, "It seems too that education should not be focused solely on the mother but also on members of the medical professions who are being influenced by infant formula companies."

The report concluded with a recommendation to continue supporting the Nestle's boycott "to continue to protest the net negative effect its promotional practices have had and are still indirectly having on infant health in Pernambuco."

Nestle protesters chide health professionals for meeting site

At the March meeting of the Protestant Health and Welfare Assembly, St. Louis, Missouri, several protest groups ("Boycott Nestle") set up displays.

The assembly met at Stouffer's Riverfront Towers, a hotel whose food services are owned by the Nestle Company.

An economic boycott of the Nestle Company has been promoted since 1976 because of its marketing practices for baby formulas in underdeveloped countries.

Assembly organizers (including Mennonite Health Assembly) said they had tried to change the site upon discovery of Nestle's owning the hotel food services. But the hotel convention manager had threatened a lawsuit for breech of contract. So the assembly decided to remain at Stouffer's.

The protest groups claimed the excuse was not adequate. Nestle must be called to account for its baby formula marketing. "Babies are the most vulnerable members of the human family and must have our protection," they said. *Bernie Wiebe*

Positions available at

Rosthern Junior College

A Mennonite residential high school

Teacher—for math and science (biology, physics)

Student life coordinator—counseling skills, activity planning, residence programming

Student recruitment and public relations officer

Send inquiries and applications to: R. J. Suderman, Principal, Rosthern Junior College, Rosthern, Sask., Canada S0K 3R0; telephone 306/232-4222.

Bluffton (Ohio) College has launched a month-long alcohol education program designed to explore the facts and myths about alcohol use. "Alcohol is the most widely used and misused drug in the United States," said Joni Finney, assistant to the dean, at a special forum on March 25. "It is related to more human, economic, and social devastation than all other drugs combined," she said. Students also watched and discussed "The Great American Drinking Machine," a film about alcohol abuse.

Business administrator

The Mennonite Collegiate Institute in Gretna, Manitoba, requires a business administrator. Responsibilities include the administration of the business affairs of the school, and the organization and supervision of fund raising projects. A detailed job description is available upon request. Starting date: July 14.

Address inquiries to: John Wiens, 125 Riley Crescent, Winnipeg, Manitoba R3T 0J5; telephone 204/474-0743

Ediger violates conditions of 1979 suspended sentence

Arvada, Colorado (GCNS)—Peter Ediger, pastor of the Arvada Mennonite Church, was arrested April 6, just as he was beginning a prayer inside the boundary of the Rocky Flats nuclear weapons plant.

The prayer was part of an Easter ecumenical service at the plant's boundary. Rocky Flats, located near Denver, manufactures the triggers for nuclear weapons. Ediger had stepped over the gate to bring copies of the prayer to the watching security officers.

Ediger spent Sunday night in the Denver City jail. After processing he and other inmates, he said, had a vigorous "seminar" on war, peace, and nonviolence, "with each participant lying on the floor so ears and mouth were close to the two-inch slit on the bottom of the cell door." He said "some profound theological concepts were expressed in some sometimes unchurchy language."

On Monday he was transferred to the Denver County jail, and was later taken to the Federal Courthouse where he had a hearing before Magistrate Sickler. Bond was set at $1,000, which friends paid. On Tuesday he was arraigned and charged with three counts of trespass. The trial is set for May 12.

In crossing the Rocky Flats boundary Ediger violated the condition of a June 1979 sentence. That sentence was suspended on condition of no further violation at Rocky Flats.

Food Bank receives bushels and grants

Winnipeg, Manitoba (MCC)—Fifty-one contributors, made up of farmers of the Pilot Mound-Crystal City area, gathered 7,700 bushels of wheat and 2,300 bushels of barley for the Food Bank in one week during February.

The grain was gathered centrally, loaded on semi-trailer trucks, and sold to feed mills. $27,500 was realized from the grain sold. Dave Reimer, local farmer and Food Bank representative for the area, spearheaded the project.

With the Canadian International Development Agency (CIDA) matching every dollar's worth of grain contributed by farmers with another $3 the cheque of $27,500 provided a total contribution of $110,000 to Food Bank. This money will be used to purchase grain in export positions and pay for transportation costs to receiving countries.

Choice Books reorganizes in Canada

Harrisonburg, Virginia (MBM)—Choice Books representatives in Canada met March 17-18 in Winnipeg, Manitoba, to strengthen their paperback bookrack ministry.

Director Paul Yoder of Media Ministries, Mennonite Board of Missions, five provincial supervisors, and related board and staff drafted a set of guidelines concerning the composition and purpose for the Choice Books Canadian Council.

Under the new guidelines, each cooperating conference in Canada will place one representative on the council. The following groups will be asked to name a representative to the council: Evangelical Mennonite Church, Mennonite Brethren Church, Mennonite Church, Evangelical Mennonite Mission Conference, Evangelical Mennonite Brethren, Northern Light Gospel Mission, the Sommerfelder Church, and the Conference of Mennonites in Canada (GC).

The group identified the following objectives: expansion in chain stores, placing Choice Books in new geographical areas, coordination of interprovincial interest and communication, trouble shooting between programs, purchasing, and pooling financial resources.

Graduate seminar announced for August

Elkhart, Indiana (MBM)—Graduate students and faculty will meet here August 14-17 for the 1980 Mennonite Graduate Seminar. Scholars from a variety of disciplines as diverse as the fine arts, the sciences, and biblical studies will interact. The theme is "The Humanizing Imperative."

One of the main objectives of the 1980 seminar is to bring about an intensive dialogue between disciplines, such as the arts and sciences, in terms of their own frames of reference and language. Affirming the integrity of various disciplines as arenas of Christian participation is central to the purpose of the seminar. Another focus is the urgency and seriousness of academic work at a time when human society is in crisis. Underlying the venture is the conviction that the humanizing imperative is finally only another way of speaking about the biblical call to peacemaking—the creation of shalom.

Th seminar is sponsored by Associated Mennonite Biblical Seminaries (AMBS), department of higher education of the General Conference Mennonite Church, and student and young adult services of Mennonite Board of Missions.

People interested in the seminar are invited to begin their participation immediately by contacting the seminar director with suggestions about how the seminar might be shaped, what kinds of presentations would be most creative and helpful, and who the resource people might be.

The seminar will be held on the AMBS campus. The total cost, including registration, room, and board, will be $30. All correspondence and requests for information may be sent to Tom Neufeld, Director, Mennonite Graduate Seminar, Box 370, Elkhart, Indiana 46515.

The focus of Mennonite Central Committee's work in urban areas in past years has primarily been developing volunteer service programs in urban areas. As needs within urban areas continue to increase, MCC has been challenged to place more program emphasis in such areas, especially in working with urban minority Mennonite and Brethren in Christ churches. Projects sponsored by urban minority Mennonite and Brethren in Christ churches and groups may apply for support by contacting: MCC (US), 21 South 12th Street, Akron, Pennsylvania 17501.

Youth pastor wanted

First Mennonite Church in Calgary, Alberta, requires a person or couple to accept the challenge of being youth pastor. Music ability an asset.

Please send resume to: Doug Janzen, 14215 Deer Ridge Drive SE, Calgary, Alberta T2J 5V9

The position of forum editor will b open this fall. Applicants should hav undergraduate degree and journalisti experience or training. Respond by Ma 15 to James Dunn, Department o Higher Education, Box 347, Newton, K 67114; or Rick Mojonnier, Mennonit Student and Young Adult Services, Bo 370, Elkhart, IN 46515.

Record

Calendar

May 12-13—Mennonite Media Council, Nashville, Tennessee

June 15—Deadline for entries in Mennonite history contest for high school students

July 12-18—General Conference sessions, YMCA Camp of the Rockies, Estes Park, Colorado; theme, "A People of the Word in an Uncertain World"

October 23-26—MIBA/MEDA convention, Goshen (Indiana) College

Canadian

May 31—MCC relief sale, New Hamburg, Ontario

Central

May 30-June 1—Mennonite Marriage Encounter, Fort Wayne, Indiana

Northern

June 12-15—Northern District Conference, Bethany Church, Freeman, South Dakota; theme, "I Will Build My Church"

Pacific

June 12-15—Pacific District Conference, First Church, Aberdeen, Idaho

Workers

George Dyck, Faith Church, Newton, Kansas, has been appointed medical director of Prairie View Mental Health Center, Newton, effective July 1. He will follow *Vernon Yoder*, who has asked to be relieved of his responsibility after serving 10 years. Since 1973 Dyck has been professor and chairperson of the department of psychiatry at the University of Kansas School of Medicine at Wichita. Prior to that he was a member of the Prairie View medical staff for six years.

Dyck

Roth

Lynn Roth, current program director for MCC US, has been named to succeed *Paul Quiring* as director of West Coast MCC. Quiring, who served as West Coast director since September 1978, will return to the Middle East as MCC's representative in Jerusalem in June. Roth will formally assume his duties in the Reedley (California) office on October 1.

Ministers

Richard Early will be installed as associate pastor at Zion Church, Souderton, Pennsylvania, May 11. Early comes from Charlottesville (Virginia) Mennonite Church. He has an MDiv from Wesley Theological Seminary and served in Uruguay as a missionary and as an assistant director in a center for alcohol and drug rehabilitation.

Steve Schmidt, a pastor at New Creation Fellowship, Newton, Kansas, was ordained April 20 as a minister of the General Conference. Schmidt will continue pastoring at New Creation Fellowship, where he has served as one of the leaders for the past six years. He formerly taught at Bethel College, North Newton, Kansas, and at Hesston (Kansas) College.

Schmidt

Business administration and economics faculty position

Tabor College, Hillsboro, Kansas, requires a person with an MBA to teach primarily in the area of economics and management. This person may also help with accounting courses. Starting date is August 23. **Direct inquiries to:** Lorin Neufeld, Academic Dean, Tabor College, Hillsboro, Kansas 67063.

Family Learning Vacation At Bethel College July 7-10, 1980

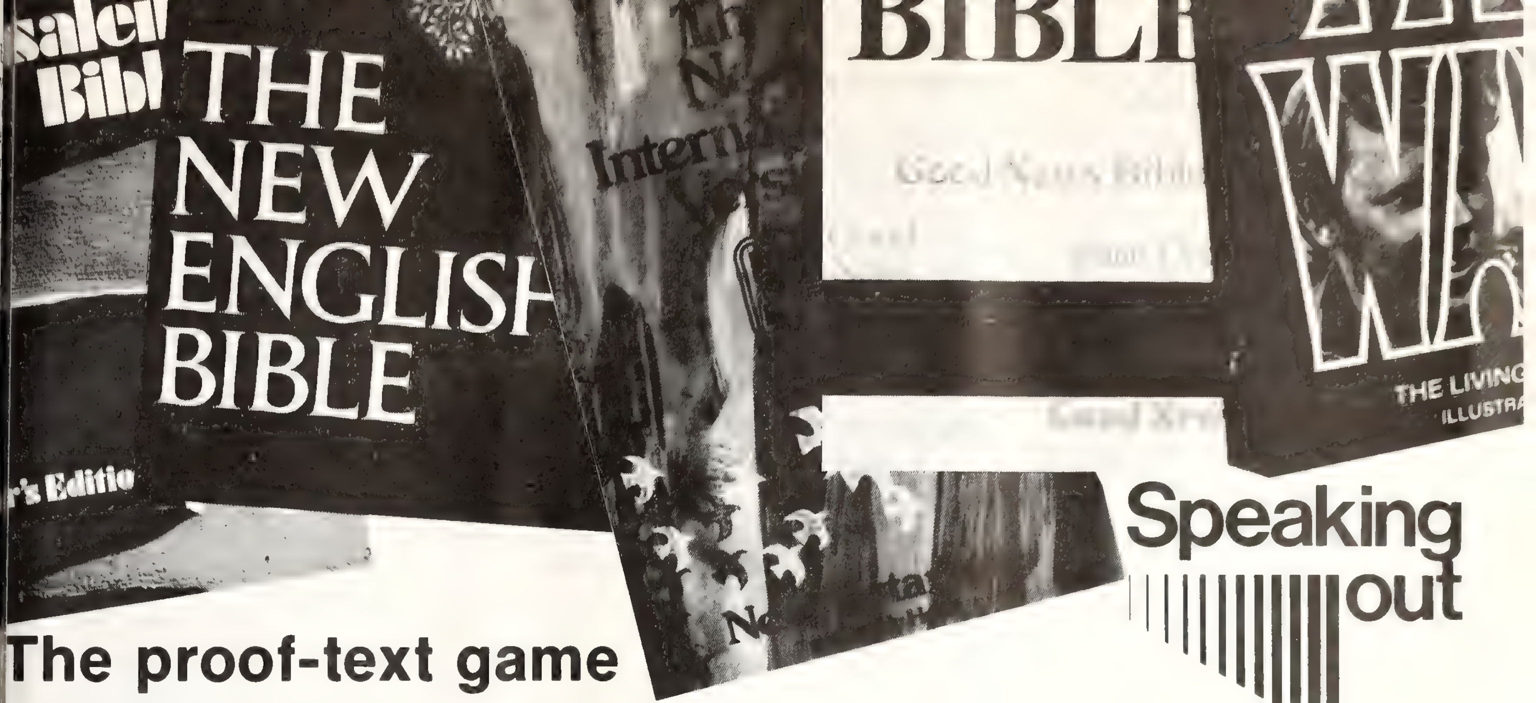
Bethel College is hosting a Family Learning Vacation which offers four days of learning, recreation, and fellowship for the entire family. There will be classes in the mornings, and a variety of activities in the afternoons and evenings. Lots of free time for fellowship, too!

Classes being offered are:

Prairie ecology and natural history
Family encounter
World agriculture and the politics of hunger

For information contact:

Karl Swartz
Director of Summer Conference
Bethel College
North Newton, KS 67117



Speaking out

The proof-text game

Katie Funk Wiebe

One day I quit. The decision wasn't a hasty one, nor do I advise others to do it my way. But one day I quit reading the Bible—for a time—to clear the air.

As I studied my King James Version I found myself reading into certain passages applications I knew didn't stand up to newer scholarship. I couldn't help myself. These interpretations were as much a part of me as my fondness for chocolate milk shakes. I hated to give them up.

But to dare to be mature I had to discard those interpretations which didn't agree with the truth of Scripture and to reach zealously for new understandings.

I had also learned that at times the King James Version incorporates the bias of its translators. I know now that some of the newer ones do too. I felt misled when I learned that Phoebe (Romans 16:1) was not a "servant" as the KJV states. She was a diakonos, a minister, just like Apollos and the church leaders in 1 Timothy 3:8, 12. She wasn't even a deaconess.

Another example. Psalm 68:11 reads, "Great was the company of those that publish the Word of the Lord," yet the Hebrew is explicitly feminine: "Great was the company of those women who publish the Word of the Lord." Why had the word "women" been omitted?

At the time I let go of my King James Bible, however, my concern wasn't primarily with passages like the preceding, but with proof-texts in general. I found I could no longer duck them with grace, dignity, and humility. Furthermore I was starting to hurl them back with fairly good aim as well as a mean curve.

Like proof-text fans I found myself making doctrines out of those texts I like and avoiding those which didn't fit into my system of beliefs. If someone shot Proverbs 3:9, 10 at me, or something similar, I'd reply with Luke 1:46-53. There are no rules in this game. It doesn't even matter if the verses don't exactly cancel each other out. It is important to have ammunition and to use it.

Sitting back for a time and listening to proof-texts being hit back and forth taught me one thing: We use them primarily to gain control or to manipulate other people. A proof-text usually contains some phrase or clause which refers to something a person should or should not do. The proof-texter tends to stay away from those verses which have no human element.

I came back from my temporary fast, the better for it. I still enjoy the rich, dignified, and simple language of the King James Version. I also appreciate the attempts of newer translations to come closer to the meaning of the original text in modern language so I can grasp it more easily. I sense the problem is not with the Word of God, but with what we do to it to force God's hand, or to control his children, often with the best of intentions.

For decades the verse "Be not unequally yoked together with unbelievers" meant don't get married to an unbeliever or don't join a secret society. If there were no secret societies in the vicinity, it meant don't join any organization whose membership includes non-Christians.

The result is that a generation of Christians has missed the opportunity to witness to fellow workers and friends in secular organizations because these have been off limits. A Christian teaching Sunday school or going to a church meeting was doing a bigger task than the person leading a cub scout pack or helping in a big sister program. The life of faith was expected to be lived within the organization of the church. What one did on the "outside" didn't count for as much unless it carried a Christian label.

A proof-text—Proverbs 22:6—is used to control or make parents feel guilty if their children have gone astray. The verse has been used to beat parents into isolated silence about their own lives and about the true purpose of the church.

While Scripture clearly teaches the responsibility of parents for their children, this verse, even when taken out of context, was never intended to knock them down. It could be used as a challenge and a promise. Its real meaning is to train up children in the way they should go, in keeping with their individual gifts or bent (Amplified Bible) or for their proper trade (Moffatt).

John W. Drakeford writes in *Wisdom for Today's Family* that the really peculiar thing about this statement is that it acknowledges an insight into human behavior only recently openly acknowledged—that all persons are unique and that parents must take these individual differences into account in child training. No two children should be brought up exactly alike.

The large number of translations and paraphrases are a source of confusion at times, but if they help to get rid of the ungentle game of proof-texting and encourage more Bible study, they are a blessing.

Letters

Biblical authority

Dear Editor: I am responding to "Biblical Authority" (March 4 issue).

As a layperson I feel inadequate in responding at all to this article, yet the Holy Spirit will not let me put the matter aside unless some serious questions are raised.

Upon first glance at this article of allowing each individual to have their own interpretation of the Bible, it seemed to make sense. The more I thought about it the more I felt my mind was going in circles with this reasoning.

First, the Bible speaks for itself—"But know this first of all, that *no* prophecy was ever made by act of human will, but men moved by the Holy Spirit spoke from *God*" (2 Peter 1:20, 21).

Second, how can the Bible be our authority if "none of these five positions rejects the Bible's authority" (quoting Schloneger)? How can you draw five different conclusions and still claim to be authoritative when the dictionary defines authoritative as "the source from which a *conclusive* statement is drawn"? How can five different interpretations equal one conclusion? You only have to have one wrong interpretation of what it means to be "born again" to be eternally doomed. Does that sound ridiculous? Yet many people do have the wrong interpretation of this and other biblical terms. If we don't share God's authoritative words with them out of concern and obedience, not accusingly, we'd be loving them into hell.

Third, the verses which were quoted were taken out of context, without consideration of the composite writing, the historical aspects, the motive of the writer, or a desire to let the Holy Spirit guide us to the real meaning which is intended. When thoroughly examined the major doctrines in the Bible are clear and there's no room for interpretation. God is not a God of confusion. I do believe, however, that there may be differences on minor issues and also on the different applications or ways in which we put into practice what we read in the Bible. But practical application and interpretation, I believe, are two different things. The thrust of the article along these lines was rather unclear.

Fourth, I believe God intended that every believer would gain spiritual dividends by studying his Word, no matter who that believer is. The Bible says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). The Christian who has the ability to understand God's word is the one who studies carefully, digging in deeply as a diligent worker, not necessarily only the theologian. The believer can accurately handle the word of truth because Scripture says he has the mind of Christ. I believe the Bible should be taken literally unless the context clearly requires a symbolic meaning. Whenever a biblical writer uses figurative or poetic language, it is evident in the context. The Bible was written as God's revelation, not a mystery or secret code book. As such it is meant to be understood by all people of all times and all places.

I too agree that the lines of disagreement are being drawn at the wrong place. How can free interpretation and authority go hand in hand? The real question which seems to be asked is—*Do we really believe* that *all* Scripture is "inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness, that the man of God may be adequate, equipped for every good work"? Or are we content to be swayed this way and that, never reaching a conclusion by the Holy Spirit who dwells within us, seeking peace at any price atop the fencepost? Are we willing to take the time to carefully study God's whole Word, leaving behind our preconceived notions? Are we really seeking a conclusion and authority from the Lord or shattering the very basis on which the Bible exists? *Carol S. Landis, 2711 Line Lexington Road, Hatfield, Pennsylvania 19440*

March 24

Soft energy and hard energy

Dear Editor: Ronald Rich's letter (March 4 issue) about nuclear power is much appreciated. I'm glad he pointed out the connections between conventional warfare and conventional power sources and addressed the problems of repressive countries, such as Russia and other Marxist countries who have a pronuclear power and weapons policy. In fact it is believed the worst nuclear power plant disaster happened in Russia.

There are a few things I would like to discuss in reference to Rich's letter. He mentions the risk of war if we get out of nuclear power because of a higher dependence on foreign oil supplies. This may be true but it doesn't need to be. We have a choice between the soft energy path and the hard energy path. The soft energy path consists of conservation through using solar and wind energy, biomass, and a host of other decentralized, renewable energy sources. The hard path is made up of nuclear power, large coal-generating plants, a heavy dependence on oil and gas, and other major centralized forms of energy. (The hard path is presently the direction we are following.) We have a choice. It is not between coal or oil and nuclear, but between soft energy and hard energy.

Second, Rich asks how many antinuclear people are cutting back on their energy consumption. While I don't know all the antinuclear people, I believe most of us are serious and working hard at reducing our energy demands. The household I live in does not have a car, and we enjoy our rides on the public transit buses or on bicycles. We do have problems, however, and these problems are encountered by many people. For instance, we rent a house that is poorly insulated. The owner is a big corporation that doesn't care about how much gas we burn during the winter; therefore we have high gas bills. Or we go with some friends to an antinuke meeting that is outside the city and we have to drive a car. The problem is then that we have inherited inefficient cars and houses that we didn't help to create but which we are now unwillingly supporting.

If we choose conservation as a Christian virtue, we will have to work together to encourage better energy policies and come up with new and exciting ways in which we can meet our energy needs. *Albert J. Siemens, 252 Beverley Street, Winnipeg, Manitoba R3G 1T7*

March 25

Ordination of women

Dear Editor: It is disturbing to see how many congregations, some of them formerly extremely conservative, are succumbing to the inroads of the "women's lib" movement in this age of apostasy in condoning the ordination of women. The article "Ordain Men Only" (March 18 issue) presented the case fairly and squarely, with adequate relevant authentication from God's Word.

Advocates of ordination of women would be hard put to find anything in his Word as clearly in favor—except by implication. It is suggested that those who lean toward that concept read the article again, look up the Scripture passages, and read them prayerfully. *C. B. Friesen, 400 North Main, Hesston, Kansas 67062*

March 27

Meditation

My gift

A South African missionary society wrote to David Livingstone, "Have you found a good road to where you are? We want to know how to send some men to join you."

Livingstone wrote back, "If you have men who will come only if they know there is a good road, I don't want them. I want men who will come if there is no road."

More than a century ago there was a missionary meeting in Richmond, Virginia. When the offering for missions was taken the people, who had been deeply moved, gave generously and sacrificially.

The offering plates were returned to the rear and the ushers counted the money. In one of the offering plates they found a card on which was written one word, "*Myself.*" It was signed, "*John Lewis Shuck.*" The card was immediately carried to the pastor, and with deep feeling he read it to the audience.

John Lewis Shuck had heard God's call, "Whom shall I send, and who will go for us?" And he had responded, "Here am I, send me" (Isaiah 6:8). He had given himself to go as a missionary. He was the first Baptist missionary to go to China.

On one occasion a great violinist stood before an audience and enraptured them with his playing. Suddenly, in the midst of a selection, he paused, took the violin from beneath his chin, raised it in the air, and smashed it to pieces on the floor. The audience was amazed.

In the silence the artist walked to the front of the platform and said, "Don't be alarmed. The violin I smashed was one I purchased for a few dollars in a nearby department store. I shall now play upon the Stradivarius."

He took the valuable instrument from the case, tuned it for a moment, then began to play. The music was magnificent, but the majority of those present could not tell the difference.

When he had concluded the violinist said, "Friends, so much has been said about the value of this violin in my hands that I wanted to impress upon you the fact that the music is not in the instrument; it is in the one who plays upon it."

And so it is with us. In the final analysis, it is not *great gifts* that matter. Some with great gifts are using them improperly. It is how willing we are to let God's created potential be realized in us. The gift God wants most from us is the gift of self: "I seek not yours, but you" (2 Corinthians 12:14).

Are you ready to be a gift?

Morris Chalfant

He sure knows what he's doing

An enjoyable spring family event is planting the garden. Daughter proclaims herself general manager of the pumpkin patch and proudly seeds, hoes, and harvests the pumpkins. At Halloween the money from her pumpkin sales swells her piggy bank. Son looks after the corn. Carefully he seeds three kernels to a mound, watches the first green shoots, keeps the chickweed down, and finally breaks off the swollen green ears.

Together we break off the fat ears and peel back the green layers, exposing precise yellow rows of delicious corn.

"Whoever wrapped this corn sure knew what he was doing," Daughter says to Son.

I overhear. First a smile and then a pensiveness consumes me.

"He sure did," I say inside. "And he knew what he was doing when he sent the sun and rain and caused life in the seed and this rich food for our table.

"He knows what he's doing even when he sends those things we don't understand. Surely they were planned with the same precision as these rows of kernels. Some day we'll see the beauty in it."

Helen Rose Pauls

Solid silence

Taking time to sift the silence
Particles of precious truth
Emerge
Creating a new shore
From timeless realities.
On it, together,
We find a place
To stand.

Ruth Naylor

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From me to we

The first value judgment on God's human creation—as recorded in the Bible—is "... it was very good" (Genesis 1:31). Then follows the first value pronouncement about human existence, "It is not good that the (person) should be alone. . ." (Genesis 2:18).

Yet humankind's greatest struggles have been in this area. It is difficult for us to discover our worth (*purpose*, *meaning*, *self-esteem*); and to discover our connectedness (*relatedness*, *complementing quality*, *mutuality*) to God and to other persons.

From the beginning humankind has issued a declaration of independence. Adam denied a oneness with Eve by blaming her for taking the forbidden fruit. Cain denied a connectedness with Abel by killing his brother. Humankind—as a group—denied its relatedness to God by building their own tower to heaven.

The 1970s have been called the "me" decade. Each person has been looking for self-interest, self-actualization, "total" me-ness. You must look out for number one or no one will.

It is not a new emphasis; only a variation upon the ancient theme.

The feeling or desire for self-sufficiency seems inborn to the human state. One of the first self-asserting statements of the young child is "do it self; me want it."

The philosopher Feuerbach over 100 years ago considered it a great discovery that most human philosophies were developed around the individual (me).

The same is true of the psychologies. As late as the 1930s Sigmund Freud analyzed life in terms of the id, ego, and superego (all parts of one person's being).

In the human study of the Bible we have often fallen victim to this same error. We have made it a selfish salvation story.

It was never meant to be that. The late Martin Buber (died 1965), Jewish philosopher-theologian, was a contemporary who forcefully reminded us that God created us for himself and for one another. In his *I and Thou* he tells us that for every *I* created by God he also created a complementary *Thou*. God did it for the first Adam and has done it for every person since Adam.

Just as God was prepared to walk with Adam and Eve in the Garden, he is available to us today. As he created Eve to complement and fulfill Adam, there is a potentially and essentially fulfilling "we" for you and me.

Novelists at times have reflected this realization and its significance. Carson McCuller, *Member of the Wedding*, tells about a 12-year-old girl particularly upset at the pending wedding of her only brother. Thinking of him and his bride, she suddenly feels left out. McCuller expresses her feelings: "They were them and in Winter Hill together, while she was here and in the same old town all by herself. . . . She was an I person . . . all other people had a we to claim, all others except her."

Each person needs a "we"; life equals relationships.

There are some hopeful signs that the eighties may become the "we" decade. You can hear it in some of the new commercials; it is there in some of the new movies (especially in *Kramer vs. Kramer*); it is evident in some of the new familial emphases in our congregations.

Individual hurt almost invariably is related to group hurts. Personal reconciliation and even salvation is closely intertwined with the body of Christ that then nurtures a healing community.

The end result of individualistic self-actualization is an isolated, insulated island. Our goal as believers is to become God's spiritual family, growing together into the likeness of Jesus Christ.

Jesus gave us the wise insight long ago: "He who finds his life will lose it, and he who loses his life for my sake will find it" (Matthew 10:39).

It is so hard for us to accept these basic truths. We still want to do it "self." And the ruins from this pursuit are littered across the landscape.

But give yourself to others—for Jesus' sake—and life becomes a beautiful investment bearing interest returns beyond our wildest dreams. That's where we find ourselves. God's gift of "we" never robs us of our individual uniqueness; he fulfills our personal being in our relatedness.

The eighties are here. Let's step forward as groups of believers and demonstrate our we-ness. It could be today's most powerful witness for Jesus Christ. *Bernie Wiebe*

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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WEEKS TO ESTES PARK

Inside this issue

EtCetera
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Lament of inner-city pastors
Our diversities can help us

The committee in charge of the self-help department, from left, Jeannette Epp, Winifred Saner, and Lila Neufeld, look over some of the self-help items together with the managers, Marie and Joe Math Hofer.

EtCetera

Elma Waltner

The used clothing sorting-pricing committee spends time at their task on Monday, Wednesday, and Friday forenoons. From left are Celia Preheim, Marlys Miller, and Albena Deckert.

"What means this word 'etcetera'?" asked the King of Siam of Anna in the musical *The King and I.* Her reply that it means "and other things, and so forth, and all the rest" is also applicable to many of the Mennonite Central Committee (MCC) self-help and thrift shops through which countless numbers of deprived people in many countries are enabled to have a "self-help" income through the skills of their hands.

The family of shops in the United States and Canada includes some 60, operating under various names such as The Attic, The Crowded Closet, Re-U-Z-It; and probably most popular of all, EtCetera Shoppe. One of the youngest of the EtCeteras is in Freeman, South Dakota. It opened in mid-September 1979 and is "a dream come true," Marie Hofer says. She and her husband are officially the "general managers," and for them it was a personal dream.

"When Joe and I retired to town about four years ago we were interested in opening such a shop because of a report we'd heard given at our Northern District Conference. We wrote MCC headquarters for information but when we learned what all was involved—that a board was needed to run it, that there should be a nucleus of churches to back it—we sort of put it to the back of our minds for the time being, but always thinking that some day it would materialize. Last June a group of women from area churches attended Northern District Conference at Mountain Lake, Minnesota. They happened to talk with someone who inspired them and returned to Freeman with the idea of opening a shop," Marie recalled.

This was the spark needed to bring the Hofers' dream to reality.

"I don't know whether they were aware that we had thought of such a shop, but they asked whether we would be willing to manage it," she said.

"Last July we had our first meeting. We learned that the building on Main Street which Joe and I had always thought especially suitable was available. After discussing all angles we decided to rent the building. We began working on it in mid-August and had enough volunteer help to have it ready a month later. We contacted all the Mennonite churches in the area, talked to them on Sunday mornings, explained what it was all about, and asked for their support. We got a good response; nine churches are involved."

Managing the shop is the Hofers' way of doing voluntary service right at home. It has also opened a service opportunity for many other people who cannot leave home.

The overall governing board, with 16 representatives from the various participating churches, meets once a month.

Self-Help items—the primary reason for the shop's existence—are prominently displayed "up front." Thrift shop items are at the rear.

Various committees take responsibility for different phases of the shop operation. One takes care of ordering the self-help items from MCC headquarters and assumes the responsibility of unpacking the items.

"The pricing is done at Akron, with the transportation to us already figured in the price. The merchandise comes to us via parcel service. The store gets no profit for expenses. All income from self-help sales goes back to Akron to pay the craftspeople who make the things," a committee member explained.

Another committee takes care of sorting and pricing the donated clothing. They usually work at this ongoing task on Monday, Wednesday, and Friday forenoons.

Two women make themselves responsible for sorting and pricing what they call "knick knacks," a catchall phrase for a great variety of things such as dishes, household appliances, sewing notions, jewelry, toys, "etcetera, etcetera."

A local librarian comes in frequently to check and price donated books and magazines.

One member of the board takes the responsibility for pricing new donated items which include such things as children's clothing donated by local expert seamstresses who use up their scraps; knitted or crocheted caps and scarves, puppets, stuffed toys, etc.

A rug loom was donated by a non-Mennonite woman when she learned of the shop and its "in-the-name-of-Christ" operation. Several women spend time in the back room weaving strips of salvaged material (which have been cut and sewed together into rug rags by some women who like to do this at home) into rag rugs that sell readily.

Profits from the thrift shop items are used for the monthly shop operating expenses and anything above the needed amount goes to MCC.

A local retired farmer, Chris Preheim, is the shop's "right-hand handyman" since that initial period when more volunteers helped in getting the building ready.

"He has put in countless hours building shelves and repairing items," manager Joe Math Hofer said. Occasionally donated items need only a bit of fixing to greatly increase their value. Some self-help items get damaged in transit. Chris can usually restore them to "new" condition.

"Our donated items come from all over, from cooperating area churches and as far away as Montana—we had a truckload from the churches there. Also, customers come in who are not acquainted with the work of the Mennonites. We tell them about it. We take every opportunity to explain what type of shop this is, run for the benefit of underprivileged people, and that all the work and expense of operating it is on a volunteer basis. Then they often bring things too," Marie said.

The Hofers and the rest of the board are much gratified with community response to the project. Around 80 people are actively involved in clerking, "working in the back," or working at home on a regular or on-call basis.

"Business has been very good, we have never needed to borrow money," the treasurer said.

Will the enthusiasm hold up among those who help?

"I believe it will," Marie says. "No one has dropped out from among the people who help. On the contrary, the number seems to grow as word spreads. It has opened the opportunity for many people who would like to do VS but cannot do a term of service away from home—and that's good." •

Nominees named for General Conference

The General Conference nominating committee has prepared its nominations for the ballot at the triennial convention July 12-18 in Estes Park, Colorado. Delegates may make further nominations from the conference floor.

Each term is for six years, except for the president, vice-president, and secretary, who serve for three years.

The nominating committee for this year's elections consisted of Henry P. Epp, St. Catharines, Ontario, representing the Canadian Conference; John Fretz, Telford, Pennsylvania, Eastern District; Jake Harms, Winnipeg, Manitoba, Canadian Conference; Alfred Heer, Paso Robles, California, Pacific District; Howard Raid, Bluffton, Ohio, Central District; Rosella Regier, Newton, Kansas, Western District; Ben Sawatzky, Henderson, Nebraska, Northern District.

President

Ben Sprunger, member of First Church, Bluffton, Ohio; president of the Ohio Foundation of Independent Colleges and educational consultant; Central Distict representative to COE, chairperson of the Department of Faith and Life Press, and member of the General Board; former president of Bluffton College and senior planner for the National Institute of Education. Goals: "As a people of the Word, my prayer and vision is that the General Conference may serve to focus our diverse energies and binational concerns by helping each of us and our local churches to be conscientious objectors to all that is evil, and to assist in strengthening our individual and common commitments to faith in Jesus Christ, world evangelism, peace witness, righting injustices, and alleviating suffering."

Jake Tilitzky, member, General Board; pastor, Eben-Ezer Church, Abbotsford, British Columbia, 1963-77; chairperson, Conference of Mennonites in British Columbia, 1964-66, 1970-72; chairperson, Conference of Mennonites in Canada 1972-74; coordinator, Conference of Mennonites in British Columbia; member, Eben-Ezer Church. Vision: "A General Conference for the 1980s that I would like to be part of and give leadership to would find its place in the world as a servant, with a basin and a towel; a priest: building bridges across the gaps dividing us; a prophet: crying out for justice, righteousness, and equality in a lopsided world; an evangelist: telling, teaching the good news; the bride of Christ: pure, radiant in the splendor of the Spirit of Christ, ready for his coming; and to be this kind of a people administration as close to the sphere of action as possible."

Vice-president

John Friesen, associate professor of history and theology, Canadian Mennonite Bible College, Winnipeg, Manitoba; chairperson, history-archives committee of the Conference of Mennonites in Canada; member, evangelism task force of CHM; member, Fort Garry Fellowship, Winnipeg, Manitoba. Statement: "If elected, in addition to serving in whatever capacity the president would require, I would anticipate contributing to the ongoing programs of the conference from my knowledge of the Anabaptist-Mennonite heritage."

James Gingerich, pastor, First Mennonite Church of Christian, Moundridge, Kansas; pastor, Warden (Washington) Church, 1960-64; pastor, Burrton (Kansas) Church, 1964-71; president, Western District Conference, 1974-77; member, General Conference committee on the ministry; chairperson, Western District ministerial committee; member, Western District executive committee. Vision: "Expanded dialogue between General Conference, districts, and congregations affirming each other's strengths and aggressively moving forward in areas where we need each other for the work of the kingdom."

Secretary

La Vernae J. Dick, dean of Christian education, Tabor Heights United Methodist Church, Portland, Oregon; free-lance writer of curriculum materials; member, committee on *The Mennonite*; editor, *Pacific District Messenger*; interim chaplain, Lebanon Community Hospital, 1976-77; secretary, General Conference. Statement: "As a member of the executive committee I see the task of the General Board as one which will seek to help the Mennonite church discern how God wants us to work in his kingdom, bringing the good news of the gospel to a desperate world."

Norma Wiens, homemaker; president, Western District Women in Mission, 1978-79; former teacher, high school and elementary; missionary under COM in India; member, Western District home mission committee; member, Faith Church, Newton, Kansas. Goal: "The General Board should provide the framework for fulfilling the aspirations of the various congregations, commissions, and conferences despite differences in approach and outlook, and should maintain our oneness in Christ."

General Board

Elect three.

Ken Bauman, pastor, First Church, Berne, Indiana; missionary in India, 1954-73; teacher, Union Biblical Seminary, Yeotmal, 1959-72; former member, Commission on Education, Commission on Home Ministries; member, General Board; member, executive committee of Bluffton College board of trustees. Vision: "My concern is that the General Board be more representative of the General Conference constituency so that their decisions more nearly reflect the desire of the conference."

Irene Dunn, member of Mennonite Church of Normal, Illinois, and member of Women's Fellowship and outreach committee; works full time in real estate sales; member, General Board. Statement: "I see myself as a decision-making person after prayerful consideration of issues concerning the conference. I believe it is important to keep communications open within the conference."

Adolf Ens, academic dean and assistant professor of history and theology, Canadian Mennonite Bible College, Winnipeg, Manitoba; associate executive secretary, Board of Christian Service, 1962-64; director, MCC Indonesia, 1966-70; member, history-archives committee, Conference of Mennonites in Canada (CMC); member, committee on *The Mennonite*; member, Fort Garry Fellowship, Winnipeg. Vision: "To work for harmonious cooperation and complementation of services

Sprunger

Tilitzky

J. Friesen

Gingerich

Dick

Wiens

K. Bauman

Dunn

among General Conference commissions, between the General Conference and districts, especially CMC, and among Mennonite conferences and groups."

Robert Franz, member, Menno Church, Ritzville, Washington; former member, Bethel College board; former member, Commission on Home Ministries; former director, Church Extension Services; former treasurer, Pacific District Conference; wheat farmer. Vision: "Work for consistent Christian stewardship and unity among General Conference churches that we may grow in faith and in numbers."

Rodney Sawatsky, member and past chairperson of Rockway Mennonite Church, Kitchener, Ontario; professor of religious studies and history at Conrad Grebel College, Waterloo, Ontario, and director of academic affairs; previously instructed at Canadian Mennonite Bible College; various short-term pastorates; GC representative on the MCC Peace Shelf committee. Goal: "The General Board must continue to coordinate with financial efficiency the conference's task to serve the churches in ministering to the fullness of the gospel at home and abroad."

Continuing members of the General Board include Ben Sprunger, Bluffton, Ohio; Lawrence Voth, North Newton, Kansas; Menno Wiebe, Winnipeg, Manitoba; and Marvin Zehr, Fort Wayne, Indiana. In addition each commission appoints two members and the seminary board one member to the General Board.

Administration

Elect three.

Jake Hildebrand, 25 years of general practice law in St. Catharines, Ontario; member, Grace Church, St. Catharines, and has served as deacon and church council chairperson; legal adviser to numerous church-related organizations; former member, Conrad Grebel College board. Goal: "To use whatever talent I may possess in assisting the conference to attain its goals and fulfill its mission."

Rueben J. Goering, professor of mathematics, Phoenix (Arizona) College; chairperson, Pacific District business administration committee; member, First Church, Phoenix. Goals: "If elected my goal is to use my experience in serving with the Pacific District to help me carry out my duties faithfully."

Peter Peters, member, Whitewater Church, Boissevain, Manitoba; former member, finance boards, Conference of Mennonites in Canada and Conference of Mennonites in Manitoba; former chairperson, Mennonite Collegiate Institute (Gretna, Manitoba) board; former lay minister, Whitewater Church. Statement: "Should I be elected I would try to serve well in order that God's kingdom may grow and prosper."

Henry Rempel, associate professor of economics, University of Manitoba; member, Mennonite Foundation Board (Canada), 1971-73; constituent member, Mennonite Foundation, 1977-80. Goals: "Since I know very little as yet about the responsibilities of the Division of Administration it is difficult to formulate specific goals. I will serve the office to the best of my ability."

Richard A. Rosenberger, lawyer in Souderton, Pennsylvania; trustee, Bluffton College; past member of board of directors, Frederick Mennonite Home; past member, Eastern District business administration committee; member, West Swamp Church, Quakertown, Pennsylvania. Comment: "I feel the work of the church in all phases involves both ministers and laymen who serve when called."

Willis Sommer, assistant professor of business, Bluffton (Ohio) College; MCC worker in Indonesia and Vietnam, 1968-73; executive vice-president/controller, Menno Travel Service, 1973-79; member, Akron (Pennsylvania) Church. Statement: "I would be happy to serve the conference and work with conference officials in this capacity."

Continuing members of the Division of Administration include Barbara Boldt, Parlier, California; Paul I. Dyck, Bluffton, Ohio; and Dietrich Hildebrandt, Granisle, British Columbia.

Program committee

Elect two.

Lauren Friesen, pastor, South Seattle (Washington) Church; former chairperson, Pacific District program committee, 1975-78; PD committee on the ministry; chairperson, General Conference worship and arts committee. Goal: "To incorporate the arts and the artist in programming as the General Conference discerns vital expressions of faith in response to the problems of our modern technological society."

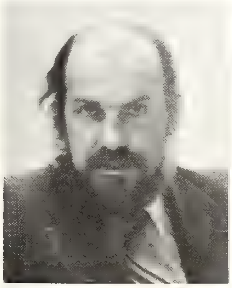
Kathy Hildebrand, member and deacon, Grace Church, St. Catharines, Ontario; previously served on the program committee; former member of peace and social concerns committee of MCC (Ontario) and MCC (Canada); wife, mother, homemaker; has worked as legal secretary. Goal: "To plan for interesting, educational, and inspirational conferences—a time to get to know about our conference, its members, and a time to meet with God."

Diena Schmidt, member, Bethesda Church, Henderson, Nebraska; former secretary, Northern District program committee; former chairperson, Northern District program committee; member, farm issues task force; homemaker. Statement: "I want to keep our General Conference as well as our various district conferences strong in our Anabaptist and pacifist beliefs—professing Christ as Lord of our total life."

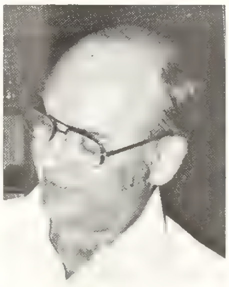
James Schrag, pastor, Tabor Church, Newton, Kansas; former MCC teacher in East Africa; former high school teacher in Kansas; former member, General Conference communications committee; chairperson, Western District education committee; member, General Conference program committee. Goals: "The questions of congregational nurture, of our mission in witness and evangelism, and of our faith response to worldly power structures all need balanced program planning in triennial sessions so the direction of God's Spirit may prevail."

Ens

Franz


Sawatzky

J. Hildebrand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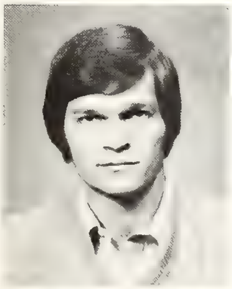
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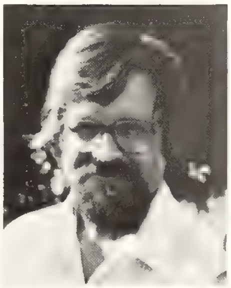
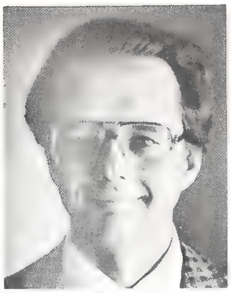

L. Friesen

K. Hildebrand

Schmidt

Education


J. Schrag

Boyer

B. Epp

McKee

Photos of candidates used where available.

Preheim

Rich

Saner

Unruh

Weaver

K. Q. Bauman

Elect five.

Claude Boyer, pastor, First Church, Reedley, California, since 1978; other pastorates in Sugarcreek, Ohio (1963-78), and Bedminster, Pennsylvania (1953-60); associate director of Mennonite Central Committee voluntary service, 1960-63; served two terms as president of Central District; appointed to COE. Statement: "I am able to reflect congregational concerns. Specifically my interests are in family and marriage enrichment and stability: sexuality education, family clustering, family life support groups."

Fred Enns, professor of educational administration at the University of Alberta, Edmonton; member of First Church, Edmonton; former member of the education committee of Conference of Mennonites in Alberta, and former chairperson of Congregational Resources Board of the Conference of Mennonites in Canada; former member of MCC (Canada) board.

Bruno Epp, pastor, Eben-Ezer Church, Clearbrook, British Columbia; high school teacher, 1951-58; church worker in South America, 1954-72; secretary, Conference of Mennonites in British Columbia ministers and deacons committee; member, department of literature development of COE. Statement: "I would like to see COE work toward a cooperative and supportive approach to educational interests with area conferences and congregations, foster team spirit among conference commissions, and aim for theological and historical consistency in our efforts."

Wilma McKee, schoolteacher, Hydro, Oklahoma; former member, Western District retreat committee and education committee; workshop leader for *Foundation Series,* Sunday school teachers, and parents; coordinator, Oklahoma youth activities committee; member, Bethel Church, Hydro. Vision: "Education serves best as it listens to the needs of persons of all ages. Through literature, through formal and informal structures, creative nurturing which is Christlike involves the whole person."

Judy Miller, elementary teacher in Royal City, Washington; voluntary service in Nigeria; member, Warden (Washington) Church; chairs the Pacific District education committee and also on PD executive committee; author of preschool materials for the *Foundation Series.* Statement: "As more pressures are put on Mennonite families, children, and schools the work of COE becomes increasingly important. Helping churches deal with these and communicating information to congregations will become increasingly important."

Lois Preheim, member, Bethesda Church, Henderson, Nebraska; elementary teacher, Freeman, South Dakota, 1961-63; educational resource representative for Northern District, 1979; ND program committee. Statement: "Strengthening family units and their relationship to the church is a challenge of the 1980s. I'd like to see a closer tie in Christian education between home and church."

Elaine Sommers Rich, teacher of speech, English, creative writing; columnist for the *Mennonite Weekly Review;* member, First Church, Bluffton, Ohio; has worked in Japan. Statement: "I would see the Commission on Education as a servant of the churches. Its members should listen to people in the churches and respond to requests for help."

Leroy Saner, academic dean, registrar, and director of information services at Freeman (South Dakota) Junior College; Northern District secretary, program committee; deacon, Salem-Zion Church, Freeman. Goals: "I see Christian education for all ages and educational levels as an important function of the church. COE should be commended for its many facets of involvement."

Fred Unruh, pastor, Grace Church, St. Catharines, Ontario; former pastor, Grace Church, Regina, Saskatchewan; former executive secretary, Board of Christian Service; served with MCC in Paraguay; member Family Life Commission, Inter-Mennonite Conference of Ontario; member, Native Ministries board, Conference of Mennonites in Canada. Vision: "The future of our church is in the city, where we must learn to be evangelistic, caring, and confidently follow Jesus Christ. We need the Commission on Education to help us create the future as a family in mission."

J. Denny Weaver, associate professor of religion, Bluffton College; English teacher in Algeria with MCC; teacher, Goshen College, 1974-75; published articles in *The Mennonite;* member, First Church, Bluffton. Goals: "I would like to participate in shaping a Mennonite theology for the crucial decade of the 1980s. I want to help forge closer ties between the church and its educational institutions, creating an atmosphere of trust and mutual enrichment."

Continuing members of the Commission on Education include Louise Friesen, Saskatoon, Saskatchewan; Michelle Friesen-Carper, North Newton; Marjorie Geissinger, Zionsville, Pennsylvania; Ben Sprunger, Bluffton, Ohio; and Alice Suderman, Mountain Lake, Minnesota. Additional members are appointed by the US district conferences, the Conference of Mennonites in Canada, the General Board, and Women in Mission.

Home Ministries

Elect three.

Kathy Quenzer Bauman, Schwenksville, Pennsylvania; member of Eastern District education and publication committee; board member of Mennonite Historians of Eastern Pennsylvania; member of Hereford Church in Bally; teacher at and director of day-care center. Statement: "We need to explore ways to help more people become aware of the opportunities and responsibilities that the program of CHM and the whole conference offer."

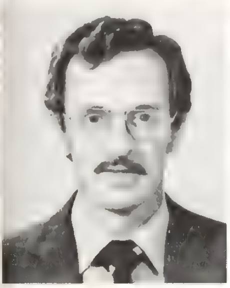
Calvin Flickinger, elementary teacher, Phoenix, Arizona; missionary-teacher under COM, Colombia, 1958-62; former teacher, Hopi Mission School, Oraibi, Arizona; member, Pacific District education committee; member, First Church, Phoenix. Concern: "That CHM should place more emphasis on a

Flickinger

Franz

Hochstetler

Shutt



Block

Dirks

J. R. Friesen

Jantzen

V. Peters

Sawatzky

M. Epp

Esau

supportive role rather than a leadership role in its programs."

Marian Franz, program director, Dunamis (a mission which relates pastorally and prophetically to governmental power centers); former schoolteacher; former curriculum writer; former member, Commission on Education; former member, committee on the ministry; chairperson, family life committee; member, First Church, Hyattsville, Maryland. Goals: "To summon the revitalized energies of groups in the congregation who through spiritual disciplines and issue study contribute vision, faith, hope, sweat, and tears; and to address structures which maintain strife, poverty, and injustice."

Betty Hochstetler, copastor, Grace Community Church, Chicago, Illinois; vice-chairperson, Chicago-Area Mennonites; member, Central District missions committee; member, Chicago-Area Mennonites education committee; retreat leader. Vision: "I have become increasingly aware of the needs of the urban church in such areas as evangelism, peace, social concerns, health, and welfare. There are specific needs and emphases that must be addressed and strategies that must be implemented if the church in the city is to survive."

Joyce Shutt, pastor, Fairfield (Pennsylvania) Church; member, Women in Mission literature committee; member, executive committee of CHM; member, ministerial committee; CHM representative to the Mennonite Voluntary Service reference council. Prayer: "That we can soon resolve the Canadian-US tensions so that CHM can put more energy into its mission—enabling congregations, doing evangelism, and witnessing through service."

Continuing members of the Commission on Home Ministries include Lawrence Hart, Clinton, Oklahoma; Gredi Janzen, Rosthern, Saskatchewan; Lynn Liechty, Berne, Indiana; Ray Linberger, Quakertown, Pennsylvania; Ernest Neufeld, Freeman, South Dakota; and Menno Wiebe, Winnipeg, Manitoba. Additional members are appointed by the US district conferences, the Conference of Mennonites in Canada, the General Board, and Women in Mission.

Overseas Mission

Elect three.

Bill Block, pastor, Morden (Manitoba) Bergthaler Church; pastor, Vancouver (British Columbia) Mennonite Mission, 1959-67; pastor, Bethel Church, Winnipeg, Manitoba, 1967-76; chaplain, Woodstock School, Mussoorie, India, under COM, 1976-79; member, Canadian Mennonite Bible College, Winnipeg, Manitoba, board, 1960-66; secretary, Conference of Mennonites in Canada, 1970-73. Statement: "To keep Third World issues before us in our mission planning and recruitment of young people, with possible short-term involvement opportunities."

Henry Dirks, teacher, Niagara College, Welland, Ontario; member, board of education, Conference of Mennonites in Canada, 1961-63; missionary to Zaire under COM, 1963-76; deacon, Bethany Church, Virgil, Ontario. Statement: "Foreign missions, particularly in the area of Christian literature production and distribution, are of interest to me. My vision would be that more of the Christian printed page be made available to underdeveloped countries."

John R. Friesen, since 1978 pastor of the Home Street Church, Winnipeg, Manitoba; served as pastor in East and West Berlin, 1966-76; taught at Bienenberg Bible School, Switzerland; member of the Congregational Resources Board of the Conference of Mennonites in Canada, of the East-West reference council of MCC, and of the Concordia Hospital board, Winnipeg. Vision: "Missions summarizes the task the risen Lord gave his followers to communicate the gospel to all nations, then and now."

Aron Jantzen, member, First Church, Paso Robles, California; special California representative for the American Leprosy Missions since 1974; 30 years service in India under the Commission on Overseas Mission; 1964-68, candidate secretary for COM. Statement: "If elected I shall endeavor to faithfully carry out our Lord's last command, and work in cooperation with our conference leaders as outlined in our constitution."

Virgil Peters, physician in private practice in Mount Angel, Oregon; member of business administration committee of Pacific District and president of Oregon Mennonite Fellowship; served in Taiwan 1964-67; member, Emmanuel Church, Salem, Oregon. Statement: "I believe in the Great Commission. We are to take the gospel to all nations. We must be faithful in meeting this challenge."

Ben Sawatzky, member, Bethesda Church, Henderson, Nebraska; missionary in India, 1953-71; copastor, Bethesda Church, 1972-79; member, Northern District home mission committee, 1972-77; president, Northern District Conference, 1977-79. Statement: "I have a great interest in worldwide missions. Of utmost importance in these crucial times is to recruit new people and additional funds to extend the gospel to everyone."

Continuing members of the Commission on Overseas Mission include Henry T. Dueck, Leamington, Ontario; Larry Kehler, Winnipeg, Manitoba; Harold Schultz, North Newton, Kansas; Arthur C. Waltner, Hutchinson, Kansas; Harris Waltner, Mountain Lake, Minnesota; and Jeanne Zook, Portland, Oregon. Additional members are appointed by the US district conferences, the Conference of Mennonites in Canada, the General Board, and Women in Mission.

Seminary

Elect six.

Menno Epp, pastor, Foothills Church, Calgary, Alberta; teacher and principal, Bethel Bible Institute, Abbotsford, British Columbia, 1957-69; summer director, Camp Squeah, 1961-69; secretary, Conference of Mennonites in Canada, 1973-75. Vision: "Our seminary deserves greater visibility in our scattered constituency. My hope is that the seminary can prepare an increasing number of persons so that the church can better fulfill the mandate of our Lord."

John Esau, pastor, Bethel College Church, North Newton, Kansas; pastor, Faith Church, Minneapolis, Minnesota, 1961-71; teacher, Canadian Mennonite Bible College, 1968-69; member, Western District program committee; member, Faith and Life Bookstore board, Newton, Kansas. Vision: "Mennonite Biblical Seminary must give clear focus to its continuing commitment in the training of pastors to serve the congregations of our General Conference."

Darrell Fast, pastor, Toronto (Ontario) United Church; voluntary service administration and peace education secretary, General Conference, 1965-70; secretary, United Mennonite Churches of Ontario, 1973-79; member, Conference of Mennonites in Canada committee on the ministry. Statement: "Pastoral leadership—professionally trained and accountable to the congregation—is one of the important issues facing the Mennonite churches today. The seminary is a vital partner in that task."

Gary Harder, pastor, First Church, Edmonton, Alberta; former pastor in Sudbury, Ontario; former member, departments of literature development and Christian education of the Commission on Education; board member, Canadian Mennonite Bible College, Winnipeg, Manitoba. Goals: "To affirm and support the strong biblical-Anabaptist teaching tradition of the seminary, to encourage the development of new programs of pastoral education, and to further the integration of academic excellence with practical training and personal growth."

Gordon D. Kaufman, teacher of theology, Harvard University, Cambridge, Massachusetts; former teacher, Vanderbilt University; former member, Bethel College board; member and former pastor of the Mennonite Congregation of Boston; author of books dealing with interpretation of Christian faith in the modern world. Statement: "I think my experience of over 20 years in university seminary education gives me a perspective both on Christian faith and on education for Christian ministry which can be of real value to MBS."

Ronald Krehbiel, pastor, Alexanderwohl Church, Goessel, Kansas; former pastor of three General Conference churches; pastor, Lesotho, Africa, 1978-79. Statement: "Seminaries have existed for the purpose of training the professional religious worker. I would hope our seminary would continue to move in the direction of training our church people in Christian discipleship."

Helen Kruger, teacher, Rockway Mennonite High School, Kitchener, Ontario; former teacher, Rosthern (Saskatchewan) Junior College; member, *Window to Mission* literature committee; member, Women in Mission representative to seminary board; member, Stirling Avenue Church, Kitchener. Vision: "I see the seminary as a training center for church workers, missionaries, and pastors, and for equipping leaders with Bible knowledge and teaching methods. It is a community of caring believers who practice what they teach."

Fredrick Liechty, banker, Berne, Indiana; former member, Central District peace and service committee; member, department of Faith and Life Press of COE; member, seminary board; member, First Church, Berne. Statement: "My contribution to the seminary would be to add 30 years of business experience to the administrative and business arm of the seminary. I can also represent the laity in thought and feedback."

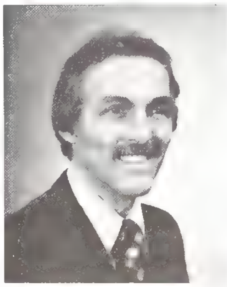
Fast

Harder

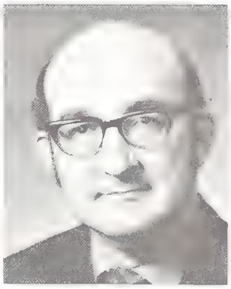
Kaufman

Krehbiel

Kruger


F. Liechty

Quenzer


M. Schrag

Smucker

Goertzen

Floyd Quenzer, pastor, Community Church, Fresno, California; former pastor, Spring Valley Church, Newport, Washington, Pleasant Oaks Church, Middlebury, Indiana, and Silver Street Church, Goshen, Indiana; former member, Central District board of Camp Friedenswald; former vice-president, Pacific District; president and conference minister, Pacific District. Goals: "That the seminary be sensitive to the pastoral needs of our churches, train pastors for skills necessary to meet those needs while maintaining excellence."

Myron Schrag, pastor, Faith Church, Minneapolis, since 1976; chairs committee on *The Mennonite* and vice-president of Northern District; past president of Western District; chaplain, Woodstock School, India, 1973-76; pastor, Newton, Kansas, 1967-73. Goal: "In light of the current shortage of pastors, priority should be given to recruiting and training men and women to serve in the local congregations."

Donovan E. Smucker, teacher, Conrad Grebel College, Waterloo, Ontario; former pastor, First Church, Wadsworth, Ohio; professor, Mennonite Biblical Seminary for 10 years; teacher, Lake Forest College for eight years; former president of a black college; member of the team ministry at Stirling Avenue Church, Kitchener, Ontario. Statement: "I want to draw on my pastoral experience to direct young people to Elkhart, and my seminary teaching to provide insight for the school today."

John Sprunger, pastor of Indian Valley Mennonite Church, Harleysville, Pennsylvania; pastor for 26 years; former president of Eastern District Conference; currently member of EDC missions and ministerial committees, member of the Bluffton College board, General Conference program committee, and CHM reference council for congregational mission. Statement: "My purpose and goals as a seminary board member would be to encourage the preaching, ministry, and evangelism thrust of the seminary. My understanding of social action involvements means meeting the needs not only in the visible world but also the realities of the invisible—heaven and hell."

Continuing members of the board of Mennonite Biblical Seminary include Roland Goering, Freeman, South Dakota; Dorothea Janzen, Newton, Kansas; Waldemar Janzen, Winnipeg, Manitoba; and Fred Liechty, Berne, Indiana. Additional members are appointed by the General Board, Women in Mission, the alumni association, and the church colleges.

Women in Mission

Vice-president

Erna Goertzen, member, Coaldale (Alberta) Church; former treasurer, Alberta Women in Mission; former schoolteacher; Sunday school superintendent and teacher; homemaker. Vision: "I look forward to meeting and being involved with new and interesting persons. I hope to get better acquainted with the work of missions and the people who

Conference Edition of The Mennonite

Mennonites: The Challenge

Introduction

This set of reports will first come to you as inserts in *The Mennonite* to report the work of our General Conference agencies for 1977 through 1980. They will be bound with additional financial information as the Report Book for the delegates at the triennial conference sessions July 12-19, 1980, at the YMCA of the Rockies, Estes Park, Colorado. Congregations not on the Every Home Plan will receive copies in bulk to distribute to delegates, leaders, and other interested persons.

The conference sessions are your opportunity to respond to the people, the activity, and the directions of our work together. We believe that our Lord has led us in the past. Together, we must discern his direction for the future. Profound movements and changes are at work in North America and around the world. Humanly speaking, we are victims of forces beyond our control. But Jesus Christ is Lord of all. Hand in hand with him and with each other, we can look forward to great days ahead for his kingdom.

Heinz Janzen
Editor

General Secretary

Report to General Conference 1977-1980

"Take heed to yourselves and to all the flock, in which the Holy Spirit has made you guardians, to feed the church of the Lord which he obtained with his own blood" Acts 20:28 (RSV).

Comprehensive Outlook

This message of Paul to the Ephesian elders is the mandate of our Lord to the General Board of our General Conference. We are to take a long view, a comprehensive view, when other persons and agencies are specializing in particular situations, areas of work, and single issues and interests. This comprehensive look comes at each board meeting when reports are received from the several commissions and agencies. The board gives counsel as to direction, duplication, and/or needs.

A General Board retreat in September 1978 took a comprehensive look at the life and needs of our conference. The following directions emerged:

1. To update and clarify our understanding of General Conference as a people of God.
2. To develop interdependence among General Conference congregations.
3. To call each other to faithful stewardship.
4. To define leadership for today's General Conference.
5. To promote moral integrity.
6. To test our structure.

Several of these points include a reliance on the Scriptures; that is, being a people of the Word in an uncertain world. In a time of moral and theological relativism, the General Board urges that our conference be guided by the written and Living Word.

Convictions

All aspects of conference life and program have theological implication. While the General Board assigns specific areas of work to the commissions, matters of faith and ethics come back to the Board for discussion.

Heinz Janzen greets new General Secretary Vern Preheim.

Elmer Neufeld, President

Shelley Buller, Administrative Assistant

The *abortion* issue raised at the 1977 conference was assigned to the Commission on Education. A packet of study materials has gone out to congregations. Their findings will be compiled into a proposed conference statement for testing at the 1980 sessions.

Our beliefs about *evangelism* and conversion crop up frequently at board meetings and conference sessions. CHM is working on a statement with congregations to test this summer at our conference.

Various renewal movements remind us of the need for *personal faith* and a life of prayer, worship, and Bible study. General Board members and staff affirm the need for the outward journey of service and witness and the inward journey of prayer and devotion.

The *peace* teachings of Jesus and the apostles have constantly come to the General Board throughout the triennium. First, they came as part of the war-tax discussion leading up to the mid-triennium conference. This year, with talk of reinstatement of the draft, the General Board has strongly affirmed a program of peace teaching and peace action in the General Conference.

In late 1977, the General Board refused to pay an IRS levy on the salary of the general secretary, who was withholding part of his tax as a protest against the vast expenditure on arms of the United States government.

The General Board and staff took major responsibility in planning, carrying out, and following up the Mid-Triennium Conference on Civil Responsibility in Minneapolis. In spite of great fear in the constituency, God worked a spirit of love and open sharing in the delegate body, leading to a consensus statement on further action. A Tax Task Force seeks to carry out the mandate of the delegates.

Homosexuality is a difficult issue, causing conflict between those who advocate gay rights in church and society, and those who oppose homosexuality as a sin firmly condemned in the Bible. The General Board has urged the Commission on Education to provide study material on this topic. Furthermore, it plans to bring a provisional statement on this topic to the Estes Park Conference to test with the delegate body.

Stewardship education in a time of unprecedented affluence is also a concern. The General Board strongly supports stewardship education and particularly the employment of a stewardship secretary by the conference.

Cooperation/Coordination

A basic task of the General Board and secretary is to coordinate the work of the conference. We work through several boards and commissions, districts, provinces, colleges, homes, hospitals, camps, and much more. The general secretary stays in touch with this myriad of activity through travel, reading, and personal conferences. Much of this is reported to the General Board members to help them prioritize the work that needs to be done. Central office executive secretaries meet monthly to review happenings, share concerns, and plan cooperative policies and projects.

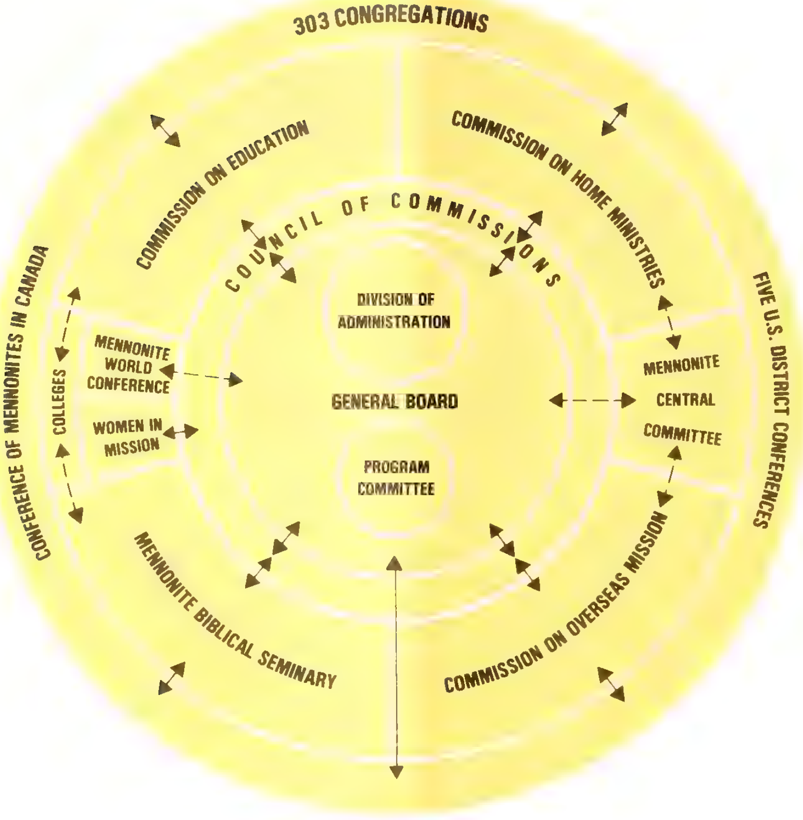
The board authorized a management review of the office last year. It was performed by the Lawrence-Leiter firm of Kansas City. Some of the recommendations have been carried out; others are still under consideration.

Structural conversations with Canadian Conference leadership have taken place each year since 1977. A fall 1980 meeting has been broadened to include representatives of all district conferences to see how better to coordinate the work of regional and General

GENERAL CONFERENCE MENNONITE CHURCH MEMBERSHIP STATISTICS 1969-1978

CONFERENCE OF MENNONITES IN CANADA	*1969*	*1970*	*1971*	*1972*	*1973*	*1974*	*1975*	*1976*	*1977*	*1978*	*10-year Net Increase (Decrease)*
Alberta	1,434	1,424	1,441	1,462	1,497	1,521	1,538	1,551	1,595	1,679	245
British Columbia	2,709	2,822	3,089	3,160	3,234	3,328	3,077	3,350	3,635	3,632	923
Manitoba	7,059	7,111	7,149	7,107	7,136	7,100	7,886	8,187	8,042	8,306	247
Ontario	4,471	4,526	4,544	4,589	4,655	4,768	4,820	4,866	4,907	5,073	602
Saskatchewan	4,343	4,392	4,320	4,283	4,387	4,466	4,524	4,667	4,710	4,716	373
	20,016	20,275	20,543	20,601	20,909	21,183	21,845	22,621	22,889	23,406	2,390
U.S. DISTRICTS											
Central District	8,388	8,366	8,800	8,673	8,914	8,643	8,822	8,899	9,034	9,085	697
Eastern District	4,132	4,139	4,109	4,206	4,462	4,503	4,392	4,633	4,577	4,928	796
Northern District	6,088	6,040	6,132	6,081	6,058	5,560	5,598	5,629	5,470	5,842	(246)
Pacific District	3,365	3,371	3,421	3,416	3,251	3,262	3,173	3,254	2,849	2,911	(454)
Western District	13,640	13,620	13,852	13,753	13,798	13,566	13,688	13,982	13,645	14,009	369
	35,613	35,536	36,314	36,129	36,483	35,534	35,673	36,397	35,575	36,775	1,162
SOUTH AMERICA											
	2,367	2,367	2,367	2,520	2,544	2,296	2,191	2,237	2,607	2,635	268
	57,996	58,178	59,224	59,250	59,936	59,013	59,709	61,255	61,071	62,816	3,820

GENERAL CONFERENCE MENNONITE CHURCH


303 CONGREGATIONS
COMMISSION ON EDUCATION
COMMISSION ON HOME MINISTRIES
COUNCIL OF COMMISSIONS
DIVISION OF ADMINISTRATION
GENERAL BOARD
PROGRAM COMMITTEE
CONFERENCE OF MENNONITES IN CANADA
COLLEGES
MENNONITE WORLD CONFERENCE
WOMEN IN MISSION
MENNONITE CENTRAL COMMITTEE
FIVE U.S. DISTRICT CONFERENCES
MENNONITE BIBLICAL SEMINARY
COMMISSION ON OVERSEAS MISSION

Conferences. An outcome of earlier discussions is the call for a separate meeting of United States delegates at the Estes Park conference to discuss programs and issues that pertain only to the United States. Canadian-only issues do not come to the General Conference. They are presented and acted on at the annual meeting of the Conference of Mennonites in Canada.

Inter-Mennonite relations come to the General Board, such as MCC, Mennonite World Conference, and direct contacts to other conferences. An annual giving goal for United States congregations is adopted by the General Board. Of course, dozens of inter-Mennonite projects are carried out by the commissions, such as the Foundation Series, the new mission in Hong Kong, and radio spots.

Feeling that it is often merely an arbiter between commissions, the General Board strengthened its Executive Committee this year from five members to seven. This will enable its at-large members to be more of an initiating group rather than only responding to commission plans and ideas.

The annual Council of Boards and Commissions in February enables the various bodies to plan separately and together, with the General Board then adopting the overall conference budget. New budgeting procedures recommended by the Division of Administration have been adopted by the General Board to help in its work of leadership and priorities.

Communication

Each commission and agency needs to communicate its own work through advertising and personal visits. The general secretary coordinates overall communication of the General Conference through ads, brochures, mailings, and visits. He and the board also supervise the papers, *Der Bote* and *The Mennonite*. Recently the board merged the committees on communication into one to simplify, economize, and work more comprehensively.

Board and staff try to communicate with those who feel estranged from the conference. Visits to congregations have helped build bridges. In February, the board listened to some who had attended the Smoketown consultation last year.

Conclusion

In August I conclude eleven years as general secretary. I have enjoyed this association with the larger work of the conference.

The increasing cooperation between commissions has been gratifying. Even the difficult discussions with the district/area conferences have come about because of a commitment to work together.

The solid core of support for conference has been gratifying to those who work at central offices. The high point was the conclusion of the Minneapolis conference when, after the fanfare, fears, and debates, we were still together in a common bond under Christ.

The high quality of persons on staff and boards has been a thrill again and again. People give themselves to Christ and his mission in an enthusiastic way. Elmer Neufeld, Henry Poettcker, and others deserve many thanks.

Using my gifts, old and new, has been a rewarding experience. Often I have been assigned to do impossible things, but the Lord has given grace for the task. Sometimes I have faltered, but the Lord and my co-workers forgave.

"And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified" Acts 20:32 (RSV).

Heinz Janzen
General Secretary

The General Board

The General Board has seen the past three years as a time to focus on groundwork to set the direction for the General Conference in the decade of the 1980s.

An important part of this work was done by the General Board in a retreat setting at Camp Friedenswald, Cassopolis, Michigan, September 22-24, 1978. Board members wrote papers to present at the retreat, centering on visions guiding the General Conference in the past, realities facing us now, and goals for the future. The following conclusions were formulated.

Missions, service, and education have been central to the birth and development of the General Conference Mennonite Church. We have met together to further these efforts by discerning God's continuing will for our conference. We believe that God's Spirit is leading in these directions in the years ahead:

1. *To update and clarify our understanding of General Conference as a people of God*
   a. Defining an Anabaptist people of God in today's world
   b. Setting basic goals to become this people
   c. Discerning unities essential for such people
   d. Accepting and continuing dialogue in areas where there is diversity
2. *To develop interdependence among General Conference congregations*
   a. Interpreting the familial qualities of the General Conference
   b. Covenanting with each other as congregations
   c. Sharing in General Conference missions, service, evangelism, and education
   d. Strengthening channels for mutual sharing and caring
3. *To call each other to faithful stewardship*
   a. Affirming our affluence as a new and greater opportunity to share
   b. Calling each member to exercise his/her gift(s) for the Lord
   c. Recognizing that the existence of our institutions and agencies depends on prosperous and generous supporters
4. *To define leadership for today and tomorrow's General Conference*
   a. Being servants and prophets
   b. Expressing biblical authority in nurture and discipleship
   c. Recognizing that leadership is important in a "priesthood of believers"
   d. Affirming leadership gifts among women
   e. Training and equipping persons for this kind of leadership
5. *To promote moral integrity*
   a. Being prepared to cope, in a biblical way, with issues such as abortion, homosexuality, premarital and extramarital sexual relationships, and to promote healthy heterosexuality. This may include General Conference Mennonite Church guideline statements to assist congregations.
   b. Aiming our primary energies at marriages and family preparation and development, that is, preventive ministries; but also providing counsel for troubled families. This may include guideline statements on divorce and remarriage, singleness, parenting, and conflict intervention to assist families and congregations.

General Board members and staff at the 1978 Goal Setting Retreat at Camp Friedenswald.

6. *To test our structure*
   a. Enabling our congregations to be the focal action vehicles of the General Conference Mennonite Church
   b. Encouraging strong regional affiliations to General Conference and other Mennonite groups and agencies
   c. Reminding each other that the larger General Conference Mennonite Church is vital for our broader global and local ministries in being a Mennonite peoplehood.

In light of the above statement, the General Board hired the Lawrence-Leiter firm, Kansas City, Missouri, to do a thorough organizational review of the General Conference structure. Several recommendations from this study have been or are being implemented.

A stewardship secretary is being sought by the Division of Administration to direct fund raising. The General Board authorized a special session by the Division of Administration to look into our current fund-raising process and suggest new directions. As a result, the General Board is helping commissions clarify fund raising, encouraging them to become more active in raising monies for their budgets. Some above-budget items are now being encouraged where funding is sought from sources not usually tapped.

Another action taken was combining the committees for *The Mennonite*, *Der Bote*, news service, and communication. A new seven-person committee will be appointed by the General Board with one subcommittee dealing specifically with *Der Bote* (since it is a foreign-language paper. Eventually, an executive secretary, under the direction of the general secretary, will chair the committee, as well as supervise work of various editors of house organs.

Another step is a constitutional bylaw change, restructuring the General Board Executive Committee. Previously consisting of five members (president, vice-president, secretary, General Board member at large on the Division of Administration, and General Board member at large on the Communications Committee), the committee will now be a seven-member group. Four of the General Board members at large will serve on the Executive Committee. The at-large members will no longer be appointed to represent the General Board on commissions.

The changes are directed toward making the board more of a policy-making, and less of a program-oriented body. More use will be made of the Lawrence-Leiter study to help us become a responsible people of God.

Mid-triennium conference

The Mid-Triennium Conference on War Taxes was a highlight of the past three years. Held February 9-10, 1979, at Hotel Leamington, Minneapolis, Minnesota, the conference was a mandate of the 1977 General Conference session.

Delegates and staff at Mid-triennium Meeting.

After the conference, the General Board began assimilating findings to make it possible to implement the decision of the delegates. Delton Franz, Bob Hull, Ben Sprunger, Ernie Regehr, Heinz Janzen, and Duane Heffelbower were appointed to implement the resolutions. The goal: to get a conscientious objector exemption for the General Conference to eliminate paying war taxes or collecting taxes from our employees.

Looking Ahead

Issues for the 1980s are problems raised by the general population, problems which affect our constituency. These issues are centered around sexuality, highlighted by concerns of and for homosexuals in a heterosexual society. The General Board has worked out a brief and tentative policy statement on homosexuality to be presented at this General Conference session. During the next triennium, it is to be studied by congregations in order that the 1983 conference session can adopt a statement on homosexuality by and for the General Conference.

Finally, we face a shortage of ministers within the General Conference. A special conference on the ministry has been mandated by the General Board. It will be held in spring 1981.

Surveying the world situation, we face an uncertain future. Yet the church has faced awesome and fearful times before. The difference is that the stakes are higher today.

The brightness of the future comes of being God's people. God has called the people of the General Conference Mennonite Church to look upward and forward in the 1980s. The General Board is hopeful that the leadership of the past three years will make this possible.

La Vernae J. Dick
Secretary

News Service

The news service provides reports about the General Conference to religious and secular publications. Almost every week of the year, articles are mailed about provincial, district, national, and binational activities, personnel changes, and happenings in local congregations. These articles go to General Conference periodicals like *The Mennonite*, *Der Bote*, and *Window to Mission*; to district and area conference publications; to inter-Mennonite newspapers like *Mennonite Weekly Review* and *Mennonite Reporter*; to magazines of other Mennonite conferences such as the *Gospel Herald*; to religious publications such as *Christianity Today* or *Christian Century*; to daily or weekly newspapers in areas with a high Mennonite population; to nationally known newspapers and magazines (when a report is deemed of national significance); and to

Mennonite periodicals in Europe and South America. In addition, selected articles are sent to hometown newspapers of new missionaries or voluntary service workers. Radio and television stations are also targeted when Mennonite news is happening in their area. During the past triennium about seven hundred fifty news articles have been written by Vic Reimer, half-time editor of the news service, or by writers across the United States and Canada. On occasion, photographs accompany the releases, particularly those which announce personnel changes.

To provide people within the General Conference with up-to-date information about what is happening in conference programs, the editor attends many meetings or hires others to do so. Since the cost of air travel continues to climb, it is likely that the use of regional reporters will increase, and the news service editor will take on more of a coordinating role. Although cooperative news gathering with other Mennonite publications is on the upswing, there is, as yet, no thoroughly structured system to do this in an ongoing way.

The news service has been criticized for too much emphasis on institutional news; that is, reports about activities in the central offices of the General Conference in Newton, Kansas, or annual meetings of the various regional conferences. Critics say there should be more emphasis on congregational events, particularly those which have a human-interest element. An intensified effort will be made during the next year to report congregational events which are of more than local interest.

During the past triennium, General Conference-related agencies have been open and trusting in their practice of allowing the news editor to listen in on their committee meetings. There have been few oversights in informing the editor of newsworthy meetings.

Beginning this next triennium the news service will be governed by the same committee which sets policy for *The Mennonite*, *Der Bote*, and other General Conference print communications. This should provide a healthy framework in which the news service can continue to grow in its function of factual and interpretative reporting of General Conference activities.

Vic Reimer

Maggie Strempler at the composer.

Susan Letkemann at the paste-up table.

Shirley Thiessen with the mailing lists.

Der Bote

When I was first approached to apply for the position of editor of *Der Bote*, I had just relinquished my assignment as principal of the Mennonite Collegiate Institute, and was ready to tackle a new assignment. My belief in the vital mission of *Der Bote*, my knowledge of the German language, and the challenge of bringing a new perspective to the paper were sufficient incentives to intrigue me.

The three major functions of the *Bote*, as I see them, are to inform, provide communication, and offer a forum for discussion.

Inform - The *Bote* was initially a paper for the Mennonite immigrants from Russia in the 1920s. Now it is the German language medium of the General Conference, read by large numbers of North Americans who either prefer German to English, or are vitally interested in events in the German sector of the conference. It is important to keep these readers informed about the conference scene, MCC concerns, and the activities of the Mennonite world.

Communicate - The *Bote* is widely read in South America and in West Germany. There are close familial ties among the 1920s immigrants in Canada, the Mennonites in South America, and the *Umsiedler* in West Germany. The *Bote* is an important means of communication for these groups.

Forum - The *Bote* is a means through which many of our older people can express their opinions and concerns. Increasingly, congregational and conference discussions are carried on in the English language. Yet, it is important that no one feel suppressed. All who have valid concerns should be free to express them in this publication.

The *Bote* also has a vital teaching function. Many of the new insights into biblical interpretation and the so-called "recovery of the Anabaptist vision" have not been as readily available to our German-speaking people as to those with access to English media and English literature. The *Bote* thus provides a valuable service.

At my request, we have moved the editorial office to Winnipeg, Manitoba. In addition to personal reasons, I felt more familiar with resources and people needed for the job. The moving entailed transfer of a few files and one typewriter. We are renting office space from the Conference of Mennonites in Canada at 600 Shaftesbury Boulevard.

I feel that we should not only do the editorial work, but also be responsible for camera-ready copy. At first, we did our typesetting on an OCR typesetter. The processing was done at D. W. Friesen's in Altona. Camera-ready paste-ups were done at our office. Since January 1978, we have done our own typesetting on an IBM composer rented from the Conference of Mennonites in Canada. It saves substantially in costs and gives us more versatility. Since January 1979, printing and mailing have been done at Derksen Printers in Steinbach, Manitoba. Mailing lists are maintained in our office by a two-thirds-time secretary.

My initial three-year term ends in July 1980. The first months were a period of testing. Many readers of the *Bote* are understandably demanding. Gradually I have felt my style of writing and editing to be accepted. I have tried to report and interpret the important issues to the large German-reading public. Contributions have come from three continents. Our list of subscribers has remained remarkably constant, aside from culled names from whom we got no response. Reader contributions continue to fill a substantial part of the *Bote*.

I have learned to what extent the *Bote* is accepted in a negative, but effective, way. When the mail is slow and the *Bote* does not arrive at the expected time, we hear from disappointed and, at times, irate readers. We are pleased that the paper is being missed. We reassure the callers and frequently put an extra copy in the mail.

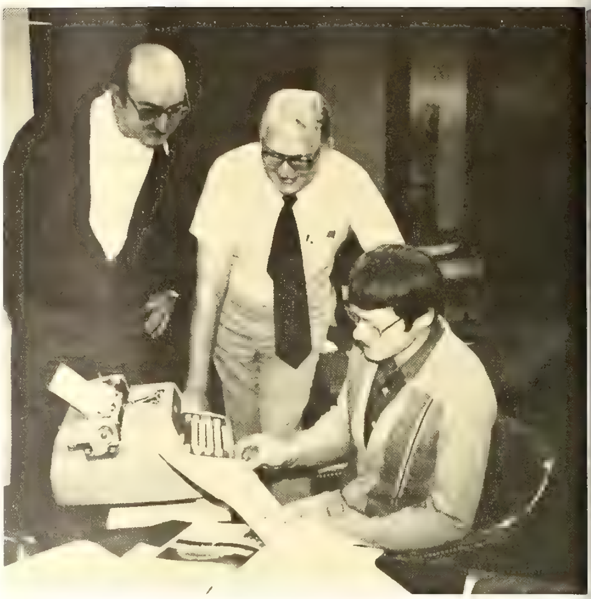
Approximately eight thousand subscribers on three continents receive annually forty-nine to fifty issues of the *Bote*. It is a vital link between the scattered members of a German-speaking Mennonite family. I hope it will continue to play an important role in informing its readers, providing new insights, and inspiring followers of our Lord in these changing times.

Gerhard Ens
Editor

The Mennonite

The Mennonite faces a difficult challenge: representing the kaleidoscope of 350 congregations plus the total missions and service involvements. During the past triennium, we have set several goals for *The Mennonite*:

1. To encourage a deeper spirituality in personal and corporate life
2. To promote programs to strengthen familial life
3. To challenge our congregations to translate nonresistance into a positive caring at all levels of life
4. To endorse openly new and vigorous approaches to evangelism
5. To face current social issues



(l-r) Myron Schrag, Bernie Wiebe, and Vic Reimer of The Mennonite *staff.*

6. To recognize the constructive spiritual power in listening to our diverse brothers and sisters in the conference
7. To become more sensitive and responsive to our roles in being a global spiritual family willing to share our abundance and confess our interdependence.

The new triennium will again see changes in *The Mennonite*. Vic Reimer, associate editor, is terminating this summer and is being replaced by Larry A. Cornies. We are also interpreting results of a major readership survey undertaken this spring, and will plan future format, content, and frequency in conjunction with the results of this survey.

When difficulties arise in the General Conference, *The Mennonite* is often named as a contributor to the problem. It is inevitable, since we have only one overall communications vehicle in the conference. To be fair and honest, *The Mennonite* must try to publish the "whole" picture, and the picture is one of diverse pluralism.

I believe each General Conference member should automatically expect and receive *The Mennonite*. Our every-home and congregation-subscription plans continue steadily. Overall circulation grows slightly each year.

Our commitment is to make *The Mennonite* a forum for General Conference dialogue, building the General Conference spiritual family. *The Mennonite* should be a medium through which we are regularly confronted with the actual texts of the Bible to build biblical literacy, and it should be a vehicle of challenge and inspiration to witness, teach, and motivate. Most of all, it should work for a warm oneness in God's Spirit.

Bernie Wiebe
Editor

Ministerial Leadership Services

Pastoring is the task of every member of a congregation. "Priesthood of all believers" is the biblical base for pastoring. The lead pastor may have special training and time when salaried by the church. He does not, therefore, take over responsibility for all pastoring.

To give pastoring, one also must receive pastoring. Failure in this explains in part the loneliness and stress often felt by the pastor in the pastoral ministry. Where pastors receive pastoring, healthy relationships and growing trust are evident.

Pastors—Who Are They?

During the decade of the 1970s eleven Bethel College graduates and two former students accepted a call from a local congregation for pastoral ministry. Four Bluffton graduates responded in that ten-year period.

In this same decade, seventy-nine persons from non-General Conference roots and education accepted a call to pastoral leadership from a General Conference church. Twenty-three have roots in a sister-Mennonite denomination or historic-peace-church tradition. Fifty-six came with no Mennonite roots or education. Many of these were well qualified and sympathetic to the Anabaptist emphasis. Some chose the Mennonite church with the intention of becoming part of its life and witness. Some responded to the call of a local congregation without information or interest in being part of the larger family of churches or its peace witness. It is of interest to note that 50 percent of non-General Conference pastors received their call from a General Conference church in the last three years of the decade.

We observe a positive attitude toward the pastoral ministry by leadership in our educational institutions. However, there is no evidence today of a trend among students to choose the pastoral ministry. There is indication that persons considering a midcareer change in their 30s and early 40s are looking seriously at the pastoral ministry. What is or is not happening in the local congregation is probably the most important clue to the limited number of persons hearing the call to pastoral ministry. Pastors frequently tell me, "I want to pastor a group interested in reaching out and reaching in, not just doing maintenance."

Aid for Pastors

Pastors/spouses whose fifty-fifth birthdays come before January 1, 1979, are eligible for supplementary support based on need when they retire. Those under age fifty-five shall participate in the conference pension program. The level of aid is adjusted each year by several criteria including cost-of-living and social-security income. Pastor/spouse aid for 1979/80 is $424 a month or $5,088 per year for a single person, and $637 a month or $7,644 per year for a couple. The fund is committed to bridge the difference if income falls below this level. Thirteen pastors/spouses are now receiving aid totaling nearly $30,000 per year. United States district leadership is committed to encourage churches to receive offerings for this fund.

Looking into the 1980s

Beginning January 1981, fifty pastors and spouses representing each district and province will participate in a two- to four-week study leave at Associated Mennonite Biblical Seminaries at Elkhart, Indiana. This will be financed by a four-way participation with Ministerial Leadership Services, regional conferences, congregations, and pastors and spouses each contributing. The seminary will provide tuition scholarships.

The General Board, upon recommendation of the Committee on the Ministry, has approved a consultation on "The Shape of the Pastoral Leadership in the 1980s." Each district and province will be represented by pastors and laypersons. The consultation is projected for April of 1981.

Jacob T. Friesen
Director

Praying

Division of Administration

The General Conference ended 1979 on an optimistic note, despite the problems of inflation. However, the Commission on Overseas Mission and the Mennonite Biblical Seminary enter the 1980s on a firmer financial foundation than the Commission on Home Ministries and the Commission on Education.

Receipts dropped slightly from 1976 to 1977. In 1978 no budget increases were approved and receipts nearly matched budget. In 1979 budget was increased by 12 percent and receipts jumped up 16 percent.

Year	*Budget*	*Received*	*Percent of Budget Received*
1977	$3,179,883	$2,839,867	89.3%
1978	3,179,883	3,153,822	99 2%
1979	3,571,550	3,664,725	102.6%
	$9,931,316	$9,658,414	97.3%

	1976	*1979*	
Budget approved	$2,999,889	$3,571,550	19.1% increase
Budget receipts	2,929,467	3,664,725	25.1% increase
Cost-of-living index (U.S.) @ 12/31	174.3	229.9	31.9% increase

We are grateful for the increased giving, but concerned about inflation eliminating real budget growth.

Trust Funds

This department of the General Conference Mennonite Church is operated as a separate accounting entity under the jurisdiction of the Division of Administration. The major funds making up Trust Funds are the Permanent Endowment Fund, Gift Annuity Fund, Emergency Reserve Trust Fund, and Bequest Fund.

The Permanent Endowment Fund contains monies invested and income used according to the expressed wishes of the donor. The corpus of the fund remains intact. Income has been designated for such diversified projects as training Christian writers, providing for a ministerial scholarship fund, and providing for the Schowalter Memorial Address at triennial conference sessions. In addition, some portions of the income from the Permanent Funds are designated to be applied to current commission budgets. The total amount in the Permanent Endowment Fund is $174,915.

The Gift Annuity Fund is the balance of monies donated to General Conference Mennonite Church on an annuity basis. Semiannual annuity payments are made to individuals at a rate based on their life expectancy. At the individual's death, the original amount donated is distributed to General Conference programs according to the wishes of the annuitant as stipulated in the gift annuity agreement.

The total amount in the Gift Annuity Fund rose from $174,171 at the end of 1976 to $330,534 at the end of 1979. Gift annuities provide an excellent vehicle for a person to make a contribution and at the same time receive periodic income for the remainder of his or her life. Income to the annuitants is partially tax exempt. Land and other appreciated property, as well as cash, can be used to purchase an annuity. Further information is available from the treasurer's office.

The Emergency Reserve Fund equals 10 percent of the budget of the three program commissions. This fund provides a cushion against an emergency such as the need to evacuate missionaries or an economic crisis that would greatly reduce current contributions. During the triennium, the fund increased from $273,408 to $321,870.

The Bequest Fund receives money from wills and estates of $10,000 or more. Over a ten-year period, these monies are distributed to the program commission or seminary which has been designated by the donor. This procedure evens out the flow of funds to commissions from these large gifts, thereby aiding the budgeting process. The Bequest Fund grew significantly from $542,143 to $967,482 during the triennium. Over $170,000 was distributed to the commissions and seminary from the Bequest Fund in 1979, in addition to the $66,500 in smaller bequests contributed directly to the 1979 budget. Increasingly, individuals are including conference institutions in their estate planning, an excellent last testimony to the kingdom at work in their lives.

Stewardship

The primary stewardship-education and fund-raising responsibilities are carried out by staff and board members via literature and congregational contacts. The Division of Administration gives some attention to coordinating these efforts, currently searching for an additional staff person to coordinate the stewardship activities. In addition, Mennonite Foundation of Goshen and Mennonite Foundation of Canada help the General Conference constituency and other Mennonite groups in estate planning and deferred giving.

Pensions

The General Conference Mennonite Church has two pension plans for its church workers. Canadian workers are enrolled in the Conference of Mennonites in Canada's Pension Plan with Excelsior Life Insurance Company. United

States workers are enrolled in the General Conference Pension Plan underwritten by Presbyterian Ministers' Fund.

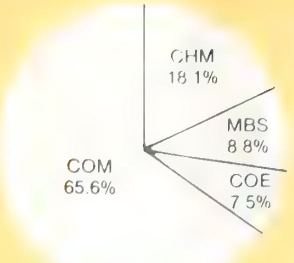
General Conference staff and missionaries are automatically enrolled in the plan when eligible. Participation of ministers is voluntary, enrollment occurring by mutual agreement between the church and minister. Currently only 44 percent of eligible ministers are enrolled in the United States plan, leaving 56 percent or roughly one hundred United States ministers not enrolled. Some are participating in other retirement plans; some have no provision for retirement other than Social Security. Retirement aid from the Pastor's Aid Fund to retired ministers and/or their spouses is limited to those who were fifty-five before January 1, 1979. Since mandatory participation in the pension plan is not feasible with our autonomous church polity, ultimate responsibility for a minister's retirement must lie with the minister and his church. The Division of Administration urges each church to make the minister's pension allowance a priority budget item. Follow the example set forth by Paul in 2 Corinthians 9 by providing bountifully for the person God has called to serve among you.

Significant events during the decade of the 1970s:

1. Movement of the General Conference to a sounder financial base. During the 1960s the General Conference met its budget only once. During the 1970s the General Conference met its budget six times (see graph on this page). In the first few years of the 1970s significant amounts of money had to be borrowed each year to meet expenditures. In 1973 we no longer had to pay interest but rather had funds to generate some interest income. In addition, the growth of Trust Funds enabled us to borrow internally, rather than paying interest to an outside financial organization. During the 1970s budgets were set at realistic levels, and there was some shift in donations from designated giving to giving for the total program. In 1968 only 6.6 percent of receipts came in for the total mission of General Conference (prorated). In 1979 that figure had increased to 19.7 percent. Similarly in 1968, 2.4 percent of the receipts came in "where most needed" (distributed to commissions and/or seminary furtherest, percentagewise, from meeting their budget), while in 1979, 6.5 percent of total budget receipts came in "where most needed."

Budget Growth During the 1970s
Total General Conference budget has approximately doubled. Budgets for local congregations and General Conference giving to Mennonite Central Committee have approximately tripled. District, provincial, and Canadian Conference budgets have approximately quadrupled.

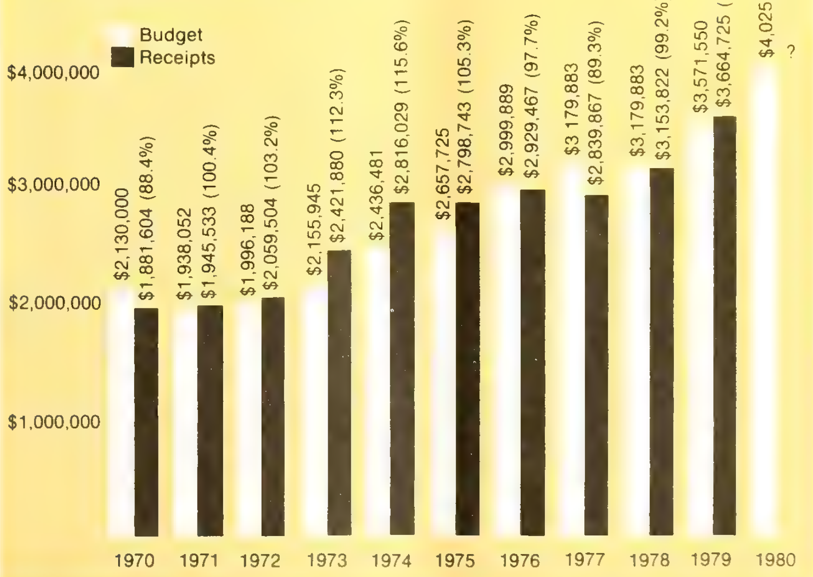
HOW THE 1980 BUDGET IS DIVIDED



	1970 Budget	%	*1980 Budget*	%
COM	$1,387,130	65.1%	$2,638,712	65.6%
CHM	399,110	18.7%	727,449	18.1%
COE	161,200	7.6%	303,436	7.5%
MBS	182,560	8.6%	355,593	8.8%
	$2,130,000		$4,025,190	

2. The closing of Mutual Aid Services, Inc., with the help of Church Extension Services, Inc.
3. The gift of the building at 716-718 Main Street to General Conference by Mrs. Elva Krehbiel Leisy on an annuity basis. In 1977 this building was remodeled as part of a general renovation of the central offices.
4. The dispersal of the stewardship function from a staff position under the Division of Administration to the individual commissions and seminary.
5. William Friesen's conclusion of seventeen years of faithful service as business manager and treasurer in 1975 and the transition to Ted W. Stuckey as the new business manager and treasurer.
6. Revision of the General Conference Pension Plan (U.S.) and formation of the Missionary Supplemental Retirement Fund and the General Conference Pastor's Aid Fund.

TOTAL GENERAL CONFERENCE BUDGETS
AND RECEIPTS
THE DECADE OF THE 1970s



7. The accounting change from posting machines to computer data processing system and the integration of the Faith and Life Press accounting staff with the Division of Administration accounting staff.

Guiding principles of the 1970s

1. We are stewards of the financial gifts given to General Conference, to see that these gifts are accounted for and spent wisely.
2. A sound financial base is necessary for the continuation of the General Conference programs of mission, service, and education.
3. The total mission of the General Conference must be promoted (see graph on page A-11).
4. The integrity of the donor's wishes cannot be compromised.
5. Budgets must be realistic and attainable.

Challenges for the 1980s

1. A reemphasis in stewardship as part of the Christian walk.
2. Further encouragement to churches to meet retirement needs of ministers past and present.
3. To counter the effects of inflation in North America and abroad.
4. To monitor and possibly challenge increasing governmental intervention in the way in which religious institutions conduct business.
5. To face the financial realities involved in any change in structure of the General Conference as an institution.

Ted W. Stuckey
Business Manager and Treasurer

The "House of Maranatha" is being used as a meeting place and base for outreach by the Maranatha Mennonite Fellowship in Lincoln, Nebraska. Church Extension Services provided $40,000 to aid in the purchase of the house. Northern District Conference endorsed the project.

Church Extension Services, Inc.

Church Extension Services, Inc., is a separately incorporated subsidiary of General Conference. CES borrows money from individuals and church bodies and lends the money to churches and other religious organizations for church buildings, parsonages, retreat grounds, etc. Most loans are made in the United States, but a significant number are made to Asia and Latin America in conjunction with the work of the Commission on Overseas Mission. Church Extension Services recently raised the interest rates to 6 percent for one-year notes and 7 percent for three-year notes. Loans are made to churches at 8 percent. These loans are given when no other means of financing are available. Church Extension Services has had an excellent history of repayment with no loans having to be foreclosed and all loans current as of December 31,1979. Activity during the past triennium was as follows:

In 1980 three loans have been granted for a total of $61,000 (Atago, Japan - $11,000; Fernheim, Paraguay - $40,000; and Cuauhtemoc, Mexico - $10,000). Monies have also been set aside to lend to the Grace Mennonite Church in Chicago.

Recent church-planting activity under the Commission on Home Ministries and by district conferences has led to increased demand for loans. We strongly encourage individuals and churches to deposit funds into Church Extension Services, Inc., to receive a return on money and help other churches as well.

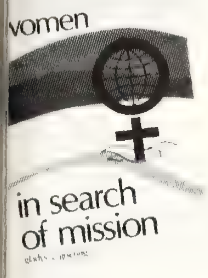
Following is an abbreviated balance sheet as of February 29, 1980.

Year	*Loans Made*		*Amount*
1977	Bogota, Colombia		$ 2,000.00
	Sung Chiang, Taiwan		25,000.00
	Ibague, Colombia		35,000.00
	Charleswood, Winnipeg		80,000.00
	Northern District - Swan Lake Christian Camp		11,000.00
1978	Kuang Fu, Taiwan		25,000.00
	Misato, Japan		18,382.00
	Northern Cheyenne, Montana		5,800.00
1979	Hively Avenue, Elkhart, Ind.		40,000.00
	Maranatha, Lincoln, Neb.		40,000.00
	Manhattan, Manhattan, Kans.		30,000.00
Assets			
	Cash	$ 3,336	
	Savings	113,583	
	Accrued Interest Receivable	8,284	
	Notes Receivable	533,998	
	Total Assets		$659,201
Liabilities and Fund Balances			
	Notes Payable	$319,064	
	Capital Fund	281,300	
	General Fund	58,837	
	Total Liabilities and Fund Balances		$659,201

Ted W. Stuckey, Manager

Women in Mission

Women in Search of Mission is the new book by Gladys Goering scheduled for appearance at General Conference in July 1980. Commissioned in 1979, the book traces the rich heritage of "women's work" from the 1800s when there were organized efforts of service. Women in the General Conference have for decades studied how best to be God's people. We continue to search for ways to be Christ's disciples in the rapidly changing world of the 1980s.


women

in search of mission

India women

The Search . . . Through Reaching Out

Women in Mission (WM) is dedicated to commitment of service through word and deed. Open hands turned upward signify the willingness to give time, energy, money, and creativity.

WM seeks to foster awareness among women of the overall work of the conference. A designated percentage of money is given to the general budgets of various commissions and the seminary.

COM: Giving material aid, particularly to foreign missions, has been a way of reaching out through the years. During the last triennium, a shift in emphasis took place, from giving material aid to giving cash. In our relationships, we decided to work more *with* people than *for* people, moving from the "giver-receiver" relationship to partnership in mission.

In 1977 the Taiwan material aid program was discontinued. In 1978 the long-standing Zaire layette program was also phased out. Instead, in Africa WM gave high priority to the financial support of Women's Leadership Seminars and the Nyanga Girls' School, and matched funds for sewing machines.

WM continued to provide partially for the care of young Martha Caro, daughter of Pastor Jaime and Mrs. Caro from Bogota, Colombia. We also made travel money available to bring wives of men overseas to study at the Associated Mennonite Biblical Seminaries.

CHM: WM continued its interest in the Native Ministries programs in North America.

During the triennium WM was challenged by CHM to become more directly involved in media. This is valid, considering the evangelism potential and need for values clarification in television. Naomi Wollmann, secretary of WM, became a trained Television Awareness Training (TAT) workshop leader and wrote a brochure, "What Is Television Teaching Your Family?" She has led a number of workshops in Western District. We need additional people to work in this area of concern.

The new thrust in the area of Church Planting and Spanish/Chinese ministries was affirmed, designating it in the WM budget. We are still discussing VS material aid with CHM, finding how WM might relate to such needs.

COE: Money was solicited for the Sunday school curriculum, and Marriage Encounter participation was encouraged and financially supported. WM worked in cooperation with the COE adult education department, with emphasis on the role of women.

AMBS: Scholarships were granted as continuing affirmation for women students attending Mennonite Biblical Seminary. Women's groups gave to the "furnishings fund," replacing old furniture and draperies at the seminary.

Other Projects: WM felt the "care and call of pastors," identified at the Bluffton conference, also needed to speak to the needs of pastors' wives. A personal growth fund for the "other partner in ministry," was established.

Another new fund, "Women's World Outreach," came into being with excess funds from the Taiwan Choir tour. This fund was designed to provide scholarships for professional training of Christian women within their country.

The Search . . . Through Relationships

The last three years were a period of intercultural exchange. The All-India Mennonite Women's Conference was a "first" for the Indian women. Two General Conference women were invited to attend the conference. WM selected Lois Deckert (US) and Martha Nickel (Canada). For one week in November 1977, 200 women worshiped, studied, and ate together. Many WM groups heard reports of the visit from the delegates.

In 1976 WM began exploring the possibility of sponsoring the Taiwan Women's Choir to have the group tour our churches and perform for the Mennonite World Conference in Wichita. In 1978 the group of twenty-four women toured five provinces and eight states. They sang more than thirty concerts and were guests in Mennonite homes.

The Mennonite World Conference gave many North American women the opportunity to meet with women in leadership from other countries. Small group sessions and the International Women's Banquet provided settings to share in meaningful ways.

Participants at AIMM Women's Seminar.

Taiwan Women's Choir

The Search . . . Through Representation

The last three years, women have been increasingly involved in some decision-making levels of the conference. WM now has representation on three commissions, the seminary board, Peace and Social Concerns Committee, Faith and Life Radio and TV, the AIMM Board, and MCC Peace Section.

The Search . . . Through Resources

During this triennium *Window to Mission*, the official magazine of WM, became a bimonthly, rather than quarterly, publication. With a circulation of approximately 18,000, *Window* serves as an inspirational arm directed at a larger readership, appearing as an insert in *The Mennonite*. Jeannie Zehr continues to serve as editor.

The abortion issue, an agenda item at the Estes conference, is a subject about which women need to be knowledgeable. Abortion packets were prepared by COE and sent to each church to encourage serious study of this issue prior to the conference.

Resources refer not only to printed materials, but to "people resources"—the rich reservoir of gifts the ten thousand women in 444 groups bring to church life.

The Search . . . Through Renewal

The foundation of being in mission lies ultimately in the renewal we experience daily. WM President Lora Oyer directed a goals study over the last several years. Members of WM were challenged to deeper spiritual growth, continuing the call for Bible study, sharing, prayer, and caring for brothers and sisters far and near. Together as Christians, we link hands and hearts and go forth to "live His word, REJOICING."

Joan Wiebe
Coordinator

Mennonite Biblical Seminary

"For as the rain and the snow come down from heaven, and return not thither but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it."
Isaiah 55:10, 11 (RSV)

Communion in the Chapel of the Sermon on the Mount.

The past triennium has been a time of consolidation and of growth for Mennonite Biblical Seminary. The administrative shift took place in the summer of 1978. Erland Waltner,

Mission prayer session

after his sabbatical leave, returned to the seminary to teach half time. His primary focus is the Work of the Church Department where he teaches courses concentrating on preparation for ministry in the church.

Dean Ross T. Bender resigned June 30, 1979, and Willard Swartley of the AMBS Bible Department has served for one year as interim dean. The search for a new dean continues.

ENROLLMENT STATISTICS

	1977	*1978*	*1979*
Total AMBS Fall Enrollment	178	199	222
Total MBS Fall Enrollment	67	64	83
AMBS Women Students	55	66	83
AMBS Canadian Students	16	18	21
General Conference Mennonites	41	39	48

During the past three years, enrollment has increased over that of the previous triennium. Some of the increase is due to part-time students taking one or two courses. Encouragement comes, this year, with the increase in MBS full-time enrollment, fifteen over 1978 and nineteen over 1977.

MBS/GBS Relationships

During the past several years, the boards of the two seminaries have continued to work together with good results. Consideration has been given to the balance of faculty members from the two constituencies, the decision-making processes which are used, the elimination of duplication of actions, and other related questions.

Agreement has been reached on the location of the Mennonite Historical Library. It will remain at Goshen with a special reading room so designated at the AMBS Seminary campus, and provision for daily shuttle service to bring books to the seminary. These may be kept in the seminary reading room as long as necessary.

Curriculum

Over the past several years, the faculty has been working to restructure the course offerings in the M.Div. program. The M.A. in Christian Education has been discontinued, becoming one of the curricular designs or tracks in the three-year M.Div. curriculum. In total, six such designs have been built into this program to help students focus on their special interests and special gifts. Five of the designs will concentrate on pastoral ministry, Christian education, evangelism and church planting, pastoral counseling, and overseas ministries. A sixth track provides academic emphasis for persons desiring to continue graduate studies with a view to teaching, but with heavier biblical and theological concentration before graduate study.

At the request of black and Hispanic Mennonites, AMBS is participating in a leadership program geared to minority groups. An arrangement has been made with Goshen College to set up a curriculum meeting their particular needs. This fall, a seminary course will be offered at Goshen. In the coming year, further courses at the seminary level will be introduced.

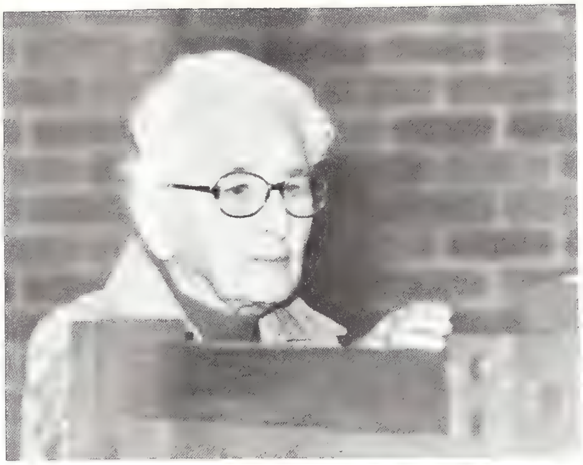
Director of the Hispanic Ministries Program is Rafael Falcon. The James Lark Leadership Education Program is directed by Darrell Broaddus. Henry Poettcker and Marlin E. Miller serve on the two coordinating committees. Representatives from the Mennonite Church and the General Conference Mennonite Church also serve on these committees.

For our pastors serving in the Elkhart area, we continue to offer the opportunity to take courses during the Interterm (three weeks in January), in the evening in fall and spring, and in the summer. The latter courses are usually offered in cooperation with Mennonite Brethren Biblical Seminary and Eastern Mennonite Seminary. The current summer school is convening in Winnipeg at the time of the Estes Park General Conference sessions.

Periodically, summer tours to Israel have been arranged, giving students the opportunity to visit the Middle East and engage in archaeological studies.

The Pastors' Workshop is a strong program offered the last week in January. Attendance continues at the 150 level. The topic for 1978 was "Worship"; in 1979 it was "The Pastor as Person, Professional, and Person of Prayer"; in 1980 it was "The Pastor as Change Agent in the Congregation: Working at Peace-Making."

Administrative transition from Erland Waltner to Henry Poettcker, 1978.



Adah Wenger speaking in chapel.

Student David Chiu at the Urbana Conference.

Associated Mennonite Biblical Semin

Currently there are three main centers which have been or are being structured to relate to the AMBS program: (1) the Pastoral Leadership Training Program in Ontario; (2) the Pastoral Training Program sponsored by the Franconia Conference of the Mennonite Church in Pennsylvania; (3) a similar program being developed in the Kansas area. These programs are developed and coordinated by committees set up in the respective areas with a representative from the seminary in attendance.

Arrangements with Canadian Mennonite Bible College in Winnipeg for specific transfer of credits continues and will increase with the newly structured Practical Theology Program at CMBC.

Deep appreciation is expressed for the solid financial support during the past triennium. One year the budget was not quite met but was covered by accumulated balances. The figures for the three years and part of the current year were as follows:

	1976-77	*1977-78*	*1978-79*	*1979-80*
Contributions Budget	$265,064	$280,968	$280,968	$314,684
Actual Contributions Income	266,895	257,354	312,652	?
Income/ Expense Budget	342,000	323,056	354,103	394,593
Actual Expenses	325,308	309,994	325,560	?

The expansion fund stood at $240,000 at the end of February. The fair-share drive proved to be a good way of supporting the project. The entire amount of $400,000 is anticipated by the completion of the project (November).

Student housing has been increased by three duplexes, two built along Benham Avenue, east of the campus, and one purchased and renovated on Prairie Street toward the center of the city. These have been completed and were in use during the 1979/80 school year.

The classroom expansion in the southwest corner is providing a theater-type arrangement suitable for smaller and larger classes. Audiovisual aids have been included to make this a versatile teaching center.

An office complex is being added on the inside of the quadrangle adjoining the office complex on the west side. This provides office space and additional service facilities.

Retrofitting has been the largest of the several parts of the renovation project. Window size has been markedly reduced, and additional insulation and brickwork have been added on all sides. This will properly reduce the amount of energy used, reducing the heating and air-conditioning costs accordingly.

The total price is to be $800,000, divided equally between the two participating seminaries. Included in that figure is a smaller endowment fund to help cover the annual maintenance costs.

The acute demand for pastors (a number of our churches finding no one available to call) is a concern we share with the churches and with our area ministers and the Ministerial Pastoral Leadership Services Office. We see the necessity of working together with the other conference agencies and the local congregations to challenge, inspire, and call young people and older persons to the pastoral ministry. It is our hope that the restructured curricular designs may be a way of accomplishing this goal.

We at Mennonite Biblical Seminary pledge our continued endeavors in the task we—and you—seek to carry out with God's guidance and strength. Sincere appreciation is extended to all who share with us in the training for ministry.

Henry Poettcker
President

serve. I would grow in knowledge by helping to relate the message of good news to others."

Ruth Unrau, member, Bethel College Church, North Newton, Kansas; taught four years at Woodstock School, Mussoorie, India, under COM; author of children's books; business teacher, Bethel College; librarian, Mennonite Library and Archives at Bethel College. Statement: "I see this involvement as an opportunity to serve in the kingdom at the institutional as well as the personal level, and in helping to take the Word into the world."

Secretary

Edythe Karber, member, Warden (Washington) Church; former secretary, Pacific District Women in Mission; active in Sunday school, youth groups, music committee, children's choir, building committee, caring committee; homemaker. Vision: "My foremost desire is to allow God's purpose in my life. As secretary I would want to fulfill the secretarial duties in cooperation with the executive in planning for, supporting, and promoting Women in Mission."

Geneva Stoesz, member, Gospel Church, Mountain Lake, Minnesota; former adviser, Northern District Women in Mission and Young Mission Worker; homemaker. Goals: "To involve and encourage women in the support of missions through prayer, work, and finances so others may become part of God's family locally as well as overseas."

Schowalter board.

Walter W. Graber, farmer, Pretty Prairie, Kansas; former member, Bethel College board; former schoolteacher; former member, Kansas legislature; member, Schowalter Foundation board; member, First Church, Pretty Prairie. Statement: "The Schowalter Foundation board is guided by Mr. Schowalter's wishes, suggesting grants to General Conference, Church of God in Christ, and Mennonite Church, emphasizing peace, education, world hunger, and aging."

DeWayne Pauls, accountant, member of First Church, Newton, Kansas, and member of board of deacons; treasurer of Western District; former treasurer, Mennonite Agri-Urban. Statement: "I hope my experience in being an accountant would be an asset to the decisions made by the Schowalter board."

Continuing GC representative on the Schowalter Foundation board of trustees is Alvin L. Funk, Aberdeen, Idaho. Other trustees are selected by the Mennonite Church and the Church of God in Christ, Mennonite.

Unrau

Karber

Stoesz

Continuing officers of Women in Mission are Lora Oyer, Chenoa, Illinois, president, and Elsie Flaming, Leamington, Ontario, second vice-president.

Graber

Pauls

News

Antidraft organizations predict strong resistance to registration

Registration approval by House less than convincing

Washington, DC—Forty Mennonite, Church of the Brethren, and Quaker seminary students in Washington for a seminar watched from the galleries as President Carter's Selective Service proposal survived an unexpectedly close vote in the House of Representatives. By a 30-vote margin, 218 to 188, a $13.3 million appropriation measure to register 19- and 20-year-old males was a focus of one of the most emotional debates in Congress this year. Speaker of the House Thomas O'Neill had counted on a 100-vote margin.

Representatives from 50 Mennonite districts divided on the registration issue, with 60 percent opposing the measure. The White House mounted one of its most strenuous lobbying campaigns of the current Congress, recruiting cabinet members and administration officials to press individual House members hard to go along with the president's request for registration.

Congressman Lawrence Coughlin from the Lansdale, Pennsylvania, area emphasized in a floor speech, "This is not a hawk versus dove issue. The Soviet Union knows it is a phony issue." Congressman Tom Hargan, formerly a farmer from Iowa, quoted Daniel Webster's 1814 Senate speech opposing mandatory conscription: "Where is it written in the Constitution that you may take children from their parents and compel them to fight the battles of any war in which the folly or wickedness of government may engage it?"

Others in Congress also decried the administration's effort to respond to the Iran and Afghanistan tensions by reactivating draft registration. "The Russians are not going to be frightened," said Representative Peter Peyser (D-NY), "because Selective Service has a couple million names in a computer," but a narrow majority thought otherwise.

Because the House action turned what the administration had considered an easy victory into a less than convincing vote, the Senate action could now go either way. The outcome will depend on mail senators receive from their constituents. Senator Mark Hatfield (R-Ore.) has reaffirmed his intention to stop Senate passage of the bill if need be by filibustering.

The American Friends Service Committee, Philadelphia, predicts widespread resistance to draft registration should attempts to reinstate it be successful. These predictions are based on an unprecedented number of requests for information about conscientious objection and about the consequences of nonregistration.

"Even a Selective Service in-house document estimates that 50 percent of the registrants will file as conscientious objectors," said Bill Galvin, fieldworker for the Central Committee for Conscientious Objectors (CCCO), also with offices in Philadelphia. Pointing out that the US has never had registration very long without a draft, Galvin said, "We don't think it's a coincidence that President Carter started talking about the use of military options in Iran the day funding for draft registration passed the House Appropriations Committee. The widespread opposition that we've observed from those affected may well make the draft totally unworkable even if it does pass. CCCO continues to receive approximately 2,000 statements weekly from young people whose beliefs will not allow them to participate in war." •

MCC sending material aid to Zimbabwe

Akron, Penn. (MCC)—After 14 years of civil war the flag for the new nation of Zimbabwe was raised at midnight April 17. From March 23-27 Nancy Heisey and Edgar Stoesz, Mennonite Central Committee administrators, visited the country to see what could be done to help its displaced people.

There are still about 200,000 Zimbabwean refugees who need to be repatriated from neighboring black states such as Zambia and Mozambique. In addition, there are an estimated 750,000 displaced people within Zimbabwe.

Heisey and Stoesz are recommending that MCC send a mixed material aid shipment including food, clothing, and bedding valued at $338,000 plus an estimated $50,000 for ocean freight.

Christian Care, an organization through which MCC has previously channeled aid into Zimbabwe, would handle the shipment. An agency of the churches in Zimbabwe, including the Brethren in Christ (BIC) Church, Christian Care, has a board of directors composed largely of Zimbabwean church leaders.

MCC will also work closely with the BIC Church. The church has some 4,000 members and for the first time in its 80-year history the church is without white missionaries.

Recently elected Bishop S. N. Ndlovu is the second black to lead the church. The church's extensive hospitals and schools were plundered in the war and closed, though the buildings were left mostly intact.

Other recommendations include assistance for resettlement of displaced families and for two clinics, both of which would be under BIC administration.

Another major recommendation is for a shipment of 2,500 metric tons of wheat through Christian Care subject to the approval of Canada Food Bank, confirmation of need, and the willingness by Christian Care to pay inland freight and assume responsibility for distribution.

In the recent elections Mugabe's wing of the Patriotic Front won 57 of the 80 black parliamentory seats.

Mugabe faces perplexing problems in uniting the defeated black parties and the whites who remain in Zimbabwe. He has tried to represent key factions in his new government.

Not only will his government face resettlement of refugees and displaced persons, but also the rehabilitation of thousands of dismantled schools and clinics that used to service the people.

Volunteers prepare beans for shipment to Zimbabwe at MCC's Akron warehouse.

MMA initiates study of money issues

Goshen, Ind. (MMA)—Mennonite Mutual Aid is planning to initiate a special, inter-Mennonite project on money issues and economic concerns. The year-long project will begin in September.

The principal objectives for the project have been identified: (1) To design and encourage effective models and processes, together with whatever tools and materials may be needed, which help local congregations to enter into serious dialogue about money matters, and to challenge each other to greater Christian faithfulness. (2) To solicit the help of persons throughout the church in developing a Mennonite theology of money and in relating biblical principles to money matters. (3) To provide helpful guidance and prophetic leadership in addressing the bewildering economic issues which confront Mennonites in their everyday lives.

Daniel Kauffman will administer the project. He will be on a one-year sabbatical leave from Goshen College where he serves as director of college relations. Kauffman was formerly the stewardship secretary of the Mennonite Church. John Rudy, MMA's general manager of financial services, will supervise the project and participate on a part-time basis. Dwight Stoltzfus, president of MMA, will chair an inter-Mennonite advisory committee.

This special task force of Kauffman, Rudy, and Stoltzfus will study various complex questions: How can Christian faithfulness be expressed in the accumulation, employment, and disposition of possessions? What is responsible consumption for followers of Jesus? How can brothers and sisters enter into nonlegalistic dialogue on money issues? In what practical ways should a Christian's money behavior be influenced by biblical principles?

Church advised to use communication theory

Copenhagen, Denmark (WEIS)—A Danish communications consultant says the Christian church should pay more attention to established communications theory if it is to be effective in its mission of evangelization. Viggo Sogaard, a teacher in a college here, is a former missionary to Thailand and continues to serve as a consultant to Asian mission agencies.

Sogaard expresses his concern in a study paper distributed to participants in the upcoming Consultation on World Evangelization to be held during June in Thailand. He will deliver a major paper on "Communication of the Gospel" at that gathering which will be attended by about 650 Christian leaders.

"We are suffering from theoreticians who do not master practical communications and from practitioners who do not master theory," he contends.

He also said evangelicals must avoid thrusting Western media productions into Third World situations. A more desirable alternative, he said, would be local productions involving those who are a part of the culture.

Sogaard insists that Christian communicators in both Western countries and the Third World must contend with "a serious lack of credibility." This means that "building credibility may actually be the most important aspect of an evangelistic campaign."

The Danish leader said Band-Aid measures were inadequate. "Communications courses should be made mandatory at Bible schools, seminaries, and schools of evangelism in order that church leaders can develop skills in planning effective strategies of evangelism," he said.

Akron, Penn.—From March 25 to April 25 Mennonite Central Committee sent seven shipments totaling 576 tons for aiding refugees and displaced persons in Mozambique, Zimbabwe, Somalia, and Ethiopia. Four shipments went to Mozambique for Zimbabwean refugees, one to Zimbabwe itself, one to Somalia for Ethiopian refugees, and one to Ethiopia for its resettled population. These shipments represent over a million dollars' worth of materials.

Mennonites included?

Reports claim Soviet noncombatants executed in Afghanistan

Akron, Penn. (MCC)—The bodies of 15 Soviet soldiers, possibly Mennonites and members of the Labor Brigade for men who refuse to fight with weapons, were sent back to the Soviet Union after being executed for refusing to shoot at Afghans in Afghanistan, Mennonite Central Committee has recently learned. The number had previously been reported in earlier press releases as seven soldiers.

In a phone conversation with Richard Wurmbrand of Jesus to the Communist World, Peter Dyck of MCC was told that these men were all German-speaking, which means that most likely they were Mennonites. Their bodies were shipped back to the Soviet Union in order to discourage the people back home from resisting the fighting. All of the men were from the unregistered church.

Upon learning that Wurmbrand had obtained his information from the office of exiled Soviet dissident Georgi Vins, Dyck called Vins' office, where he spoke with Herman Hartfeld. Hartfeld and his wife Maria are *Umsiedler* who came out of the USSR several years ago, now working with Vins. Hartfeld was in Germany in April and has the most recent information.

Maria Hartfeld had received word that a cousin in the Soviet army, a Reform Baptist who had refused the military oath, had died in service, apparently in Afghanistan. Just before leaving Germany, she learned that the cousin had died from the flu, "not through military action and certainly not by execution," reported Hartfeld.

"Abram Hamm, another leading *Umsiedler* in West Germany, has received several letters from friends and relatives in the Soviet Union reporting Christians who refuse to take the military oath are sent to Afghanistan. The letters also said that many of them are already dead," stated Dyck.

He added that Hartfeld emphasized that they have no names and no details and actually know very little about Soviet Christians being killed in Afghanistan.

Canadian churches, including Mennonite, discuss proposal for ecumenical organization

Pierrefonds, Que. (CCP)—In a meeting held here April 8-10 the leaders of 12 Christian churches came together to design a proposal for a new national level ecumenical association which would also reflect the bilingual and multicultural nature of the Canadian people.

It was seen by many as a significant step in building closer relationships among Christians in Canada. The proposal could bring together in one fraternal association the Anglican, Orthodox, Roman Catholic, and many Protestant church bodies in Canada.

As a first step the proposal for the new association will be studied by the 12 denominations which belong to the Canadian Council of Churches, the Canadian Conference of Catholic Bishops, the Evangelical Lutheran Church of Canada, several Mennonite churches, and the Council of Christian Reformed Churches.

Membership in the proposed association would not be limited to these groups. It would be open to "organized ecclesial bodies which confess faith in Jesus Christ according to the Scriptures, and which therefore seek to fulfill together their common calling to the glory of one God, Father, Son, and Holy Spirit."

The primary purpose of the association will be to give visible expression to the unity which already exists among Christians and to help them work together towards the long-range goal of an even deeper unity in their faith and their service to the world.

The main function of the new association would be to promote communication, consultation, and joint action.

South African COs receive solitary confinement

This report comes from a person in southern Africa who wishes to remain unidentified to South African authorities. For an earlier story on Steele and Moll see the 5 February 1980 issue of The Mennonite.

South Africa—Richard Steele, a Baptist South African conscientious objector, was sentenced to 18 months detention, six months of which is suspended if he does not break the Defence Act again. Steele failed to report for military duty, mandatory for white males, thus defying the Defence Act. After the February 25 trial he was taken to the detention barracks in Pretoria. He has asked military law officers to review his case and will also make an appeal to the Supreme Court.

Steele, along with Peter Moll, another detained CO, is currently serving repeated two-week periods of solitary confinement for refusing to wear the military uniform. Although they have declared themselves as COs, both young men are classified with those serving sentences for being AWOL (away without leave), drunk, stealing, for rape assault, and so on. Moll and Steele believe wearing the uniform would identify them with the military and would be inconsistent with their peace stance.

During these two-week stints they are permitted no writing materials, no study books, no correspondence, and no visits—only a Bible. They are given 48 hours "free" time before the next period begins. Recently Steele wrote in a letter ". . . we are prepared to be continually sentenced to solitary confinement no matter how long it lasts."

The Baptist church has recently issued a public statement of support for COs, and Baptist church leaders are seeking dialogue with government officials on the issue. Steele's parents, of Johannesburg, hope to gain an audience with the minister of defence/prime minister.

North Americans are encouraged to pray and write newsy, supportive letters, avoiding any comments on the current scene in South Africa. The address is: Dentention Barracks, Voortrekkerhoogte, 0143, South Africa.

Family Learning Vacation At Bethel College July 7-10, 1980

Bethel College is hosting a Family Learning Vacation which offers four days of learning, recreation, and fellowship for the entire family. There will be classes in the mornings, and a variety of activities in the afternoons and evenings. Lots of free time for fellowship, too!

Classes being offered are:
Prairie ecology and natural history
Family encounter
World agriculture and the politics of hunger

For information contact:
Karl Swartz
Director of Summer Conference
Bethel College
North Newton, KS 67117

Festival Quarterly magazine's Summer 1980 issue will feature winners of the 1980 Photo Contest on the theme "Symbols of Peoplehood." Entries must be black and white, include the name, address, and phone number of photographer, type of film and camera used, photo title, and a self-addressed envelope with adequate postage for return. Cash prizes will be awarded to winners: first choice—$100; second choice—$75; third choice—$50; and honorable mention—$25 each. Submission must be made by May 20 to *Festival Quarterly* Photo Contest, 2497 Lincoln Highway East, Lancaster, Pennsylvania 17602.

R. J. Reynolds Inc. has been named by the National Federation for Decency as the number one "Porno Pushing Advertiser" in a recently completed survey of advertisers in a selected number of porno magazines. Reynolds was listed in the top position after placing a total of 70 pages of advertising in the porno magazines during a three-month period, January-March 1980. The results were based on advertising placed in the following magazines: Genesis, Velvet, Blueboy, Cavalier, Chic, Hustler, Gallery, Playgirl, Playboy, Oui, and Penthouse. Besides cigarettes Reynolds makes Del Monte food products, Endico potatoes, plus other food products.

Attention 1980 Mennonite graduates of nursing. The Mennonite Nurses' Association wishes to welcome you into the association by giving you a one year's complimentary membership. You may join with other Mennonite nurses in promoting a Christian philosophy of nursing, discovering opportunities for service in health-related activities within the church, and helping to meet the needs of missionary nurses. For further information and an application form contact Leabell Miller, MNA Secretary, Box 63, LaJara, Colorado 81140.

Manitobans asked to redouble capital fund raising effort for Bible school

Winnipeg, Man.—"It's time we put our money where our mouths are," a frustrated delegate told the annual gathering of the Conference of Mennonites in Manitoba.

He spoke up during a lengthy discussion on Elim Bible Institute's plans to build a new campus and the conference's inability to raise the $435,000 that is needed to begin construction.

The sessions were held in February at Winnipeg's First Mennonite Church, and Elim's building plans proved to be the major topic for the 400 delegates and guests. The school has had approval for relocation to a new site in Altona for some time, but two-thirds of the $676,000 cost of the first phase must be raised or pledged before building can start; the 10,000-member conference has agreed to cover the remaining one-third over a three-year period. The conference passed a resolution which calls churches to redouble their fundraising efforts.

In other business the conference moved to hire a full-time conference minister by September. The position has been filled on an interim basis by conference administrator John F. Wiebe.

Inspirational input came from a brief report by Francis Tung, pastor of the Winnipeg Chinese Mennonite Church where 19 persons were baptized in 1979, from a youth choir from the host church which brought the delegates to their feet in spontaneous applause, and from a ringing call for spiritual renewal by conference moderator Bernie Wiebe.

The delegates passed what Wiebe described as a "basically conservative budget" of $668,500, which contains no increase in the program levy except for the $5.00 per member contribution to the Elim building program. *Allan Siebert*

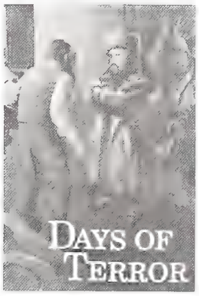
Manitoba conference executive (from left): John Wiebe, administrator; Edwin Teichroew, secretary; Bernie Wiebe, moderator

Mennonite author receives national award

Newton, Kans. (GCNS)—*Days of Terror* by Barbara Claassen Smucker of Waterloo, Ontario, has been judged the best Canadian book for children for 1979 by the Canada Council. Smucker, a Mennonite, is a librarian in Waterloo.

The award carries a $5,000 prize which was presented to her at the Harbor Front Cultural Center in Toronto on May 3. She will also be honored May 17 by Kansas State University in Manhattan when she will receive the university's distinguished graduate award. Smucker, 64, is a 1936 graduate of the KSU School of Journalism, and is a native of Newton, Kansas.

Days of Terror is set in the tensions of revolutionary times in Russia beginning in 1917 and highlights the epic story of a mass exodus of Mennonites to Canada and the United States during the 1920s. The book is Smucker's fifth, all of which are fictionalized history. One of these, *Underground to Canada,* a story of the Underground Railroad, has been translated into French, Spanish, German, Danish, and Japanese, and is also available as a Penguin paperback. Another, *Henry's Red Sea,* is in its ninth edition.



Days of Terror is published in Canada by the Clark, Irwin and Company, Toronto, and in the United States by Herald Press, Scottdale, Pennsylvania.

Youth pastor wanted

First Mennonite Church in Calgary, Alberta, requires a person or couple to accept the challenge of being youth pastor. Music ability an asset.

Please send resume to: Doug Janzen, 14215 Deer Ridge Drive SE, Calgary, Alberta T2J 5V9

Positions available at

Rosthern Junior College

A Mennonite residential high school

Teacher—for math and science (biology, physics)

Student life coordinator—counseling skills, activity planning, residence programming

Student recruitment and public relations officer

Send inquiries and applications to: R. J. Suderman, Principal, Rosthern Junior College, Rosthern, Sask., Canada S0K 3R0; telephone 306/232-4222.

Charismatics offer praise at a renewal meeting in Hopewell Junction, New York. Regional leaders express varying viewpoints about the current trend among charismatics. Some report less attendance, fewer new participants. Others, including Kevin Ranaghan, head of the Catholic Charismatic Renewal (CCR) national committee, believe "many large prayer groups have decreased in the number of participants, but there seems to be a growth in the number of smaller groups." He notes that out of 2,800 prayer groups included in the CCR directory 1,300 are new listings. Efforts have been made to heal tensions within the charismatic movement regarding questions of authority or forms of worship. Many observers think the recommendations of organizations like the People of Praise—an interdenominational group in South Bend, Indiana—may produce the most settling results. They urge their members to remain active and faithful to individual denominations while fostering strong interpersonal relationships among themselves.

Record

Workers

Marion Deckert has resumed his position at Bethel College, North Newton, Kansas, which he left a year ago, as academic dean. Marion and Lois Deckert left Bethel in 1979 for a three-year assignment in Indonesia under Mennonite Central Committee, where he was on the faculty of Satya Wancana Christian University. However, the discovery that Lois had a serious health problem caused their return to Akron, Pennsylvania, in February, and she is receiving treatment at Hershey Medical Center.

The presidents and academic deans of the Council of Mennonite Colleges met in separate sessions on April 17 at Bethel College, North Newton, Kansas. *Harold Schultz,* president of Bethel, was elected chairperson of the Council of Mennonite Colleges, and *Vernon Janzen,* president-elect of Tabor College, Hillsboro, Kansas, was named secretary-treasurer.

Ann Arbor, Michigan Mennonite Fellowship

requires a person with a strong biblical background for teaching, discussion input, and to assist with worship coordination. This is a part-time salaried position with a diverse group of 25-35 members in a growing house fellowship. Available this summer. Contact: Janet Swartzendruber, 2540 Oakdale Drive, Ann Arbor, Michigan 48104

Nurse needed

A Christian RN with midwifery training is required to head a government clinic in San Felipe, Belize, and to provide public health services with a mobile unit to a large Mennonite colony and several Spanish communities. Must be able to speak Spanish, Low German, and English. Duties to commence August 1.

For further details contact: **EMMC Mission Office, Box 2128, Winkler, Manitoba R0G 2X0**; telephone 204/325-7006.

Pastor required

The Charleswood Mennonite Church, Winnipeg, Manitoba, requires a pastor beginning September 1. For further information please contact: Rudy Friesen, 296 Niagara Street, Winnipeg, Manitoba R3N 0V4.

Business administration and economics faculty position

Tabor College, Hillsboro, Kansas, requires a person with an MBA to teach primarily in the area of economics and management. This person may also help with accounting courses. Starting date is August 23. **Direct inquiries to:** Lorin Neufeld, Academic Dean, Tabor College, Hillsboro, Kansas 67063.

Business administrator

The Mennonite Collegiate Institute in Gretna, Manitoba, requires a business administrator. Responsibilities include the administration of the business affairs of the school, and the organization and supervision of fund raising projects. A detailed job description is available upon request. Starting date: July 14.

Address inquiries to: John Wiens, 125 Riley Crescent, Winnipeg, Manitoba R3T 0J5; telephone 204/474-0743

COM report omits Paraguay

The section dealing with Paraguay (printed below) was unintentionally omitted from the Commission on Overseas Mission report insert in the April 29 issue of *The Mennonite*. The COM secretary for Latin America, Hector Valencia, regrets this omission.

COM's cooperation with the Mennonites in Paraguay includes:

1. Financial assistance to the committee on evangelism and social action which has approximately 32 church workers involved in education, church planting, evangelism, and health in different areas of Paraguay, including some of the Indian settlements in the Chaco.
2. The presence of David and Alice Suderman at the Evangelical Mennonite Theological Center in Asuncion (CEMTA). They are engaged in the music program of the center, in addition to giving some technical assistance to the musical program of the Paraguayan government. CEMTA is in its third year of operation. In a short time it has been able to attract 36 students from five different countries. The first graduating class will finish in November. The center is operating in its new building near the university.
3. Eleanor Mathies, COM missionary, continues her work as a therapist at the Centro de Salud-K-81, where all severe cases of leprosy in Paraguay are sent. Also, Paraguay's only orthopedic cobbler shop for Hansen cases in the country is located here.

The close cooperation with the Mennonite church, the theological center, and the Centro de Salud has been rewarding.

Letters

Cannot sit back and wait

Dear Editor: I have just finished reading Monty Ledford's article "Ordain Men Only" (March 18 issue) and I have mixed emotions. One emotion prevalent above the others is anger. I feel I have just received a big putdown. One of my strongest beliefs in Christianity is that God frees every person to become himself or herself and that the church helps in this "freeing process." Many women have the abilities to teach and also to preach. This is a point Ledford seems to have missed entirely.

I also disagree with Ledford's argument that we must wait until the New Creation comes. We cannot only sit back and wait; God's call to us is to actually start bringing in his new kingdom. This is what the call to Christianity is all about. This process must evolve; it cannot remain stagnant. If it does remain stagnant we move backwards. We cannot take what Paul had to say—word for word 2,000 years ago—and apply it directly to our society today. We must take the whole Bible in its context and culture and learn what it means for us today. This is the process of evolving, of "becoming." We cannot remain stagnant! *Marianne Siemens, 529 Avenue S South, Saskatoon, Saskatchewan* March 27

"Mennonite" is asset

Dear Editor: I read with interest Floyd Bartel's notes on how to answer "Who are the Mennonites?" (January 29 issue). Living in a non-Mennonite community but maintaining ties with Faith Mennonite Church of Newton, Kansas, I have often been asked that question and have found that people primarily want to know what we teach about Jesus. To many "Mennonite" sounds a bit like Mormon or something else like it. So I say, "We believe that Jesus died for our sins and rose again, and although we follow Jesus we don't work for our salvation—that is God's free gift to all who are willing to follow Jesus. Denominations, like people, vary in their understanding of Christ. There are two things that make us unique—we baptize believers rather than infants, and we tend to take the Bible quite literally." This usually prompts a further question, and I answer, "For instance, Jesus commanded us, 'Love your enemies.' We find it very hard to understand how dropping napalm on our enemies is the same as loving them, so we try to find other ways of following Jesus."

Centering on our similarities—the desire to follow Jesus—helps unite Christians. I like the fellow pastor's response, but in these days of cults and the introduction of Eastern religions into the US it is good to first establish our foundation on Jesus Christ.

As Floyd indicated the "Mennonite" image is an asset rather than an obstacle to the growth of the body of Christ. *Connie Buller, 1458 Butler, Blair, Nebraska 68008* March 27

From Medellin, Colombia

Dear Editor: After reading the 9 October 1979 issue I felt it necessary to write you. Yes, it is five months later, which is our usual delivery here in Colombia. However, to us it is all new.

We read the paper from cover to cover immediately upon receiving it. Sometimes I am critical of the things I read in it but have always liked it.

I was pleased with this issue because of the wealth of newsy items. From South America to Japan to Africa to Denver to Bethel College, Freeman College, etc.

I was especially pleased with Peter Derksen's article "Confessing Jesus Christ." Perhaps more people—Mennonites—agree with him than he realizes. It is too bad an article like that is needed in *The Mennonite* to take up space for an article of testimony to Jesus Christ or another article giving spiritual nurture that we might grow to serve the risen Lord more faithfully. *Jesse and Julie Krehbiel, A.A. 5225, Medellin, Colombia, South America* March 27

Equal response on issues

Dear Editor: One has to be amazed at how quickly the machinery of our General Conference moves into action over issues relating to the military. The virtually instant response to the proposed registration and possible draft is a case in point.

Why is it that we cannot move with just as much zeal and energy and speed in taking just as strong a stand against abortion? I personally struggle over the contrast. *Stephen C. Strunk, 700 South 19th Street, Clinton, Oklahoma 73601* March 31

Like visiting old friends

Dear Editor: It was like greeting an old friend or two old friends when the March 25 issue arrived. Robert Regier's picture of a family (on the cover) has been a favorite of ours for years. We have had it on our living room wall, and although it is not evident in the abbreviated cover picture I have always seen the shape of a heart outlined by the family members and wonder if the artist also saw that. This gives the picture added meaning for me. Thank you for reprinting this picture. *Ardis L. Zerger, 23302 Hollander, Dearborn, Michigan 48128* April 8

Question Keeney's defense

Dear Editor: William Keeney's report on Iran (March 11 issue) accurately reflects, I believe, Iranian sentiments. However, Keeney's impressions demonstrate an incredible amount of naivete if not folly. Keeney's defense of the expulsion of US journalists puts him in the camp of those anti-civil libertarians who want news managed if not controlled, i.e. Nixon. Furthermore it is a violation of Anabaptist principles to defend a regime that holds people hostage forbidding visitations, summarily holds trials and executions, and persecutes minorities. Keeney reminds me of Charles Lindbergh, who visited Nazi Germany and extolled its virtues, or those who visited Stalinist Russia and believed they had found Utopia. Perhaps Keeney is troubled by our complicity with the ex-shah's tyrannous rule. I would suggest though that he not assuage his guilt by defending the fanaticism of the successor regime. *Michael Devine, 3316 West 163rd Street, Markham, Illinois 60426* April 8

Ode to a battered child

Louise Dueck

She was only a little thing,
a tiny bit of humanity
not long in this world.
The coroner's inquest
found evidence of bruises,
broken bones, and blood clots.

She couldn't help crying;
it was the only means she had
of making her needs known.
Yet those to whom she was
entrusted revealed themselves
inadequate to meet those needs.

Like a piece of jetsam
she was battered about
and flung against a wall.
May God forgive us
that we did not step in
and defend her claim to life.

Meditation

Lament of inner-city pastors

O city, beloved city,
proud, haughty, and terrible,
haven of hope and promoter of greed
ghetto of hate and birthplace of life

when I look out my church door and see six bars
and visit without my wallet so I won't be robbed
when I cancel church because of gunfights
and the church is robbed while my worshipers are threatened

when my children are beaten up by thugs
and my friends are murdered because they are black
when my six year old is forced to fight to amuse others
and I barricade my house with steel gratings

when one crisis blends into another
and no progress seems to get made
when my pleas for help are met with deaf ears
and instead of money and workers I get
sermons about fiscal responsibility and stewardship

I wonder why I chose to preach the gospel in this seemingly forsaken city
why I chose to live and work in such a hate-filled area
why I left the quiet serenity and safety of the family farm
and dared to take God at his word and answered his call.

O city, beloved city,
you're both victim and villain
caught in a demonic struggle
needing
begging
praying
for help
a word of hope
some moments of peace
some acts of charity
the balm of caring.

O city, beloved city,
will they ever hear our call
will they ever come to join us
will they ever understand
you are a modern Macedonia
loved by God
a place of immeasurable worth
a field white unto harvest?

Joyce Shutt

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Our diversities can help us

Ward W. Shelly

How do we handle a variety of views and spiritual experiences in a congregation? Some view these differences with anxiety and apprehension. The fact is we are all at different places in our spiritual journey. That is how it should be. You and I are not at the same place we were last year, and the variety of our experiences, our joys, and our struggles can give strength to the church family. But how?

I believe it comes only as we are able to hear one another. When people speak do we hear only the words or do we also hear their silent groans, struggles, desires, and hopes?

In certain weather situations we can go out in the cornfield and literally hear the corn growing. Is our hearing sensitive enough to hear people growing, reaching, stretching?

Some people overstress the idea of unity. The goal of total unity is an illusion. It leads to uniformity and the next step is mediocrity. The Bishop of Wales recently said, "You can't have unity without diversity."

In the New Testament we see the Pharisees had a "conventional righteousness." They knew the law and were experts at keeping the law. When Jesus came with new ways he was in trouble.

Sometimes we think everything must be done the same way or in conformity to everyone else. Years ago my wife and I stopped at a motel. In the parking lot a man was trying to remove a flat tire from his car and put on the spare, but he was unable to remove the tire from the wheel. He put all the pressure and energy he had on that old lug wrench but nothing happened. He was trying to turn the nut the right way—counterclockwise. Almost immediately I sensed his problem. I figured he was dealing with a "gravelly thread" where one must turn the nut the opposite way. I told him to try turning it clockwise. He looked at me but tried it. Immediately the nut was loosened.

Sometimes the conventional way of doing things doesn't work. In 1 Corinthans 12:6, 7 Paul says, "There are differences of administrations . . . and diversities of operations but it is the same God which worketh all in all." Another version says, "And there are varieties of effects." Too often we do not agree with Paul.

In all our growing and reaching—and in all other activities—we need each other. We need each other's support. At the Mennonite World Conference, Amsterdam, 1967, we came from many different backgrounds and nationalities and we sang praises to God simultaneously in four or five languages. I would switch from English to German and back again. We did not always understand each other but we all knew what we were doing. Following this—from wherever we were on our spiritual journey, from whatever station we had reached—we all ate from the same bread and drank from the same cup in remembering our Lord's death on the cross for our sins.

If you will look in your hymnbook you will note that "Rock of Ages" was written by a conservative, "Nearer My God To Thee" was written by a liberal, "Lead Kindly Light" by a Roman Catholic, and "Dear Lord and Father of Mankind" by a Quaker. Yet we all sing these same songs with great devotion.

This reminds me of a woman years ago who lived in Oak Park, Illinois. Her husband, now deceased, had been a Baptist minister who had an artificial leg. Some time later a Chicago church paper (Congregational Church) carried an advertisement asking someone to donate an artificial leg for a man injured in the iron mines. The woman called the Salvation Army to pick up the leg. They delivered it to an express messenger who was a Lutheran. He took the artificial leg to an evangelical nurse in a Catholic hospital which used it for a Jewish amputee.

The question I have to deal with is not where others are on their spiritual journey, but where I am. Life is not only a destination. It is a journey. Honestly, where am I? You?

Let us not allow conventional phrases or words to restrict our honesty. What is happening to me on this spiritual pilgrimage or journey? Do I have a sense of direction? It is good to recall how God has led in the past. What were some of the spiritual decisions we made and under what circumstances? Recall some peak spiritual experience. It may not have been in giving a testimony or singing a solo. It may have been in asking forgiveness of someone you had wronged or forgiving someone who had wronged you.

I challenge you to keep a diary of your spiritual journey. Do it for about six weeks to give it a try. It could be the most fascinating trip ever made in your life.

7
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OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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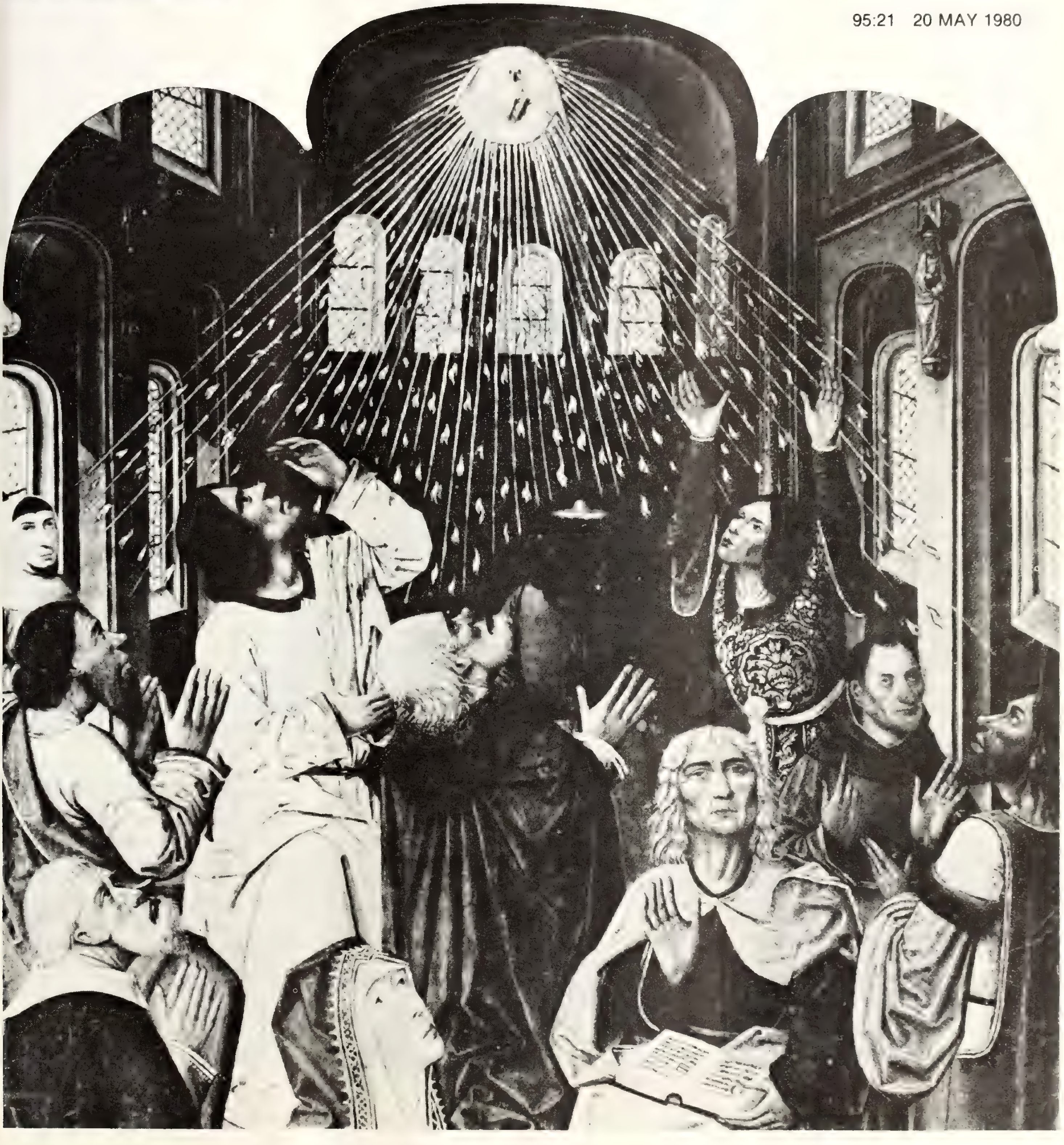
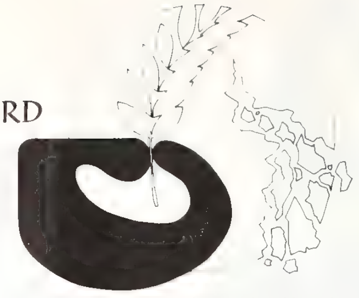


A PEOPLE OF THE WORD



IN AN UNCERTAIN WORLD–5

PEOPLE OF THE WORD IN THE WORLD

Gertrude Roten

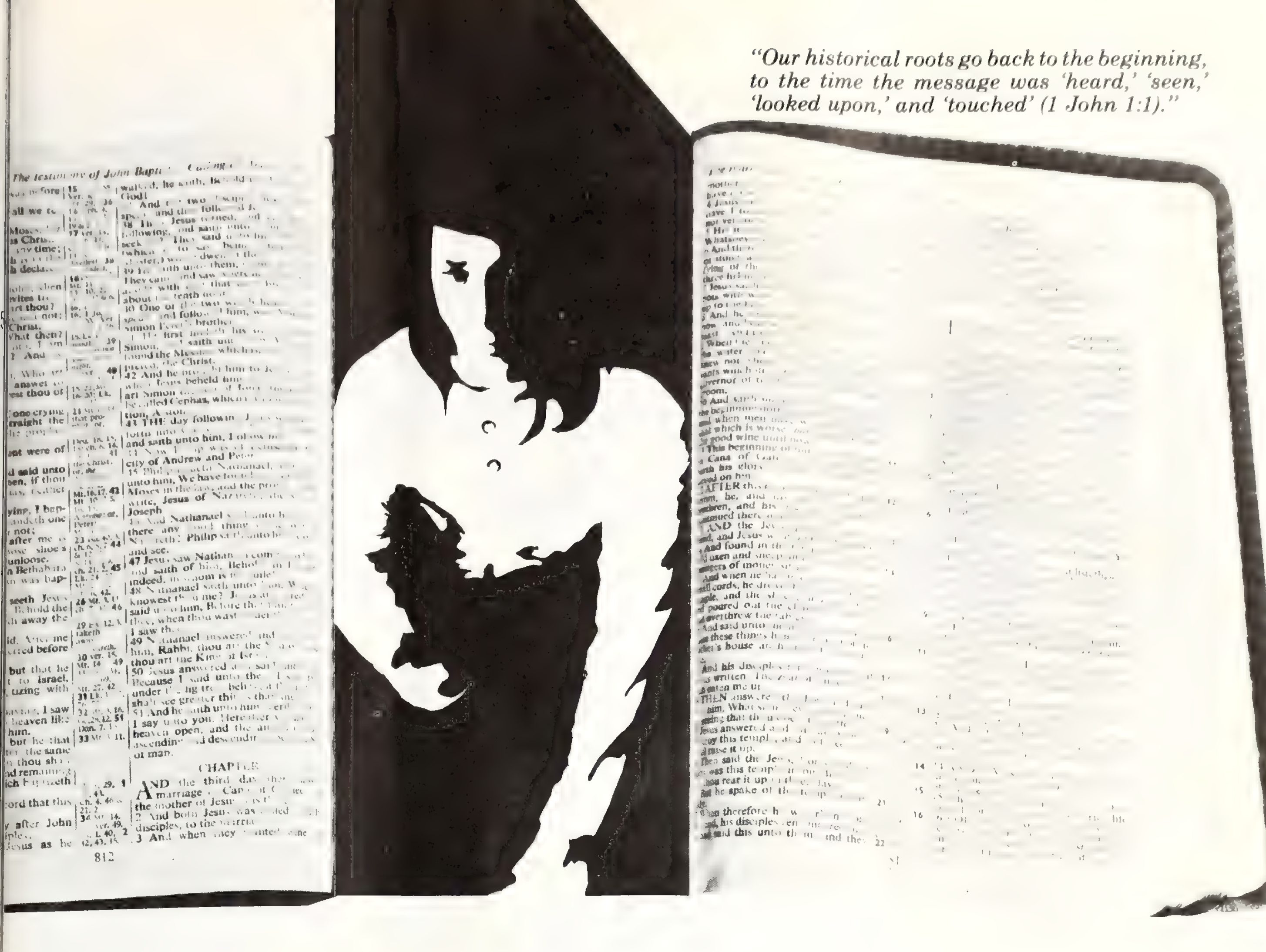
Our historical roots go back to the beginning, to the time the message was "heard," "seen," "looked upon," and "touched" (1 John 1:1). In simplicity and directness the author of this first Johannine epistle speaks about the world to a people whose historical roots go back to this same soil. He tells the "people of the Word" not to be surprised if the world hates them (3:13). The roots of his community were in terms of decades, not centuries.

They were a hermeneutical community. They possessed an anointing by the Holy One (2:20), which anointing was true; it remained in them so that there was no need for anyone to teach them. They constituted a "believers' church," for whosoever confesses that Jesus is the Son of God, God abides in him and he in God (4:15). They were a people asked to love in deed and in truth when they saw a brother in need, to open their bowels of compassion to him (3:17). They were a people of the Word. But what made for the hatred about which the writer spoke? "Do not be surprised if the world hates you." This is being said in the context of Abel being slain by his brother (3:12). The reason given for the slaying is that of deeds: evil ones and righteous ones. Deeds bring about hatred.

We learn further about their world. Their world has lusts in it which they are commanded not to love: namely the lust of the flesh, the lust of the eye, the ostentatious "swing of life" (2:16). Their whole world is in the power of the evil one (5:19). There is no question that the devil is a reality, a real operative force. The author does not shy away from writing about the devil. He speaks of the works of the devil (3:8), of the children of the devil (3:10), of antichrists present among them, of lies, deceit, spirit of error, darkness, sin.

This community brings to mind the Khirbet Qumran community which existed a century or more earlier on the northwest shores of the Dead Sea. They also were a people who took God's Word—the Law and the Prophets—as authoritative. Their writings also made reference to an "anointing" which would enable them to withstand the attacks of their enemies in the last hour of world

"Now the God-Man has come and in that coming God himself has taken the guilt of the whole world (1 John 2:2). By this act of love (4:9) he sent his only son into the world so that we might live through him."



"Our historical roots go back to the beginning, to the time the message was 'heard,' 'seen,' 'looked upon,' and 'touched' (1 John 1:1)."

history (I QS XI. 17f). God, the Holy One, had anointed this community with such complete knowledge that they needed no fresh teacher to add to their understanding.

The Qumran community was reminded of the transitoriness of the world: the need for the faithful to love God and one another. Hatred of the world was the mark of the righteous (Enoch 108.8 and 48.7). Sinlessness of the elect is described in Enoch 5.8f. The sectaries speak of resisting the man of lies (I QpHab V.11). The division between the children of God and the children of the devil (1 John 3:7-11a) is closely paralleled in the Qumran between the sons of light and the sons of darkness, or the dominion of Belial (I QS I.9-11, 18, 23f). Their world had prophets of falsehood that stole the allegiance of the people (I QH IV). Their world too was in the power of the evil one.

The Johannine author uses "world" yet in another way; a way which embraces the people of the Word (the children of God) and the children of the devil. In this usage they stand side by side. "And he is the expiation for our sins, and not for ours only but also for the sins of the whole world" (2:2). Again in 4:14, "And we have seen and testify that the Father has sent his son as Savior of the world." This usage opened up an untrodden road for the members of the community as compared to the Essene community a century earlier, which made reference to the Teacher of Righteousness. Now the God-Man has come and in that coming God himself has taken the guilt of the whole world (2:2). By this act of love (4:9) he sent his only son into the world so that we might live through him.

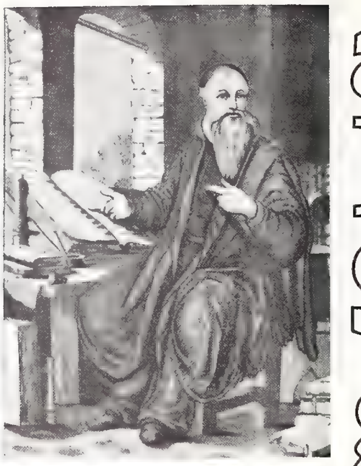
The destiny of the world is shaped around this event. Victory is within reach! In Testament of Benjamin 4.3 it is said that the one doing a good thing overcomes an evil thing and is covered by God. But the Johannine writer asks, "Who is it that overcomes the world but he who believes that Jesus is the son of God?" (5:5). In 5:4 we find that whatever is born of God overcomes the world and the victory that overcomes the world is our faith.

Within the community of faith there is another destiny that is reshaped. It is the relation of brother to brother. "He who loves his brother abides in the light" (1 John 2:10) "and in it there is no cause for stumbling." "Beloved, if God so loved us, we also ought to love one another" (4:11). "By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren" (3:16). "Beloved, let us love one another because love is of God..." (4:7). "If anyone says, 'I love God,' and hates his brother, he is a liar..." (4:20). "We know we have passed out of death into life because we love the brethren. He who does not love remains in death" (3:14). "He who sees his brother in need. . ." (3:17, 18). Love in deed, not in word. . . . As in "Abou Ben Adhem" by Leigh Hunt we find our love of God in love of brother.

Like John's community, as people of the Word we experience hatred from the world. We see the world in the power of the evil one. We are tempted to love the world and its lusts, though it passes away. But, like John, we see the world respond to the one who expiated its sins. We will see victory—our faith—overcoming the world. But what will the world see? Only, always, our love toward one another, our concern for the needs of people of the world as well as in the world. *Fifth article in series of six.*

R. Herbert Minnich

Anabaptists and Holy Spirit gifts



We made it into the eighties. Surely we must be living in the *end times*. Our continuing existence on planet Earth is threatened by nuclear bombs whose power is beyond our comprehension. We're bombarded daily with the news (bad news) of rising prices, scarce necessities, rising crime, and legalized murder (abortion on request).

Yet God's children can enter the decade of the eighties with joy because we have an ageless faith. Walking in the Spirit is not something that began in the early 1950s (mainline denominational Pentecostals) nor even in the first decade of our century when Pentecostalism blossomed forth from the 1906 Azuza Street revival in Los Angeles.

The Holy Spirit has been active in our world since Creation. Perhaps the most unusual evidence of the Holy Spirit's fruit of joy in perilous times is expressed in Habakkuk 3:17-19 (NIV). "Though the fig tree does not bud and there are no grapes on the vines, though the olive crop fails and the fields produce no food, though there are no sheep in the pen and no cattle in the stalls, yet I will rejoice in the Lord, I will be joyful in God my Savior! The sovereign Lord is my strength; he makes my feet like the feet of a deer, he enables me to go on to the heights." Doesn't this determination and joy-in-spite-of-circumstances sound like Spirit fruit? Habakkuk wrote that about 626 B.C.

For years I thought Mennonites became aware of the baptism in the Holy Spirit only since the 1950s. I've had a pleasant surprise meeting elderly Mennonites who received the baptism almost 50 years ago and have remained in our denomination. About 35 years ago a bishop told one brother, "You must decide what you're going to be. Either be a Pentecostal *or* be a Mennonite." This loving brother was silent in public for decades, and for 25 years used some of the Spirit's gifts only in his prayer closet. We praise God for the change in our leaders' attitudes, and acceptance of charismatic renewal in recent years.

Over a decade ago Gerald Studer discovered in the minutes of the Pacific Coast Conference specific references to "the baptism," beginning in 1906. In the year of the Azuza Street revival in Los Angeles they adopted this motion: "Be it resolved by this conference that all ministers, evangelists, and all members having the baptism of the Holy Ghost encourage everywhere that believers seek a definite experience of the baptism of the Holy Ghost." This astounding statement apparently stimulated further reflection and discussion in later conferences. Studer found specific references to the empowering work of the Holy Spirit in the conference minutes of 1908, 1910, 1913, 1922, and 1924. These later statements are less dramatic than the 1906 motion, but retain and recognize the unique nature of Spirit baptism.

Myron Augsburger gave a powerful message on Spirit baptism at Renewal 76, Peoria, Illinois. He said it is *definite* (not the same as conversion), *dynamic* (an empowering work for ministry), and *desired* (we should seek and ask for it). Pacific Coast Mennonites in 1906 and a Mennonite theologian, historian, and college president speaking in 1976 agree.

Perhaps the earliest positive reference to Spirit baptism found in Mennonite periodicals appeared on the front page of the *Herald of Truth*, 15 May 1883. It's a reprinted article by M. D. Wellcome from the *Domestic Journal*. Editor John F. Funk saw fit to place this reprint on the front page of the *Herald*. A few brief quotes: "It is a great mistake when believers in Christ rest content with water baptism instead of seeking with all their heart for the Lord Jesus to baptize them with the Holy Ghost. . . . It (the baptism) belongs to us, down here: 'the promise is unto you,' my brother, unto you, my sister . . . and the command is obligatory upon you as upon (the disciples). . . . If Christ . . . needed the baptism of the Holy Spirit after his baptism with water to anoint and empower him for his public ministry, how much more you. . . . The secret of a successful ministry lies in this baptism." This early 1880s appeal to seek and receive Holy Spirit baptism is similar to our present charismatic understandings and experience.

The charismatic dimension of Christian experience and ministry can be traced to some of the earliest founders of our church. A recent article by Kenneth R. Davis (*Mennonite Quarterly Review*, July 1979) focuses on "Anabaptists as Charismatics." Davis says as "over against Luther, the Anabaptists maintained that the charismatic gifts . . . should have continued in the church throughout this age" (page 227).

Conrad Grebel was well aware of the second- and third-century charismatic renewal movement—Montanism—and was a student of the writings of Tertullian, major spokesman for the moderate, orthodox wing of Montanism. Many of the emphases of orthodox Montanism are similar to those of 16th-century Anabaptism and of charismatic Mennonites today. For example, the call and anointing of the Holy Spirit is necessary for anyone entering the ministry; a prophet is known by the fruit, not the words; holiness of life is obligatory; charismatic gifts are to be exercised for the good of the body; prophecy, word of knowledge, dreams, and visions shall be evaluated and tested by charismatically gifted leaders in light of the Scriptures.

One 16th-century Reformed leader, Jacob Wuerben, in criticizing Anabaptists as missionaries, "challenges them to write, teach, *prophesy*, *speak in tongues*, interpret the Scriptures, but: . . . 'it is open also to our people to judge for ourselves your writings, doctrine, spirit, and revelation'" (Hans Guggisberg, "Jacob Wuerben. . ." *MQR*, July 1972,

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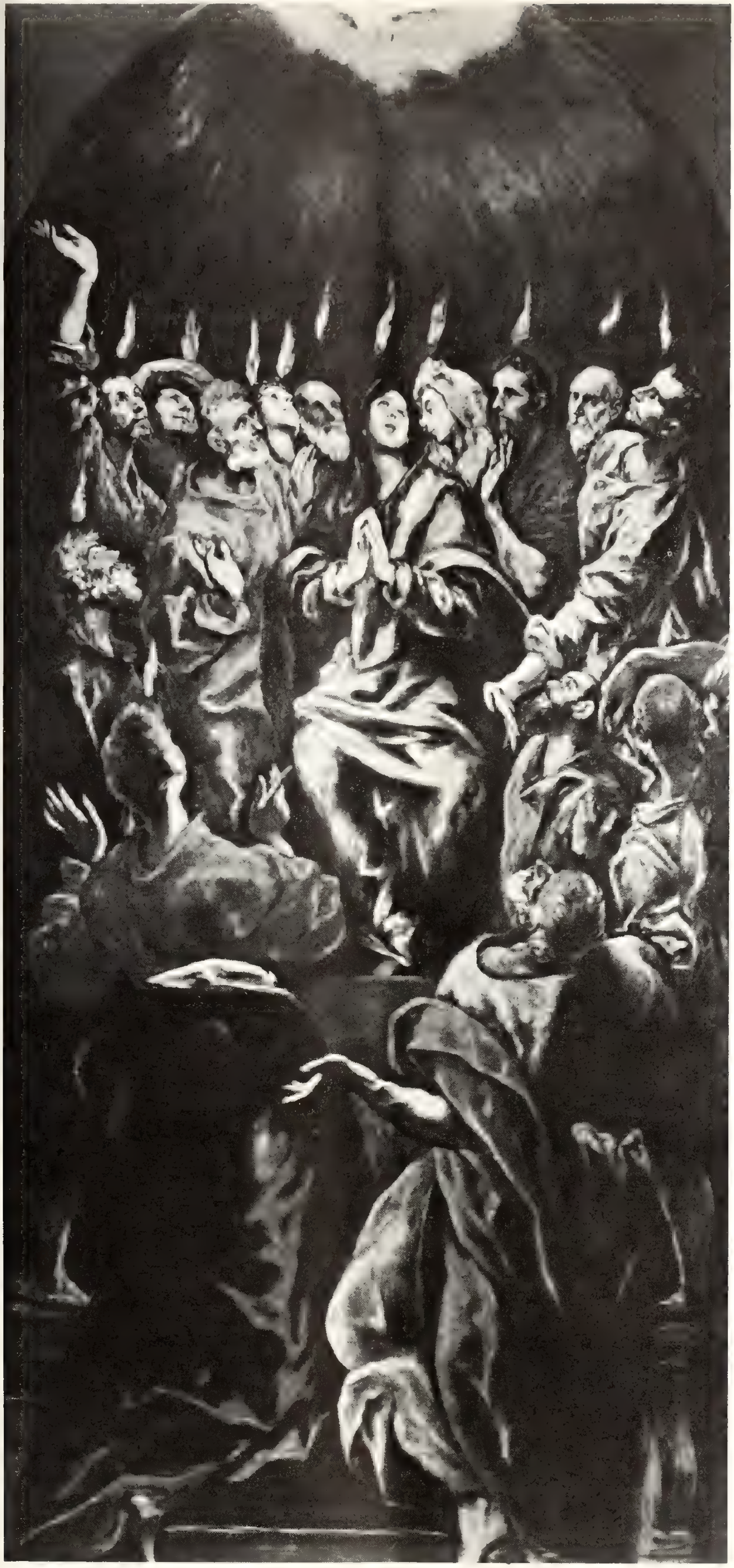
The Pentecost by El Greco (1541-1614)



John Howard Yoder has written, "... in our century (Pentecostalism) is the closest parallel to what Anabaptism was in the 16th" ("Marginalia," Concern, *No. 15, July 1967, page 78).*

page 254, italics mine). Anabaptists, unlike Luther, relegated none of the supernatural, charismatic gifts to the apostolic age alone.

Numerous early leaders wrote in favor of moderate, biblical, charismatic experience (Pilgram Marbeck, Dirk Philips, Peter Rideman, and others). Two quotations from well-known Anabaptist leaders illustrate their acceptance of charismatic dimensions in the descent of the Spirit upon believers. Gerald Studer shared the following quotes at the 1979 One in the Spirit conference, Goshen, Indiana. Felix Manz wrote, "After the receiving of this teaching (Great Commission) and the descent of the Holy Spirit, *which be speaking in tongues*, was evidenced to those who had heard the word of Peter (Acts 10:40 ff.), water was then poured on them. . ." (Estep, *Anabaptist Beginnings*, page 55, italics mine). Menno Simons wrote, "Although Peter was previously informed by a heavenly vision that he might go to the Gentiles and teach them the gospel, still he refused to baptize the pious, noble, and godly centurion and his associates, so long as he did not see that the Holy Spirit was descended upon them, *so that they spoke with tongues and glorified God*. . . . You see . . . you are plainly taught that Peter commanded that those only should be baptized who had received the Holy Spirit, *who spoke with tongues and glorified God*, which only pertains to the believing, and not to minor children. . ." (*Complete Works*, page 276, italics mine). Little wonder John Howard Yoder has written, "In our century (Pentecostalism) is the closest parallel to what Anabaptism was in the 16th" ("Marginalia," *Concern*, No. 15, July 1967, page 78).

In light of these witnesses, from the apostolic church to the present time, let's enter the 1980s in the power of the Holy Spirit. May we exhibit the fruit and the gifts of the Spirit. May God lay on us all a burden for the lost, a commitment to Jesus Christ as Lord, and a servant attitude in Body life and ministry. •

COM delegation visits Japan, Korea, Hong Kong, Taiwan

Schultz describes strengths of Asian churches

Newton, Kans. — "To be a leader of the church in Asia is something which attracts the best talents and minds of the church," says Harold Schultz, who recently returned from a five-week visit among Christians in Japan, Korea, Taiwan, and Hong Kong.

Schultz made the tour with two mission administrators: Howard Habegger, executive secretary of the Commission on Overseas Mission (COM) of the General Conference, and Peter Kehler, secretary for Asia for COM. Schultz, a commission member, is president of Bethel College, North Newton, Kansas. The trio left the US on March 8, spent two weeks in Japan, several days in each of Korea and Hong Kong, and two weeks in Taiwan. Although they primarily visited Mennonites they also had extensive talks with other Christians, particularly Presbyterians.

Besides being impressed with the quality of national church leadership ("far above average for the size of the church," Schultz said it was inspiring to "be immersed in first-generation Christians" who have "sparkle." The power of the gospel to transform people is dramatic, he said, but added that several Asian leaders are asking, "In America how do you pass on the faith to the second and third generations?" Another way of putting it, said Schultz, is, "How do you keep the revolution green?"

He said Japanese leaders are asking what European Anabaptism has to say to 20th-century Japan. Japan is not a success story in missions, he said, due to its homogenous culture, its ability to keep technological society humane, and its national pride. Pastor Takashi Yamada, Kobayashi, told Schultz that the anti-state stance of Anabaptism doesn't fit the Japanese milieu. Yamada said Anabaptism in Japan has to work from a different thesis, one which emphasizes faithfulness, peace, and freedom from tradition.

Schultz

In Korea and Taiwan the faithfulness of Presbyterians to the gospel of Jesus Christ is getting them into fireworks with their respective governments. "In these two nations the Presbyterians are the chief conscience of the government," said Schultz, noting they are also "growing fantastically."

In Seoul he had dinner with a Methodist professor who had been in prison for his outspokenness about human rights. During this prison term the university secretly supported his family. Also in Seoul the trio attended a 7:00 a.m. Sunday service of 4,000 worshipers at a Presbyterian church. In four services that day 14,000 persons came to that church for worship.

In conversation with Presbyterian pastor Kim Lee Bong, a former Mennonite Central Committee worker, the visitors learned of his plan to organize a "shalom mission," a gospel of peace to churches in Korea. Although the initiative is in the embryo stage, Kim shared the need for a mature, well-trained person in peace and reconciliation from the US or Canada.

COM secretary for Asia Peter Kehler said that because the church in both Korea and Taiwan has taken a stand for human rights and free elections, the present governments see the church as "anti-government" and often accuse Christian leaders of being "communists." The general secretary of the Presbyterian Church in Taiwan, C. M. Kao, was arrested and jailed in mid-April. The Presbyterians, said Schultz, are under attack in both countries because "they have a critical mass." They have enough adherents to be a political force. However, all Christians, he said, know that "to the degree they are forthright there will be political and social consequences." The issue for them is "how to be faithful when the government is or can be oppressive."

A third feature highlighted by Schultz is the strong level of economic activity in the countries visited. "Construction is everywhere," he said. He quoted a vice-president of Chase Manhattan Bank, who was a seatmate on one plane hop, as stressing, "This is where the action is." The effect of this boom, said Schultz, is that some Mennonite congregations are "no longer satisfied with storefront churches." Noting that the Taiwanese Mennonites are the wealthiest of the Asian Mennonites, he said they are talking about building a 10-story church center.

In Hong Kong the threesome visited with Mennonite missionaries spearheading a new mission effort there. Their conversations with Chinese church researchers Peter Lee and Jonathan Chao reaffirmed the news that the church in China has survived, although it has evolved an incomplete gospel due to the lack of Scripture. There is a need for Bibles and hymnbooks. But both Lee and Chao said the Western church should not repeat the mistakes of the past. "Now is the time for Western Christians to learn from the church in China before mounting mission efforts there," they said. (Chao, director of the Chinese Church Research Center in Hong Kong, will speak at the triennial sessions of the General Conference in Estes Park, Colorado, July 12-18.)

In addition to meeting with national church leaders and committees, Habegger, Kehler, and Schultz met with missionaries and participated in several retreats.

What is the missionary task for the future? Schultz said the national leaders see missionaries complementing their own roles and working within policy set by the national church. Asian churches, he said, want to achieve financial independence (except perhaps for capital projects) so that a fuller interdependence evolves. *Vic Reimer*

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Chicago Mennonites planning for parochial school by September

Chicago, Ill. (GCNS) — Increasing parental disenchantment with the Chicago school system has catapulted inner-city Mennonites into intensive planning to open a school this fall.

There are still a lot of "ifs" to the project, but Lee Hochstetler, chairperson of the planning committee and copastor of the Grace Mennonite Church, said in a telephone interview April 30 that parents are saying, "Let's do it."

Plans call for starting with a one-room school for grades five through eight and adding a grade year by year as the students grow older. Staffing would be with one paid teacher assisted by volunteers. An enrollment of 30 is anticipated. Staff is available, and a curriculum committee is already functioning.

There are two big problems though. One is to find a building on the southwest side of Chicago which will pass inspection by city authorities. The other problem is finances. Although there are nine Mennonite churches within seven miles of each other on the southwest side, "they are at best lower middle class," said Hochstetler. He said the school would like to accept children whose parents cannot afford the tuition fees. An application for some funding has been made to Mennonite Central Committee US. The Central District has set aside $1,000 for initial costs.

Why start a parochial school? Hochstetler outlined several reasons. There is a lot of tension in the public system. "We don't want to shelter our kids," he said, "but despite their home environment they are learning survival techniques which are wrong." He said his elementary-school-age daughter doesn't necessarily make it to school with lunch money because she uses it to buy "protection" from harassment.

Minority children, he said, are not getting an education. He said many can't read even after high school graduation. Three of the churches on the southwest side are Spanish-speaking.

Another reason is to establish a Christian peer group which would help in upholding standards. "We are in a situation in Chicago," Hochstetler said, "in which 70 percent of high-school girls get pregnant. Drug use is rampant, even in the elementary grades. Our individual churches in themselves do not provide peer groups for our children, so they drift into other peer groups."

Among the education committee members are (from left): Michelle Troyer, Karen Ewert, Terry Gerber, Caroline and Don Schertz

Vietnamese form fellowships

Salunga, Penn. (EMBMC)—The Vietnamese fellowship at Ephrata, Pennsylvania, shows steady growth, according to Tran Xuan Quang, pastor of the congregation. Currently an average of 30 persons attend the Sunday afternoon service held each week. The congregation, which now has 15 members, became a member of the Lancaster Mennonite Conference last year.

Quang knows of only four groups in the eastern US who are organized as separate Vietnamese fellowships. Most Vietnamese attempt to integrate into established American congregations, he says.

Quang encourages Vietnamese to organize their own congregations, but he advises that the congregations become members of an established denomination rather than begin a new denomination. He believes worship is most meaningful in one's native tongue. Also he feels the Vietnamese language needs to be preserved for those who want to continue to relate to their homeland. "Some of us have the hope that God will open the way to return someday," he says.

"Quang is deeply dedicated to the spiritual nurture of his people," says Chester Wenger, secretary of home ministries for the Eastern Mennonite Board of Missions and Charities. Quang is supported by the Eastern Board to serve as a pastor to Vietnamese.

Believers' church conference on Christology set for October

Bluffton, Ohio (GCNS)—"Is there a Believers' Church Christology?" is the theme of the sixth Believers' Church Conference, to be hosted by Bluffton College, October 23-25.

The conference will feature 10 prominent theologians who will discuss Christology from eschatalogical (end times), present, and saving perspectives.

John H. Yoder, professor of theology at the University of Notre Dame and the Associated Biblical Seminaries, Elkhart, Indiana, will focus the issues.

While previous conferences have dealt with the concept of the believers' church this is the first to deal with one of the classical theological issues.

The series of conferences builds upon a meeting in 1964 at which representatives of the three peace churches discussed the "Concept of the Free Church."

The Bluffton Conference (the sixth) will examine Christology in the context of believers' church ecclesiology and peace. For further information contact J. Denny Weaver, Department of Religion, Bluffton College, Bluffton, Ohio 45817.

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"The Bible considers old age as a reward for the good life and a sign of wisdom," notes Father Thomas Kilduff in "Aging" (*Spiritual Life*, Spring). Kilduff points out that old age must be considered in light of death: "Jesus transformed death. . . . Like Jesus (the Christian) enters into the active aspect of death as a final option . . . the active aspect of death takes away from aging the whole image of decline and mere endured diminishment." He goes on to say, "In Christ the spiritual growth of the senior citizen stabilizes itself. I can be comfortable and old at the same time. He is my affirmation and support, helping me to accept my humanness."

Two aged rabbis in Israel's ultraorthodox community have had dreams that the Messiah will come sometime in 1980 to prevent a nuclear holocaust after a military flare-up in the Middle East. Aged Rabbi Yisrael Abu Hatzeira is so sure of his own prediction that each morning on awakening he asks for his walking stick to go look for the Messiah. Rabbi Mordecai Sharabi has had a similar vision indicating that the Messiah will arrive near the end of the war between Gog and Magog, nations under Satan that are to war against the kingdom of God. Many orthodox Jews believe the Messiah will emerge from a crack down the Mount of Olives.

Advocates of prayer in public schools felt they had scored a significant victory earlier this year when a Massachusetts law, enacted last fall, permitting student-led voluntary prayers at the start of each school day took effect. Six weeks later the state's Supreme Judicial Court declared the law unconstitutional. Some who have monitored the church-state separation issue for the last two decades suggest the revived interest in school prayer stems from a "rebirth" of nationalism.

HUNGER: In the US there are millions of hungry, particularly among minorities, migrants, the elderly, women, and children

Akron, Penn. (MCC) — More than a decade has passed since government leaders and the media "discovered" hunger in the United States. Astonishing accounts of hunger, disease, and inhuman living conditions showed that existing public assistance programs were not working.

A Senate committee on nutrition and human needs was formed in 1968 to prepare recommendations for overcoming this social failure. Annual expenditures for federal food programs have increased from $1 billion in 1969 to over $9 billion in 1979. These food aid programs and other benefits—such as housing subsidies, Medicaid, and Medicare—have alleviated some of the worst aspects of poverty for perhaps half of the estimated 25 million poor in the United States.

Yet today we know surprisingly little about the extent of hunger in the United States. The present economic recession, continuing double-digit inflation, and high unemployment and underemployment hit hardest those on the economic margins of society.

At least 40 million Americans live in poverty—one in every five—claimed a 1975 report by the US Catholic Conference in contesting government estimates of 25 million.

Most US citizens receiving welfare or food assistance are unemployable. They are children, mothers of young children, or persons who are elderly, handicapped, ill, or otherwise disabled. Many other poor people are working for wages too low to provide for their needs. Jobs are unequally available. Those lacking power to protect their interests are most likely to be unemployed. Whites find work more easily than blacks.

Certain groups are more likely to suffer from inadequate diets: blacks, Hispanic Americans, Indians, migrant workers, the elderly, women, and children. Two-thirds of all the US poor are white, but members of minorities have a much higher rate of poverty than do whites.

Most of the nation's approximately three million migrant farm workers lead subsistence lives at best.

Hunger is prevalent among Indians on the 250 federal and state reservations, where unemployment runs as high as 40 to 50 percent. Nutrition-related diseases are widespread.

Thirteen percent of the 25 million US poor are over 65. Old people face hunger and malnutrition when small, fixed incomes cannot meet inflation and when ill health prevents them from getting out to buy groceries.

The US Commission for the International Year of the Child has reported that slightly more than one quarter of the US population under the age of 18—17.5 million children—exists in "dire poverty."

US women are more likely to be undernourished than men. Women's generally lower social, political, and economic status is directly related to their disproportionate poverty and hunger. Despite women's major civil rights gains over the last few years, they still lack job training, and they receive less pay than men for the same work.

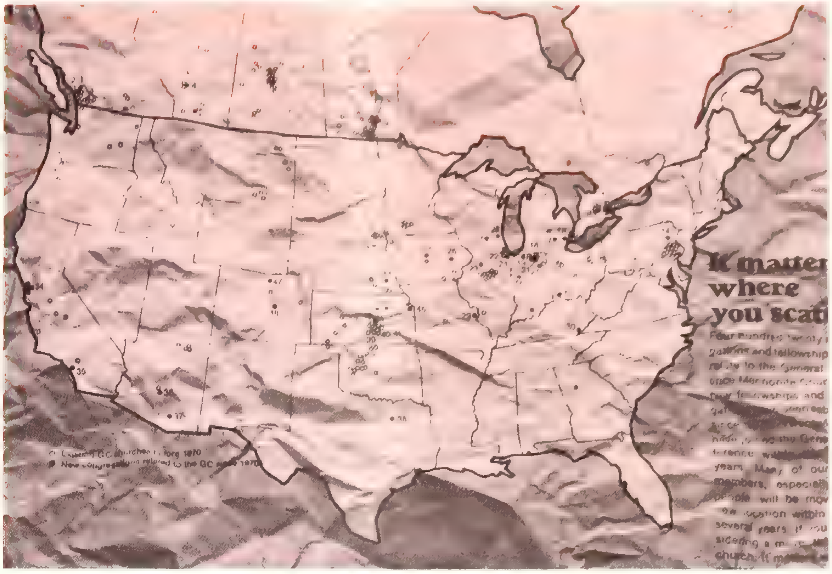
Hunger is deeply embedded in the US social and economic structure. Complex programs that have grown up to meet the poverty problem serve some people the government considers "deserving" poor, while ignoring others who suffer equally from the indignities of poverty. Welfare and food programs should be improved to provide some temporary help to the hungry. However, we must move toward fundamental changes that would make these programs unnecessary.

National economic planning should guarantee jobs with adequate pay and reasonable working conditions for those who can and should work. For those who cannot work, our economic system should provide an income that will assure a decent life. In the long run, better income distribution will be necessary. A joint congressional committee on taxation reported in 1978 its findings that the richest quarter of the US population takes home 53 percent of the nation's wealth, while the poorest quarter has to survive on 5 percent.

A fundamental step toward assuring the right to food is the development of a comprehensive nutrition strategy that would document who is malnourished; find out the extent to which programs we have are meeting the objectives of improving the nutrition of their recipients; make the relationship of diet to health a major public concern; coordinate and increase nutrition research and education aimed at preventive health care." *Barbara Howell, Bread for the World; sixth in a series*

CHM Edition of The Mennonite

Did the Lord Recycle CHM?



One of the surprises of this triennium was that plans and projects for Mennonites were noticed and used by others. Much of what we have developed has been RECYCLED and used in ways that differ from original intentions . . . and, it's good.

Here's some of what's happened:

1. The VS units attracted 40 percent from non-Mennonites, some who later became Mennonites or attended our seminary in Elkhart.

2. The evangelism training offered congregational leaders (Berne, Indiana) was noticed by churches outside the General Conference. These churches requested and were given more help from the Berne congregation than our own churches. Their Lay Witness Renewal mission was also taken advantage of more by non-Mennonites than Mennonites.

3. Floyd Bartel's new course, *A New Look at Church Growth*, was selected Book-of-the-Month by Church Growth Bulletin. This triggered orders from non-Mennonite groups and prompted a reprint.

4. The Congregational Goals Discovery Plan to help congregations assess their mission and set priorities was explained at National Association for Evangelicals workshop. Orders from non-Mennonite groups far outnumbered sets sold to Mennonites, and it was translated for use in France, Sweden, and Taiwan.

5. Peace education and counseling materials for draft-age youth are being ordered by non-Mennonites. So is the newsletter issued to help us struggle with issues around tax money for war purposes.

6. Mission work we equipped ourselves to do among the Cheyenne to seek responses from them has yielded more and more questions for the sending churches to answer.

7. We developed Spanish Ministries to nourish the large number of Spanish-speaking people moving northward from South and Central America. An already-formed Spanish independent congregation inquired about joining us and nourishing our Spanish ministries efforts.

8. Robert Hull of the CHM Peace and Social Concerns staff worked with a young non-Mennonite conscientious objector to help him with his tax-trial preparation. Out of this came a proposal called "Sabbatical Service" to help Mennonites with their own witness.

9. The recycling of CHM itself is happening as districts, provinces, and the Conference of Mennonites in Canada gain more full-time staff persons in conference offices, camps and retreat centers, and home missions programs. MCC now has staff in Ottawa, Winnipeg, Akron, and Washington, D.C., to help with peace and social concerns education and witness. Mennonite mental health agencies and colleges are offering help in leadership training for teachers, deacons or lay visitors, pastors and group leaders. Instead of trying to serve a limited number of congregations, CHM is able to do much more referral and equipping of resource persons in local areas.

CHM still initiates regular meetings of church planters, peace and social concerns representatives, and other resource persons to exchange helpful information between regions, offer training, allocate aid, and meet special needs.

As the recycling of CHM continues—offering a different, more widespread kind of help—our church will gain strength.

Stanley Bohn for
The Commission on Home Ministries

Challenges for CHM in the '80s

There are important tasks before us, and the time seems right to move ahead.

1

The attraction of the electronic church and that of cults can be placed alongside the attraction of cluster groups in the congregation, house churches, and new fellowships. Barth Hague of the CHM staff offers help in evaluating TV church appeals and the needs they meet. Don Yoder works with regional conferences to see what new fellowships may be started. Floyd Bartel helps congregations find the kind of fellowship that does not depend on a single pastor for total nourishment.

We no longer can assume that congregational life will take care of itself while we evangelize. Small-town and kinship ties have eroded. Congregations need to heal and nurture their own members.

2

Television Awareness Training workshops are available, but more resource persons are needed. Women in Mission and CHM are working on this project.

3

We want to complete the series of radio spots entitled "Time for a Change," a conversation-provoking resource on lifestyle decisions.

4

We want to make people aware that the self-centered, self-development themes in our society are a poor alternative to other-centered stewardship and development of personal gifts offered in Mennonite Voluntary Service.

5

Members who relocate near our new congregations might be challenged to participate if there were a faster system to inform new congregations about who is moving to their city. A system is being developed, along with information for mobile Mennonites about the possibility of being "church planters."

6

Canadian Mennonites are making available personnel to help US districts meet language mission needs for Chinese-speaking people. We propose to use the help offered.

7

Pressure for a US military draft caused us to reevaluate past responses to the draft, including the one that involved US-citizen emigration to Canada in World War I and the Vietnam War. The ongoing Bible study and search for the way God leads needs the support of churches on both sides of the border. An adequate response to a fast-changing situation demands preparedness and creativity.

8

Mennonite Spanish congregations need Spanish Mennonite church school materials and leadership training. The additional need in South and Central America adds weight to the appeal for North American *latino* literature and training projects.

The Gutierrez Family Aided by CHM Scholarship

Leoncio and Dominga Gutierrez are studying at the newly developed Latino Leadership Training Program at Goshen College.

The program, sponsored jointly by the Mennonite Church and our General Conference Mennonite Church, is designed to meet the need for leaders in Spanish-language mission work.

The initial contact with the Gutierrezes came through a Spanish-language mission effort of the Calvary Mennonite Church in Liberal, Kansas. That church and Bethel Church (Inman, Kansas) saw the family through the relocation this call to the pastorate required. With three small children, the family had to make many sacrifices.

Leoncio's studies are aided by a scholarship program of the Commission on Home Ministries.

Scholarship support for Hispanic leadership is one of the projects recommended to interested groups. For more information, contact CHM.

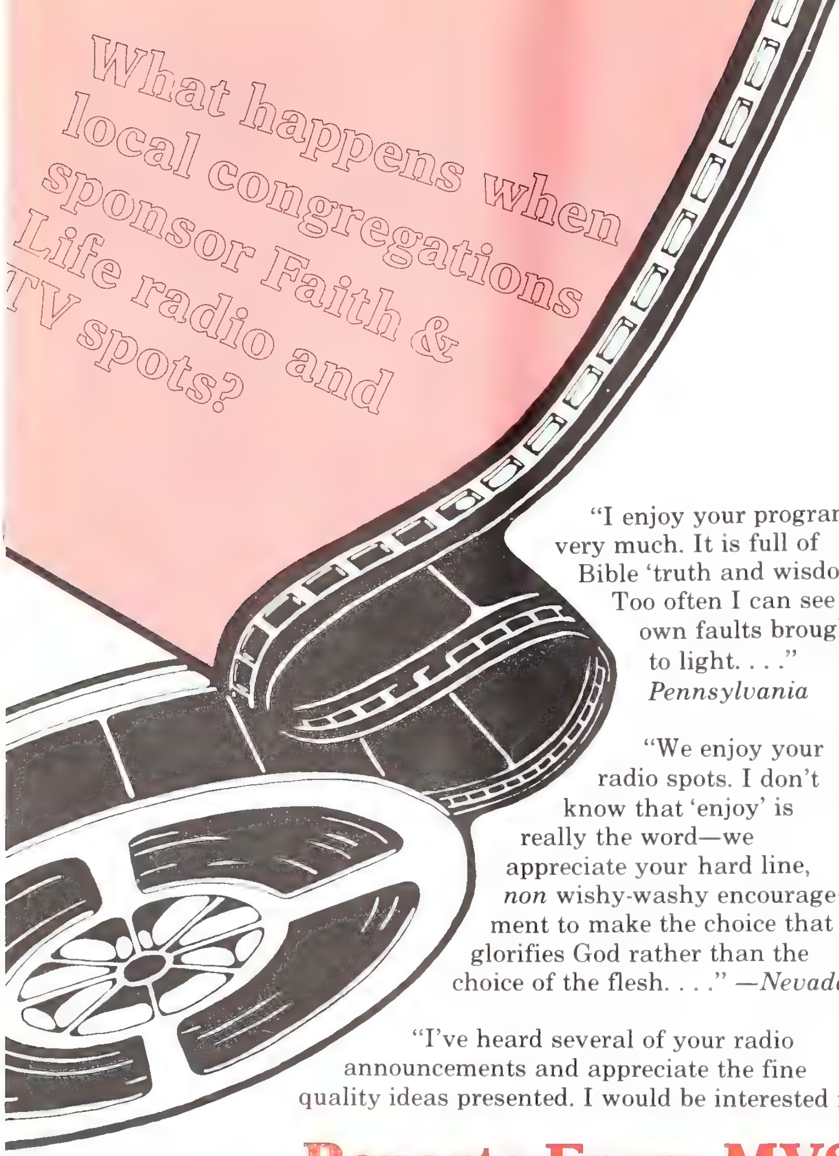
...Plus Dreams and Visions

We have tried to be useful to God by sharing the good news *outside* of ourselves—beyond our walls.

- TV and radio spots produced by CHM and other groups for local church use were aimed at nonchurch persons.
- Spanish Ministries were developed with CHM support during this last triennium. The Conference of Mennonites in Canada and provincial groups began three Chinese congregations (Vancouver, Winnipeg, and Toronto) without CHM support. They have not only aided Asian refugees to escape brutal conditions but shared a faith that can help escape the dehumanizing power of affluence and materialism. We are presently locating where Taiwanese Mennonites settled in North America to see what language-mission needs there may be.
- Peter Ediger and Bob Hull, both of our staff, have been invited as peace education resource persons for non-Mennonite groups, both Catholic and Protestant, in the US and Canada. Peter has also made contributions to non-Mennonite publications such as *Sojourners*. Other evangelical groups have made use of our efforts to share the gospel of God's power in living a different lifestyle.
- Metal, weather-resistant road signs were designed and offered to congregations to help communicate locations and attitudes about being God's people.
- The *Quiet Demonstration* by David Haury (just published) describes our attempt to reach out in Gulfport, Mississippi, over a 35-year period.
- The Mennonite Voluntary Service units (there are currently 22) help local people deal with problems, mental health care, half-way house programs, food co-ops and emergency food aid, sheltered workshops, legal aid, environmental conservation efforts, offender education, peace education, church planting, housing rehabilitation, Bible study classes for local young people, alternative schools for children unable to use public education, aid for abused women and children, preschool and youth activities for low-income people, day-care programs for children of working parents (many are single parents), and the Hopi Mission School.
- The Poverty-Affluence Fund helps people in our churches provide programs for others in alcoholism, youth education, community organization, housing rehabilitation, and various inner-city service programs in poverty areas.
- Barth Hague made resources available to congregations to make a witness about radio deregulation in the US. He offered himself for interviews and debates on local radio stations.
- In addition to peace education for young people, which reaches far beyond our own congregations, our denomination has been invited to join the Mennonite Church to study biblical responsibility for justice for oppressed peoples outside our group.

Here are some ideas we are testing:

- A Mennonite Service Academy consisting of experienced service personnel, able to visit congregations and VS units, to help locate the kind of service that makes us feel useful, and to deal with the causes of community problems.
- With good writers available, many programs congregations have used and found helpful could be described, evaluated, and circulated to churches making a similar effort. It is important to share experiences and results with congregations trying mission-education programs, peacemaker-registration programs, bookrack evangelism, cluster plans, and daughter-church efforts.
- A long-range educational tool could be gained by filming the works and Bible teachings of H. A. Fast. Reviewing his memories of past peace witness efforts, the directions and guidelines, Mennonites could find ways to deal with living in a militaristic society.
- Just as our forefathers clarified important church-state issues in objecting to war participation, we may be able to make a significant contribution for freedom of religion and against state religion in the area of paying taxes to support war. An outside-our-conference-budget fund could finance test cases in the US and Canada to clarify the church-state issues involved in paying taxes used for war. A creative proposal could be tested with legislators, such as one just surfacing: persons contributing "sabbatical service," a VS term every seventh year to work for the good of others, should be allowed to designate their taxes for constructive purposes.
- We must work out problems in newer regionalization and decentralization efforts to work effectively as a team.
- We could triple efforts in church planting, mission committees, and language mission by subsidizing regional conferences that cannot afford resource persons, or by making available a full-time person (where we have no GC regional conferences—Maritime Provinces, Alaska, New England, Florida, Southeastern USA and other areas).
- Alternative city schools for urban Mennonites should be developed to enable concerned parents to avoid the drug and violence problems of public schools. Middle-class Mennonites and unchurched, urban poor could cooperate in this effort.



What happens when local congregations sponsor Faith & Life radio and TV spots?

Do People Listen? Letters Tell Us Yes!

"I enjoy your program very much. It is full of Bible 'truth and wisdom.' Too often I can see my own faults brought to light. . . ." *Pennsylvania*

"We enjoy your radio spots. I don't know that 'enjoy' is really the word—we appreciate your hard line, *non* wishy-washy encouragement to make the choice that glorifies God rather than the choice of the flesh. . . ." —*Nevada*

"I've heard several of your radio announcements and appreciate the fine quality ideas presented. I would be interested in adapting some of the material for use in my work as an Air Force chaplain. I would appreciate copies of any material you choose to share." —*Arizona*

"I have liked your attention-getting skits very much. I feel they provoke thought about moral issues without the preachiness which causes people to turn off." —*Kansas*

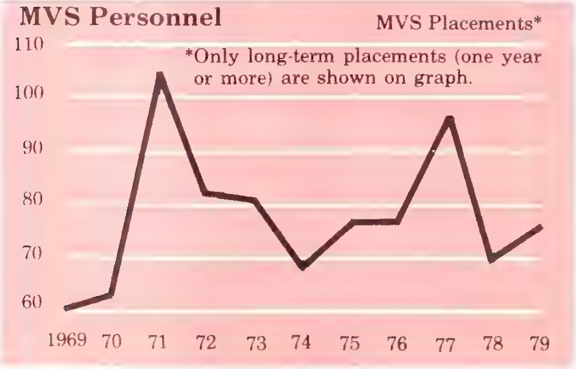
"My background is fundamental (Baptist), my theology Reformed, my associations mainly Presbyterian, but I guess my outlook is more eclectic. For the past eight or nine years, I guess, I've enjoyed (and been changed by) materials coming from your complex—*Choice* spots, books by David Augsburger (*Cherishable*, *Freedom of Forgiveness*, *Telling the Good News*). . . ." —*Virginia*

"Your program is one of the best, thought-provoking, hard-hitting, and pertinent. Keep up the good work. I teach a Sunday school class in my church. Copies of your programs would be very helpful discussion starters." —*California*

Reports From MVSers Tell Us About Their Experience

"I grew immensely during my stay in MVS. I would liken it to going from milk to solid meat in my spiritual life and also my intellect and emotions."

"My Christian faith has grown and so has my self-confidence. I used to be very shy and MVS has helped a great deal in overcoming that. I think MVS was a great experience."



"I really enjoyed the times that we shared personally and as a group in Bible study."

"Although I was often restless and frustrated, I learned a lot about involvement and getting along with different people. The close relationships and feeling of unity as we worked together at some of the issues in the world was a fantastic experience."

"(In my assignment) there is an incredible potential for further involvement."

". . . I learned that life is not easy but that is exactly what makes it worthwhile. It involves getting involved with other people. And I got to know and love a lot of people."

"I had many opportunities to experience learning in jobs and friendships in unit association."

"In addition to learning much about the work in which I was involved, I experienced career clarification."

We Thank the Lord for...

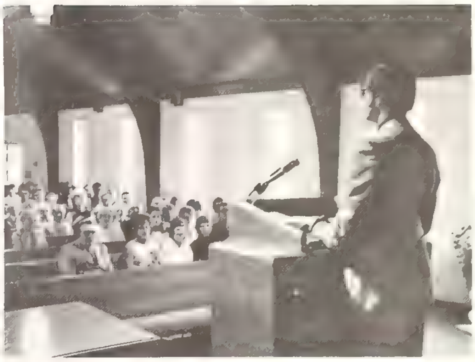
Radio/TV Ministries
Church Planting
Mennonite Voluntary Service
Congregational Use of CHM

Can CHM Help a District or Provincial Conference?

Don Yoder, church planter for CHM, and Ernst Harder, Spanish Ministries consultant for CHM, joined Olin Krehbiel, chairperson of the Pacific District Home Missions Committee, to study church-planting needs and possibilities in the Pacific District. Their report stated that there are few Spanish-speaking churches in the area, and that an estimated 50 percent of the 150,000 Chicanos in La Mesa do not speak English. It is felt that evangelization is best done through natural contacts within the home setting. Churches can help with immigration matters, and Mennonites can think about starting a new work in cities south of San Diego.

Why would Olin Krehbiel ask CHM for assistance? Because of people like Don Yoder and Ernst Harder. Don, experienced in church planting, leadership, finances, church location, and purpose can report from his many contacts with church planting in other conferences. Ernst, fluent in Spanish, can overcome the language barrier and be sensitive to the physical and spiritual needs of latinos. He knows what other denominations are doing, the availability of pastors, and is a resource person for Spanish-language materials.

The study CHM helped the Pacific District do shows that the entire area south of San Diego has been neglected by the Protestant church in Spanish-language mission work. The Chicano community needs leadership. It needs our trained ministry.



Are you using CHM? Should Your Congregation Use the Resources Available?

One Missouri Synod Lutheran church in Idaho using CHM found the Congregational Goals Discovery Plan so beneficial that the pastor related this story:

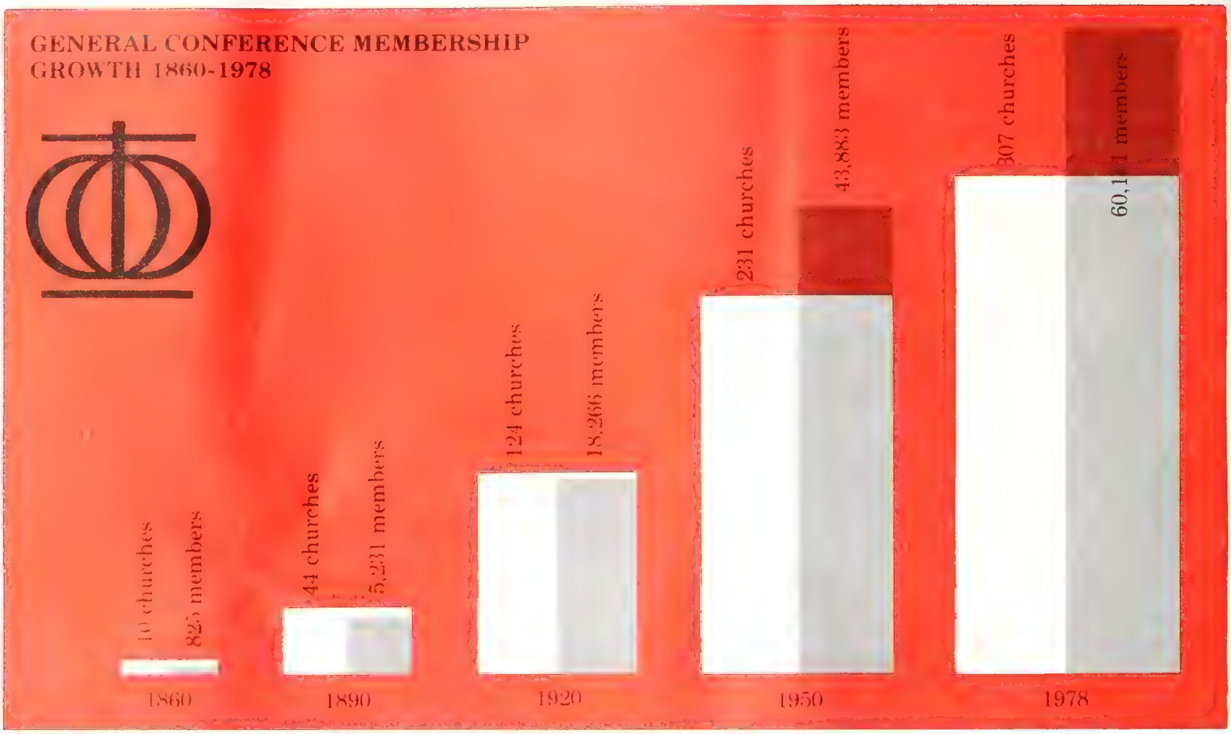
"Our goal had been to build an addition to the church. After accomplishing that, we looked for a program to help us set some spiritual goals, as opposed to real estate goals.

"The Discovery Plan involved about 250 of our people. When we had the final Convention Dinner at which the goals were accepted, our people didn't want to stop meeting. The task force groups had become so meaningful.

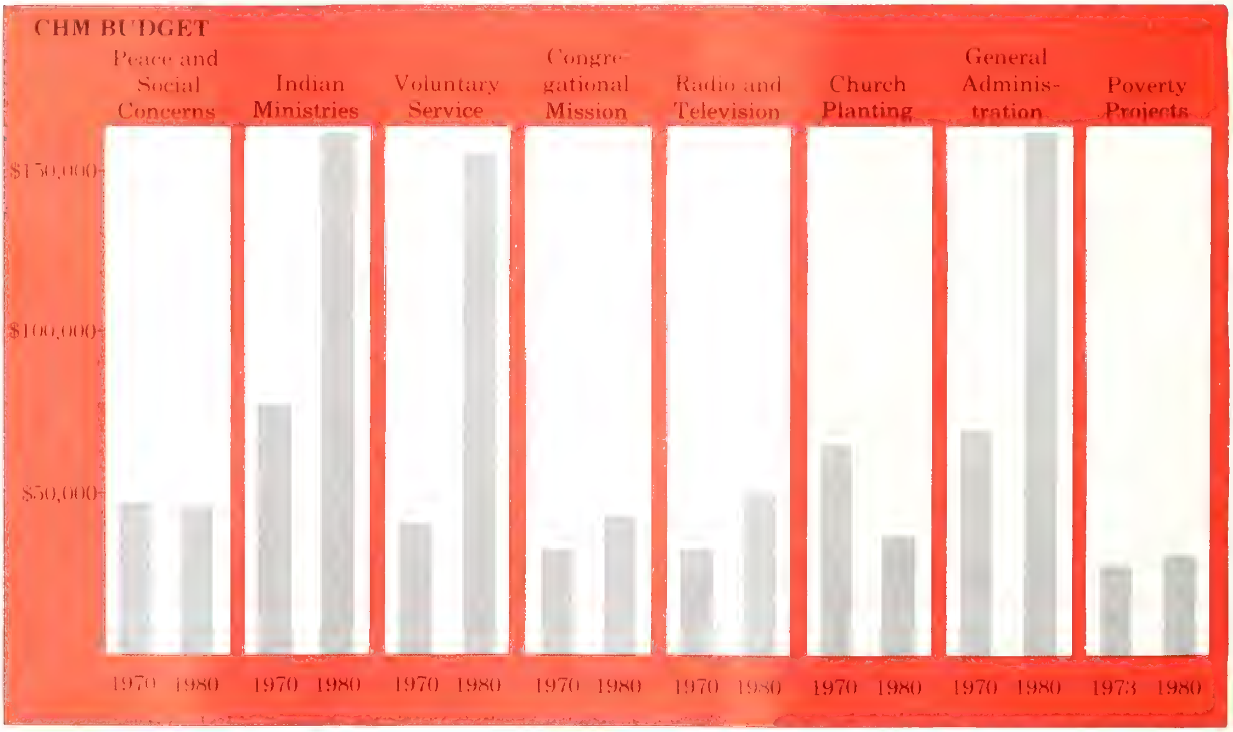
"The program unified our church. Members felt a chance to vocalize thoughts and objectives, had the opportunity to participate more actively in the church, and developed a feeling of ownership . . . a tremendous experience."

FIRST MENNONITE CHURCH

Trends
and Their Meanings



General Conference Membership Growth, 1860-1978, shows a tremendous growth. There were 10 churches in 1860 and 307 in 1978. The membership has expanded from 825 members to over 60,000.



A Decade of CHM Budget shows us that some of the monies have been kept fairly even during the past ten years. You can see that Indian Ministries and MVS have been given priority. Radio and TV work has not been given top budget priority because of the joint efforts with the Church of the Brethren and other Mennonite groups.

Tear out for Class Discussion and return comments to CHM

We Need Your Help

Our staff and the CHM Executive Committee are going on a retreat. A letter from you about any congregational, personal, or conference needs you see could be taken to that retreat for us to consider. If you take time to do this, we'll write back to you this fall after the retreat explaining the outcome of considering those needs. Some things that would be helpful for us to know are your reactions to the questions below:

1. From the chart that describes where CHM money is spent, you can see that in past years Indian Ministries and MVS have been given priority. These are areas in which regional conferences have not done as much (with the exception of Canada's Native Ministries program). Radio and TV work also has not been done by regional conferences. The one exception is Manitoba's large production efforts which are used even in South America by German-speaking Mennonites. Radio and TV has not been a top budget item because of the joint work with Church of the Brethren and other Mennonite groups.

Knowing that regional conferences also work in areas of Peace and Social Concerns, Congregational Mission and Evangelism, Church Planting, Language Missions, and Poverty-Affluence efforts, do the CHM budget priorities in the graph seem appropriate?

☐ Yes ☐ No

Comments: ____________________

2. CHM media efforts have traditionally been aimed at unchurched, non-Christian audiences. Since the Mennonite Hour is no longer on the air, is there a need or desire for a radio and/or TV program designed as a teaching ministry for Christians, and more specifically for General Conference Mennonites?

☐ Yes ☐ No

If you answered yes, what content forms would be most helpful?

☐ Music?
☐ Bible study?
☐ Preaching?
☐ Other? ____________________

3. Mennonite Voluntary Service sends out a bimonthly listing of service opportunities in communities that need help but can't find enough persons to meet the need. How are these lists used in your congregation?

Should congregations work to get more people to respond to fill these openings or does this seem backward, and should we start with church members' gifts? That is, should your congregation be recruiting people for desperate VS needs, or should it be thinking of its members and make VS possible for those whose gifts aren't being used?

Choose one:

☐ Recruit members to fill the urgent needs.
☐ Discern gifts of members and help find ways to use them.

Comment: ____________________

4. MVS, if used as an alternative service program for Selective Service in the United States, may have to conform to government requirements and may not be permitted to engage in church planting, evangelism, or share New Testament teachings on nonresistance. In light of that, would you recommend that the conference:

☐ Develop a second church-related program for those needing service that fits US Selective Service requirements and keep MVS the way it is?
☐ Depend on the US government to provide alternative-service programs similar to what happened for 1-W assignments in hospitals and community-service programs in the '50s and '60s?

If you chose #1, would you be willing to fund the providing of unit leaders, support efforts to convince the US government to let peace churches develop their own program, and the covering of extra costs (perhaps about $2.00 per member per year) of this special program?

☐ Yes ☐ No

5. a. For US Congregations: If a draft-age youth feels that because God doesn't want Christians involved in military service he or she cannot register for the draft, would you want your congregation to assist such youth to deal with the problems of taking that position?

☐ Yes ☐ No

Other comments: ____________________

b. For Canadian Congregations: If a US draft-age person came to your community primarily to escape US registration for the draft laws and was not violating any Canadian laws, would you want your congregation to assist him or her with faith questions, job seeking, and fellowship support?

☐ Yes ☐ No Other comments:

6. What are the observations you would make from the facts shown on the graphs about Mennonite church membership growth and where members have come from? ____________________

7. Do any of the dreams on page 3 of this report seem to call for more urgent action than others? What would you suggest? ____________________

Name of responder

Address of responder

Response represents
____ self SS class
____ other

Name of congregation

Send to CHM/Box 347/Newton, KS 67114

Resources for Classes, Individuals

COURSES

A New Look at Church Growth by Floyd Bartel. Cost: $2.95; Leader's Guide: $1.50 (US).
Excellent 13-session book highly recommended for congregations wanting to understand how to open the door to nonchurch people. Describes the unconscious barriers that may exist. Featured as Book-of-the-Month by Church Growth Bulletin.

You and Your Options by Palmer Becker. Cost: $4.95; Leader's Guide: $1 (US).
A thorough, Christ-centered look at people's gifts and life directions. Study guide useful to all ages thinking through career possibilities.

Rule of the Sword by Charlie Lord, 13-sessions. Cost: $1 (US).
Rule of the Lamb by Larry Kehler, 13-sessions. Cost: $1 (US).
Both books: $1.96 (US).
In the US and Canada, we can question a nation's gods and seek the Lord's will, explore compromises and false worship, and study the choices that must remain clear and sharp. These books help us wrestle with the temptations of increasing militarism and responses Christians need to consider.

TOOLS

Choices for Human Justice by Diane Umble. Cost: $1.75 (US).
Selection of radio scripts and magazine articles on justice issues. Realistic, offering a clearer idea of what is happening and where people who trust God's power can begin.

Congregational Goals Discovery Plan. Cost: (with Leader's Guide booklet) $12 (US).
Material featured in a workshop at the National Association of Evangelicals convention. Helpful in formulating goals and outreach possibilities for congregations. Translated in part into French and Swedish, as well as translation for use by Presbyterians in Taiwan. Continued reprintings have meant further testing and revision. The latest revision: April 1980.

a new look at church growth
you and your options
The Rule of the Sword
The Quiet Demonstration
The Mennonite Mission in Gulfport, Mississippi
a christian declaration on
the way of peace
The Apostle Peter: A Pilgrimage to Nonviolence
CONGREGATIONAL GOAL DISCOVERY PLAN
CONGREGATIONAL GOALS DISCOVERY PLAN
LEADER'S GUIDE
HOW TO CARE ABOUT THE POOR
COMPILED BY DIANE Z. UMBLE

Evangelism Directions
A pamphlet being examined by conference congregations, revised and rewritten for the Estes Park sessions. Points out the Mennonite contribution and gives encouragement to the evangelism God has equipped us to do.

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Is community normal or a special form for the church? asked Virgil Vogt, speaking at the annual meeting of Shalom Covenant, a group of four intentional communities, which met April 25-27 in Elkhart, Indiana. Vogt traced the history of the church and noted that nearly every renewal adopted some communal form of living. He compared Christian community to a demonstration plot, which is normal but unknown to certain environments and therefore must demonstrate that it is possible. The theme of the conference was "Living Toward the Vision." About 200 people from more than 10 communities participated.

A Peacemaker Registration Day was held at the Peace Mennonite Church, Portland, Oregon, March 29. About 110 persons attended the all-day meeting, which provided a variety of input on peacemaking and draft registration. Pastor Elmer Friesen summarized the biblical teaching on peace and nonviolence. Duane Diller of the Portland congregation told several stories of local persons who had refused to participate in World War I and suffered persecution for their beliefs. Later a mock draft board trial was held, and each person filled out a peacemaker registration form.

Famine stalks a still chaotic Uganda

The following story was written by World Council of Churches staff person Gwen Cashmore following a recent visit to Uganda.

Geneva (EPS) — On 11 April 1979 Kampala was liberated from eight years of brutal tyranny, neglect, and war, and Ugandans flocked into the streets to welcome the Tanzanians—full of hope that a new day had dawned. With Amin gone, people began picking themselves up and gazing round with horror at the enormous task which faced them.

The year since liberation has been one of uneasy leadership and slow conquest of outlying areas where armed men still roam. In addition, the rains and the harvest failed.

During a 10-day visit in March I found a malaise of hopeless despair among many people. Food shortages are rife, and there is real famine in the north. What food is available is at *magendo* (black market) prices. This causes costs to spiral, exposes the inadequacy of basic wages for even daily food, and makes it imperative to find some devious or illegal means to make money.

Night-time in Kampala is disturbed by gunfire and cries as desperate people try to steal and are beaten off—often with several bodies as toll. Every night I was in Kampala there were murders of this kind.

One victim of the violence was the retired Archbishop of Uganda, Erica Sabitti. He was driving into Kampala one evening recently and was held up by armed men. He was dragged from his car, his son was shot in the leg, and the vehicle taken. Four security guards are on patrol at the Church of Uganda relief headquarters 24 hours a day.

The cold-blooded selective killing of leading professional and political people over the past months has been shocking and incomprehensible and adds to the despair of the Ugandans. A bone specialist, a dentist, a surveyor—highly trained, valuable, and rare people in the Uganda of today—have been killed. These actions are seemingly motiveless; nothing is stolen.

The starvation in the north of the country has been caused by missed planting at the March/April rains last year because of the war, and the failure of later rains. The northeast area of Karamoja has been badly hit. There tribespeople live a wandering life related to cattle herding and are dependent on water holes and grass. Those who have the strength and the weapons have raided into the southern cereal- and banana-growing areas of Teso, Sebei, and Bugisu—stealing, burning, and destroying. The displaced people from these areas are themselves destitute.

The team I traveled with on one long road around the southwest slope of Mount Elgon towards the border of Karamoja and Sebei consisted of representatives of the United Nations High Commission for Relief and the World Food Programme (WFP), together with an armed escort. We were delivering bags of milk donated by the German churches to those who had fled from their own famine-struck territory further north into the usually more fertile areas of the south. Hundreds were squatting in makeshift camps in the burnt, dry, unoccupied land where nothing grew except a few stunted trees. There they wait for the rains and for relief.

From now until July, when the next harvest is hoped for, some half-a-million people from this drought-hit north of Uganda will have to be kept alive by outside food supplies.

I saw two signs of hope in this generally depressing picture. One was the promise of elections for December 1980. The results of this should bring in a government with a mandate and some possibility of taking hold of the situation.

Suffering from malnutrition, a young child idles through another day in famine-wracked northeastern Uganda. The area has had severe draught the last four years.

The second was the activity of the Christian church—a strong force in Uganda. The churches' relief operation with its network of pastors and priests, teachers, and bishops reaches out in a coherent network from the centers to the smallest communities. I saw for myself that aid is getting through along these channels.

Ugandans have always been good at dying: the many martyrs in the last 100 years of church history testify to this. Today's question is whether Ugandans can find a spirit that enables them to be good at living as well.

"Keeping the Family Farm in the Family" was one topic at the "Affirmation of Farming Weekend" March 7-9 at the Laurelville Mennonite Church Center, Mt. Pleasant, Pennsylvania. Dwight Stoltzfus explored the Jubilee model of land ownership described in Leviticus 25. "It is important to keep clear the difference between stewardship and ownership," he said. "On Sundays we say the earth is the Lord's, but on Mondays we act as though it is all ours. In the Jubilee description of property the Israelites were controlled 100 percent by goals set by God." The group discussed the relationship between farm planning and commitment to Christian faith.

In recent testimony given to the National Advisory Committee on the White House Conference on Families the National Association of Evangelicals (NAE) came out strongly in support of greater equity in the government's support of both public and nonpublic schools. Floyd Robertson, NAE's associate director of the office of public affairs, argued that one of the "key issues adversely affecting the family today . . . is the fundamental conflict between the philosophies in the home and the public schools."

Pastor required

The Charleswood Mennonite Church, Winn peg, Manitoba, requires a pastor beginnin September 1. For further information pleas contact: Rudy Friesen, 296 Niagara Stree Winnipeg, Manitoba R3N 0V4.

Islam and Christianity share common viewpoints

Akron, Penn. (MCC) — Several Mennonite Central Committee personnel in the Middle East had just finished eating *mansef*, a heaping dinner of rice and mutton, eaten with the right hand. We were going through the usual elaborate good-byes when one of the village sheikhs rushed back to his house and returned with the Qur'an (Koran) and the Gospel of John. Now the serious Moslem never places anything on top of the Qur'an. But in this case the sheikh presented me with the Qur'an on the bottom and an Arabic copy of the Gospel of John on top.

The event celebrated the end of the daily task of carrying water on donkeys' backs and women's heads for a distance of three miles. MCC had installed a water pipeline for domestic use. The sacred gift was an expression of deepest gratitude for a burden lifted from the village and for fresh clean water.

But it was more. It was an eloquent expression of spiritual kinship felt by the community, or at least by this sheikh, with the faith of Christians who came to share in the life of his community. It was a rich symbolic expression of something that could not be captured in creedal definitions.

Islam and Christianity have distinct differences, and yet they share some spiritual and theological commitments. It is time to give greater attention to common commitments and understandings rather than dwelling on differences and tensions which magnify barriers.

"Islam" denotes the quality of surrender to God and his will. It is also the name of the Moslem or Muslim faith (both spellings are correct). The image of Islam for Western Christians has been molded by extreme and dramatic events in predominantly Moslem countries. A large percentage of Moslems live in poverty-stricken countries with low literacy rates and limited education, so Moslems are identified with backwardness and ignorance.

Cultural and political differences with the technologically developed West translate into magnified religious differences between Islam and Christianity. The task of Christians and Moslems who take their faiths seriously is to penetrate and transcend these barriers.

Islam shares with Jews and Christians a deep active commitment to the worship of one God. The expression of this commitment is central in Islamic worship. Association of any other being with God is idolatry. Even though there are distinct differences in the conception of God, Christians, Jews, and Moslems believe in God as a transcendent, sovereign creator with attributes of mercy, forgiveness, love, righteousness, omnipotence, and justice.

Islam emphasizes a great chasm between God's greatness and man's lowliness and believes in man's surrender to God as the proper response to this chasm. On the other hand, man is seen as the crown of creation and as the steward or caretaker of God's creation. Moslems believe that the God of Abraham, Moses, Jesus, and Mohammed is one and the same God. They take offense at any suggestion that the God they worship is different from the God worshiped by Jews and Christians.

The Qur'an contains over 90 references to Jesus and related terms which refer to Jesus, such as Messiah, messenger, servant, the righteous one, and many others. The Qur'an teaches that Jesus was conceived in the Virgin Mary by the Spirit of God, but insists that God cannot be likened to any other being. So Moslems feel the Christian understanding of the incarnation and the conception of Jesus as God undermines the staunch Islamic belief that God alone is God.

Nevertheless, Jesus, according to the Qur'an and the Islamic faith, came from God and was born miraculously of the Virgin Mary. He is described in the Qur'an as one who performed miracles, healed lepers, gave sight to the blind, and raised the dead. It is believed that Jesus ascended to heaven and will return one day.

So Jesus' life is affirmed as is the conspiracy of wicked men of the Jews and Romans to crucify Jesus. In Islam it is the wickedness of the world that conspires against God, against the Messiah, and against the voice of conscience. There are some differences among Moslems about what actually happened at the crucifixion. Some believe in the crucifixion as a mystery, but in any case the thought of a dead God captured by evil men is abhorrent to Moslems who understand him as good

Mennonite artists are being invited to participate in the second Mennonite Artists Contemporary Exhibition to be held at Goshen (Indiana) College October 3-31. The exhibition is open to both ethnic and nonethnic Mennonites who were *not* included in the first exhibition in 1975. An outside juror will select works for the exhibition and determine awards from slides submitted to Goshen College. Entry forms and slides must be received by July 1 to qualify for consideration. For more information write: Abner Hershberger, Goshen College, Goshen, Indiana 46526.

At the Faith and Learning Conference at Bethel College, North Newton, Kansas, April 17-19, Marion Schwartz, professor of English at Trinity College, Deerfield, Illinois, likened the function of artists to that of the Old Testament prophets. The prophets, she said, "were like grains of sand in the shoe," "constant irritants" who called people to evaluate the common assumptions of their religious life. They sometimes employed fiction (as in the interaction of the prophet Nathan with King David) to bring people to a new conclusion. Noting that "people find the fictionality of art a threat" because its autonomy appears to "contradict the sovereignty of God," she said the biblical model of the prophets teaches us that "we need to allow an unpredictable factor among us." Artists can and should have this function, she said, although she was critical of the "professionalism of art in the 20th century" and its loss of accountability to the community.

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and all powerful.

In any case God in his mercy, it is believed, would not have permitted Jesus in his goodness to be crucified by wicked men. For the serious Moslem believer the crucifixion of Jesus would be considered a sign of God's weakness. But Islam wants to rescue Jesus from the cross because, like the disciples, "they love him." The thought of Islam regarding Jesus' death is like the words of Peter the apostle, "This shall never be to thee."

Islamic rejection of Jesus' sonship should not obscure the way in which Jesus is accepted. A close Moslem associate explained to me, "We believe as you do about Jesus' life, his teachings, his miracles, that he came from God, and that he was close to God, but we do not believe he was a son."

"Modern Islam sees science, nation, and wealth crowding God out; thus the displacement of God in modern life is idolatry."

A Moslem scholar of Cairo writes that Islam "so values the oneness of God that it utterly denies anything that may carry the danger, even remotely, of an adulteration of that oneness." It is this conception of God that is violated by the Christian notion of sonship and the Trinity, because this is understood to mean that God's deity is shared.

In Islam the denial of God's lordship is considered as the supreme sin of man. The greatest sin in Islam is *shirk*; it is the sin of ascribing partners to God. It is the sin of idolatry. Mohammed's emphasis on monotheism was a response to the polytheism of his time and the intense debate among Christians about the relationship between God, Jesus, and the Spirit. Modern Islam sees science, nation, and wealth crowding God out; thus the displacement of God in modern life is also idolatry.

Islam knows Christianity through some tragic historical filters, such as the crusades of the Middle Ages, European colonialism, modern militarism, and proselytizing by Western missionaries. One of the greatest offenses to Islam is the missionary campaign which Moslems often feel is being directed against them by Christians. On the other hand, Moslems fail to see how hostile Islam has appeared historically to Christians. Peter Gowing, a well-known churchman in the Philippines, has said, "Christianity should devote its energies to healing the wounds created by Christendom in Islamic communities."

The Christian church does have the opportunity to develop a deeper understanding of the Islamic faith and to give greater attention to the spirit of faith expressed by the serious Moslem believer. Two-thirds of the world population is Christian and Moslem. These two religions are neighbors geographically and religiously. Western countries are ambivalent in their attitude toward Moslem countries of the world. On the one hand, Islam is seen as a resurgent, sometimes fanatic religious movement, sometimes hostile to local Christian groups. On the other hand, Moslem states join the West in opposition to atheistic Communism.

It will be a tragedy if Moslems and Christians always emphasize their strangeness to each other and fail to build on the common ground they share. Christians are called to work at a deeper level of mutual understanding and reconciliation. This stance does not for a moment diminish the real religious differences which do exist between Islam and Christianity. For example, the Moslem conception of Christ conflicts with faith in Christ as redeemer and mediator.

In a pluralistic world where the secular mind discounts faith in God as irrelevant, Moslems and Christians are together in their affirmation of God's sovereignty and humanity's endowment to worship. *Urbane Peachey*

A Challenging Opportunity

BOOKSTORE MANAGEMENT

The Commission on Education is seeking a manager for Faith and Life Bookstore at Newton, Kansas. This person is responsible for operating the bookstore, accountable for retail floor management, including selling, inventory control, purchasing, display, customer service, and store appearance. Management is also responsible to maintain professional staff. Application should be sent to:

Department of Faith and Life Press
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Newton, Kansas 67114

Seven Canadian Mennonites participated in a week-long witness at the Pentagon in Washington, DC, February 9-16. Their week was part of a year-long presence organized by Jonah House, a peace community in Baltimore, Maryland. Two of the seven were arrested after an act of civil disobedience but received suspended sentences. The seven state, "Our governments are planning murder and mass suicide . . . and Mennonites refuse to act in any way that may disrupt their lives. . . . We cannot avoid probing the psychological and spiritual sickness which makes us so readily accept the moral absurdity of nuclear war."

Japanese survivors of US nuclear weapons, along with Japanese religious leaders, participated in a 50-city US tour to alert Americans to the horrors of nuclear war. The 40 visitors joined with US survivors of US weapons testing in Nevada, Utah, and the South Pacific in urging disarmament by exposing their wounds to a public they believe is naive. The tour ended April 11 with testimony before the privately sponsored National Citizens Hearings for Radiation Victims in Washington, DC.

Business administrator

The Mennonite Collegiate Institute in Gretn Manitoba, requires a business administrato Responsibilities include the administration o the business affairs of the school, and th organization and supervision of fund raisin projects. A detailed job description is availab upon request. Starting date: July 14.

Address inquiries to: John Wiens, 125 Rile Crescent, Winnipeg, Manitoba R3T 0J5; tele phone 204/474-0743

Although conscription unlikely in Canada, militarism does have a beat

Waterloo, Ont. — In Canada the possibility of conscription seems "highly unlikely," says historian David Fransen, who has researched the Mennonite response to conscription during World War II.

Canadians were last conscripted during the closing year of World War II, and conscription has always been a highly contentious issue in Canadian politics. Canadian forces last saw combat action (outside of United Nations peacekeeping duties) during the Korean War, and all were volunteers.

The question of a Canadian Mennonite response to a draft in the US was raised briefly at the April 19 meeting of the MCC (Canada) Peace and Social Concerns Committee.

MCC Ottawa office director Bill Janzen commented on the election campaign statement by former external affairs minister Flora MacDonald that American draft dodgers would not be allowed into Canada. Janzen confirmed that under present laws it would be difficult for American conscientious objectors to enter Canada.

It is not enough for Canadians to be concerned about the implications of a draft for US Mennonites but indifferent about Canada's own particular responses to international tensions, a member of the peace and social concerns committee, Ernie Regehr, later commented.

Canadian Mennonites have an agenda of their own, said Regehr, who is the author of a major book on the Canadian military industry, *Making a Killing.*

"Our government responds in an entrepreneurial fashion," he said, "but we don't get excited or worried about that."

Canadian military exports are increasing to governments that we believe will look after our interests in the Third World, Regehr said. For example, during the 1970s Iran, under the shah, was the recipient of more Canadian military exports than any other developing country.

"The danger is that we assume the whole problem of militarism is a US problem or only related to a possible draft, and that we in Canada get to sit back and see ourselves as fixers" (in a UN peacekeeping role).

Regehr agrees that "short of going to war, it's unlikely that a draft would be instituted in Canada," but points out that a 5 percent increase in the volunteer army has been approved in principle. A drive is now on to recruit more reserve militia and "weekend soldiers."

Besides, says Regehr, Canada's armed forces have always been capital, not personnel, intensive. He predicts a major emphasis on reequipping the forces in the next 10 years, a trend started by a 30 percent jump in the defense budget's capital expenditures column between 1978 and 1979.

That makes producing weapons a growth industry with improved export possibilities. Regehr says Canadian Mennonites should be aware of this "cynical attempt to cash in on the tensions." *Allan Siebert*

Goshen College contracts exchange program with China

Goshen, Ind. (GCNS) — An agreement detailing the first undergraduate exchange program between an American college and higher education officials in the People's Republic of China was sealed April 29 by the signature of J. Lawrence Burkholder, president of Goshen College.

The program will permit 20 Goshen College undergraduates to study and work as assistants to English teachers in China from late August through December of this year. In exchange, eight Chinese teachers of English selected by the Bureau of Higher Education of Sichuan Province will spend the 1980-81 academic year studying at Goshen College and visiting points of interest in the United States.

The Goshen College students will be assigned to a university in Chengdu, a major city in Sichuan in western China. After an intensive three-week period of Chinese language study and lectures on Chinese history and culture, the students will assist Chinese teachers of English for three periods daily during the next 11 weeks. Chinese officials indicated that Goshen students "may be especially helpful with respect to pronunciation and the meaning of idioms." As part of their orientation the Goshen students will study conversational Chinese intensively before they depart from the United States. They will also receive basic instruction in the teaching of English as a second language.

The eight Chinese teachers will take courses at Goshen College in the teaching of English and in other areas of their choice. They will live on campus and participate in cocurricular activities.

The agreement was negotiated by Burkholder in early January when he and his wife, Harriet, were in China.

Burkholder cited the college's experience in international education (especially a successful exchange program with Poland since 1977), the exchange of educational services rather than scarce hard foreign currencies, and the eagerness of the Chinese to learn English as factors that led to the successful agreement.

Reviews

A frontier of the mind

Women in the Pulpit: Is God an Equal Opportunity Employer *by Priscilla and William Proctor (Doubleday, Garden City, New York, 1976) is reviewed by Anne Neufeld Rupp, copastor of Pleasant Oaks Mennonite Church, Middlebury, Indiana 46540.*

Changes are coming, painful as they may be at times. *Women in the Pulpit* deals with changes. The book is not a theological treatise on whether or not women have a right to be pastors. It deals with more than two dozen women who already are in pastoral ministry and reflects on the peculiar problems and issues faced by women in ministry. The women share experiences where they have struggled and rejoiced, whether in a Presbyterian, Baptist, or Catholic setting (No Mennonites!).

A key to the book is found on page 175: "There are similarities between today's female pastors and the tough, earthy, country preachers of the past. The women, like their predecessors, confront a hostile environment, a frontier region. But their frontier is a frontier of the mind, of prejudice and male-oriented traditions. The women may also cite the Scriptures and church tradition as authority on matters of morality and theology. But the real source for their call, their conviction about their pastoral mission, always seems to center in an internal sense of spiritual truth and divine guidance. The Spirit in them is the ultimate authority and justification for their pastoral ministry."

For myself, being the first GC ordained woman pastor in the Central District, this book has proven to be meaningful. Although I do not agree with all the tenets of the book, recognizing that every person's situation will be different, I have found strength in a series of stories and issues which reflect on the feelings of persons *involved* rather than only giving right and wrong theological perspectives. *Women in the Pulpit* points out the loneliness, isolation, frustration, and identity struggles which women face as they enter a field of work so closely guarded until recently. As I look at the book objectively I also see the danger of women misreading or overdramatizing opposition they may feel, particularly during moments when feeling insecure and threatened.

I can identify with many of this book's areas on the feeling level. I would highly recommend it to all pastors for reading, because in the future there will be more males and females working together in the ministry. To be able to understand each other's feelings, identify with similar experiences, and to hear each other wherever we have particular edges of struggle and difference will enable us to work more closely as God's persons in leadership.

Shaping "a drama that sings the truth"

Pilgrims and Strangers: Essays in Mennonite Brethren History, *Paul Toews, editor (Center for Mennonite Brethren Studies, Fresno, California, 1977, 181 pages) is reviewed by Lawrence Klippenstein, Conference of Mennonites in Canada archivist, 600 Shaftesbury Boulevard, Winnipeg, Manitoba.*

Revisiting 1860 in the Russian Mennonite story may cause pain to some and seem long overdue to others. Forgotten it cannot be, for the events left a legacy that is very much alive today. The formation of the Mennonite Brethren Church is a significant chapter of the Mennonite experience.

The seminar which gave us *Pilgrims and Strangers* met in 1975 to discuss another book, *A History of the Mennonite Brethren Church*, authored by the late John A. Toews and appearing in print only months before his death.

Contributor Frank H. Epp looked for and essentially found the Toews history a treatment that would depict the intimate and usually intricate relationship of "body and soul in church history," i.e. the surging life of the church (soul) viewed within an earthly, sociohistorical context (body). Writers of church history, he would counsel, need to improve their ability to look both ways, at the body and at the soul, in order that the role and impact of each may be more fully understood. Delbert Wiens, commenting also on the finished study, expressed a concern about a "truth that became heresy," meaning here the perpetual tendency of human communities to distort their ideals in attempting to live them out.

In going back to 1525 and 1536, the founding dates of the larger Mennonite community, C. J. Dyck judged the Brethren to sustain a strong continuity with the main emphases of Menno Simons, finding clear parallels in the MB and Anabaptist movements. John B. Toews (Calgary) attempted to sketch in broad outline the disintegrative features of 19th-century Russian Mennonitism in the 1850s; a number of questions he felt should still be asked, being unanswered by the documents known so far to have survived.

Search for identity and the relationship of Mennonite Brethren to other groups led Clarence Hiebert and John B. Toews (Fresno) to a far-ranging search for possible "borrowings"; both hoped to see who the Mennonite Brethren in fact really are today. Going back also to Grebel and Manz, John E. Toews categorically asserted that Anabaptism is not to be identified with the MB community today. That question from all appearances remains unsettled and the discussion continues.

In conclusion Toews, a long-time student of the Mennonite Brethren and the wider Mennonite story, shared his faith in a "bright future" for his fellow members, but without obscuring serious problems which in his view demand attention now.

Pilgrims and Strangers forms a useful sequel to the first major English-language history of the Mennonite Brethren Church. One could quibble with details; the ever-present "proofreading problem" not quite solved again, whether "corpus christianum" is really accurate for describing the Russian Mennonite scene, the objectivity of "insiders," etc. But this reviewer wishes not to. He finds the idea interesting that we must now "shape a drama that sings the truth which cannot literally be said" (page 51). Indeed, let us say, and sing it as well!

Jesus a single adult

Jesus Was a Single Adult, *by Bob & June Vetter (David C. Cook Publishing Co., Elgin, Illinois, and Weston, Ontario, 1978, 160 pages) is reviewed by Mary F. Heisey, 728 South George Street, York, Pennsylvania 17403.*

Written by a married couple active in the Christian Singles' Foundation, this anecdotal book offers practical solutions to the problems singles experience with self-image, finances, sex, love, and loneliness.

It urges the church to become more sensitive to the needs of widowed and divorced singles after the grief period passes. God, the ultimate security, wants us to give the healing gifts of love, forgiveness, acceptance, and help to all single adults. How is the singles ministry in your church?

Letter

There are other ways to farm

Dear Editor: Congratulations for reporting on Mennonites and their land (March 18 issue). This cracking cornerstone of Mennonite culture is due for some careful study and prayerful concern. Following are my opinions.

Mennonite farmers are caught with the rest of agriculture in the huge US-style food production system. It all grows out of a fable: that the efficiency of the US farmer is unmatched anywhere and anytime, has blessed our country with abundance, and is the world's salvation from hunger.

It doesn't take long to see the balderdash in the statistic, "One American farmer feeds 56 others." What about the (non)farmers in agribusiness who make it possible? There are a lot more people employed in that enterprise, many far from the dirt. Then there are the GM folks who build the engines that run the machines that plant, cultivate, irrigate, pestigate, feed, slaughter, process, transport, and market the refined chow. How does that affect the 1:56 efficiency rating? Let alone the unfortunate black African miners who supply the chrome that surfaces the rings on the pistons in the engines of the machines (this is getting too complex for me) that do the work of *X* farm laborers of yesteryear.

And that's a small sampling of the team of workers propping up that 1:56 farmer efficiency. The *real* statistics of man-hours—direct and supportive—it takes to produce a thousand calories of food and fiber do not compare so well with the so-called "primitive" agriculture of 100 years ago. Let's get some information on the total cost of food production in man-hours and see how many people are fed by each of *all* our "farmers."

But we shouldn't look only at man-hours. Let's also consider the costly consumption of the nonrenewable energy resources that makes all those engines purr. And let's consider the cost to our environment of open and wasteful energy, water, and nutrition cycles, as mentioned in the conference report (such as using Arabian fertilizers instead of returning animal and plant wastes to the land because it's too expensive to return them because so many critters are crowded into one small area because it's more profitable to specialize and expand because . . .). And then there are the adverse social consequences of having removed so many people from so much of the best land.

I'm not blaming farmers or modern technology. We've all been snowed and have snowed each other with "bigger and more is better!" Mennonite farmers are also caught in the expand-or-die business dogma. It hurts when a farm is owned by a family instead of by a corporation. Then if the family farm gets big enough to survive, it becomes a legal nightmare to pass it on to the next generation.

I think there *are* ways back to the better long-term cost-efficiency of the small family farm. One is to look more realistically at the modern movements of subsistence farming and small technology: the Old Order Amish, Mother Earth, and The Farm (in Tennessee), to name a few. Then our agribusiness corporations need a gentle shove in the right direction. We need them to focu their technical expertise on small technology to help the subsistence farme This is a worldwide need. But ther would be costs if we go back to some o the old ways.

What we need is the technical exper tise of corporations in agribusiness t supplement rather than supplant th small technology of food production an marketing in the world community. An we need farmers with the courage to def the expand-or-die dogma. Most of all w need the spiritual resources of the Wor and the redeemed, Jesus-incarnatin body of believers. We need a lot of hel finding God's way out of this. *Dav Graber, 1125 North Ash, Newton, Kansas 67114* April

In a far off land

Allison L. Krehbiel

I am in a far-off land.
A land far from people who laugh and smile,
And from those who can't quite figure out who they are and what their purpose in life is,
And from those who don't care to try.
And I can watch them but they can't see me.
I can watch them plotting against their neighbors and friends,
Always wanting the best for themselves and for no one else.
I can watch them starve and strive;
And push and shove as they "try to get ahead."
I see them create meaning for words and ideas totally different than mine were, are, or will be.
I see them mock all that I stand for and all that I hope for.
I have given them many chances. . . .
One would think that they would learn.
I have given them an example to see and model themselves after,
But these people are not stupid.
They know just the right times to close their eyes and ears.
Some do try, but none try hard enough.
They don't seem to understand that a man cannot love while he hates,
And one cannot want peace when there are wars within one's self.
And so I stay here in my far-off land,
Looking around at all of them.
And I am slowly beginning to realize that I will have a very lonely Eternity.

Meditation

Pentecost 1980

Peace, grace, and fellowship of God the Father, the Son, and the Holy Spirit.

All Christian churches celebrate the feast of Pentecost. As our prayers and praise cover the world we rejoice in the fact that we are also expressing more fully our Christian unity. Pentecost 1980 marks the final event of the World Conference on Mission and Evangelism in Melbourne, Australia, on the theme "Your Kingdom Come." We are with those gathered in Melbourne in the prayer of our Lord: "Your kingdom come," and join them in the hope that the findings of the conference will prove to be an inspiration for the life of the churches.

As the disciples asked Jesus about the coming of the kingdom so we also pray, "Your kingdom come." The answer which our Lord gave them is also valid for us: be assured, the Father knows the date and the hour. In spite of the cross on Golgotha and the human failures which invite us to despair, God is still in command. He has the final word. Meanwhile we do not sit idle while waiting for the kingdom. The Holy Spirit has been granted. God in us. The Spirit that was present in the creation of all things comes to dwell in our lives, produces joy (Romans 14:17), gives power to endure, and makes us witnesses of the kingdom unto the ends of the earth.

The Holy Spirit is a missionary Spirit. Jesus came, anointed by the Spirit (Luke 4:18), to proclaim the good news of the kingdom everywhere. As we see the people and the actions of the world suffering under the bondage of national and social, communal and personal sin, we are called to repentance and reminded of our being missionaries of the Spirit, witnesses to the kingdom. The gospel of Jesus Christ is not the private property of Christians. It is intended for all people, especially for the poor, those to whom the kingdom is promised (Luke 6:20).

The Holy Spirit brings us to and keeps us in the communion of the saints, that "cloud of witnesses" of yesterday and today who surround and support us as we struggle for faithfulness in our own belonging to the kingdom. The many who in the name of Jesus Christ surrender their communities belong to the kingdom. In the power of the Holy Spirit they remain in touch with us in that communion of the saints which is one of the richest experiences of Christian prayer. The indwelling presence of the Holy Spirit keeps us all united in faith, love, and hope. When we pray, "Your kingdom come" we join our voices not only to those of races and cultures different from our own but also to those of all generations who continue in their intercessions for all of us until the day comes when the kingdom will be fully manifested.

"Your kingdom come" is our prayer for today. Let this be our supporting vision for the days to come.

The presidents of the World Council of Churches

Depression

And Jesus said, "Take up your bed and walk."
You can't be well until you want to be.
The energy is there; it flows within
To churn and foam, or else flows out to grow.

But why does there exist disease that seems
To block one so, to dam the spring up tight?
Why must the water gush and dam again?

For that's the meaning of damnation, hell
And sin—to stop the living stream.

If only healing came from touching hems.

Peggy Kilborn Newcomer

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Holes in my soles

It must be about time again for General Conference. In 1977—at Bluffton—I attended my first General Conference sessions. I was staying in a private home about half a mile from Bluffton College. With holes in both soles of my shoes the walk was quite uncomfortable.

During one of the lunch breaks I walked downtown and noticed a shoe sale. I found what seemed like a good buy and left my "holy" shoes there for a new pair. They've been comfortable shoes, and I've worn them a lot.

The other day—in church at that—I glanced at the soles of the shoes I bought at Bluffton. Would you believe both soles have holes?

Now I only hope Estes Park has a shoe store!

This (w)hole incident started me thinking about our 1980 triennial sessions. Why *are* we having another conference? What *are* we expecting from it?

The agenda looks exciting. Bible studies with Helmut Harder each morning at 8:30 (guess we'll have to resist the temptation to sleep in the mountain air); two evening talks by Anthony Campolo; presentations on abortion; a possible process statement on homosexuality; workshops on a variety of subjects; German circle games (I can hardly wait to see a uniquely "German" circle); a lot of singing and special music; plus the usual program reports, resolutions, and elections.

I was impressed at Bluffton by the large attendance and the enthusiasm for singing.

Conference obviously is many things. Fellowship with friends we haven't seen for a long time. Spiritual challenge and nurture through outstanding speakers and teachers, and through sharing our lives with fellow believers from all over. Information and involvement with the General Conference programs and staff for education, home ministries, seminary, and overseas missions. Inspiration and spiritual celebration from the testimonies, the victories, the accomplishments, the obvious Spirit presence.

Of course we must also anticipate some weeping and struggling. If we will be open and honest, some will disagree with our opinions and challenge our attitudes. If we are committed toward spiritual maturity, some will reflect to us how short we still are of the goal of our "upward call in Christ Jesus," and others may display a stubborn unwillingness to budge off square one for a move to square two.

The spiritual family must take seriously Matthew 10:34-39. Jesus came not to bring a sweet, syrupy peace of lowest common denominator faith living. He came to bring the "sword" of sons challenging fathers, mothers challenging daughters, spiritual leaders urging young followers, followers pushing some of the leaders—a household where we love each other enough to care-front (confront) one another for growth toward maturity.

That means to be ready for give *and* take. Jesus promises if we give ourselves away "for his sake," we will find the "abundant life." If we lose, we gain! Keep that in mind when somebody disagrees with you or challenges some of your assumptions.

Each conference finds some who come only to straighten out the rest. They mean to preserve and defend the true gospel. Ironically for such persons Jesus says that when we become preservers/defenders, we love our lives. If we win, we lose! Keep that in mind when you are tempted to straighten out the rest.

We all have spiritual growing to do. Individuals. Our families. Local congregations. Regional conferences. The whole conference.

Let us plan for Estes Park in that spirit. We may not all have holes in our shoe soles; but I suspect we all still have holes in our *souls*. They need nurture. It will be available at Estes Park in a variety of ways.

". . . if my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land" (2 Chronicles 7:14).

I'm told Estes Park is a beautiful place—God's gift in nature. Let's take this beautiful symbol and apply it to our expectations. We can be God's beautiful gifts to one another. Our souls can be enriched. *Bernie Wiebe*

6
WEEKS TO ESTES PARK

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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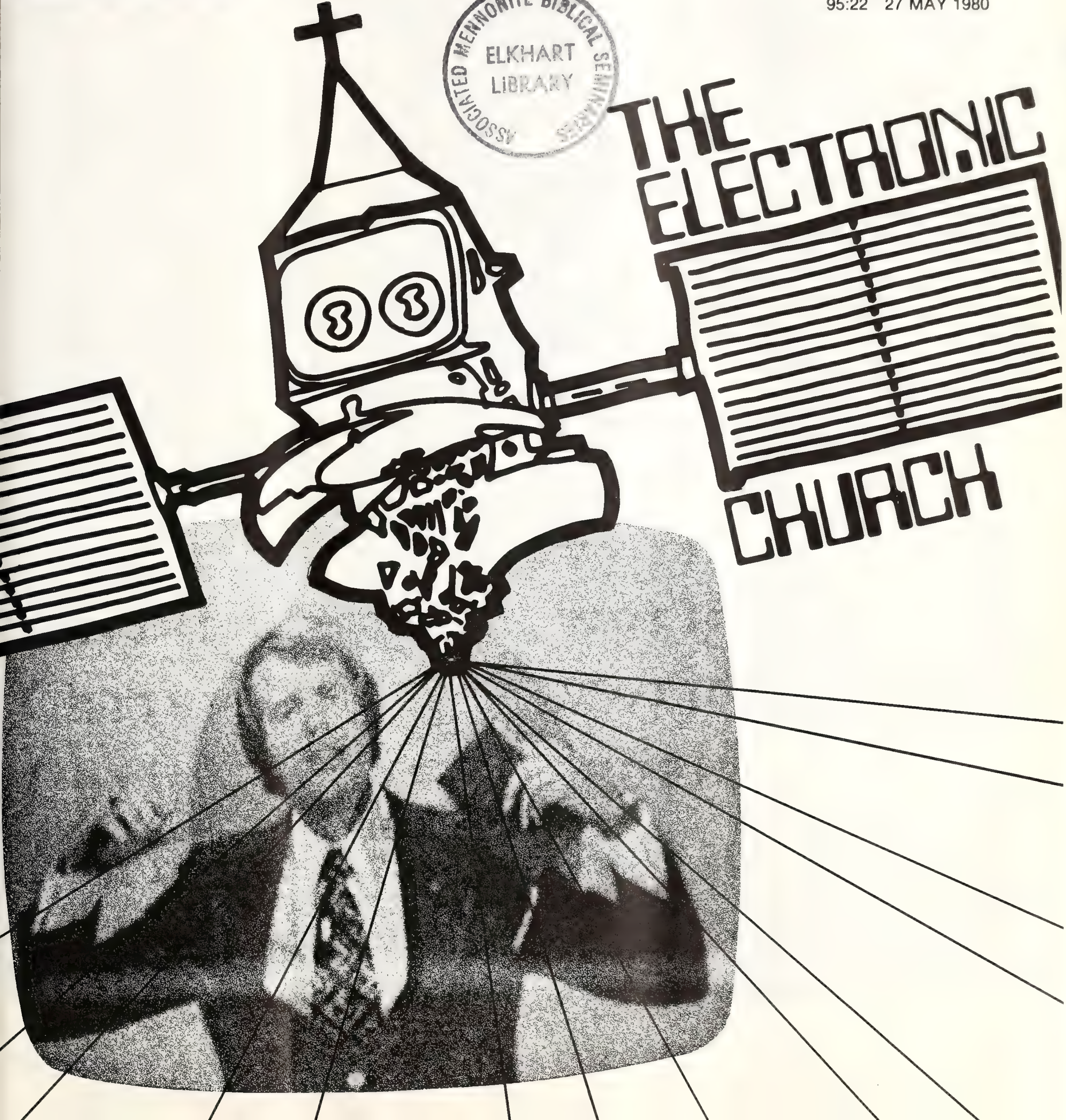
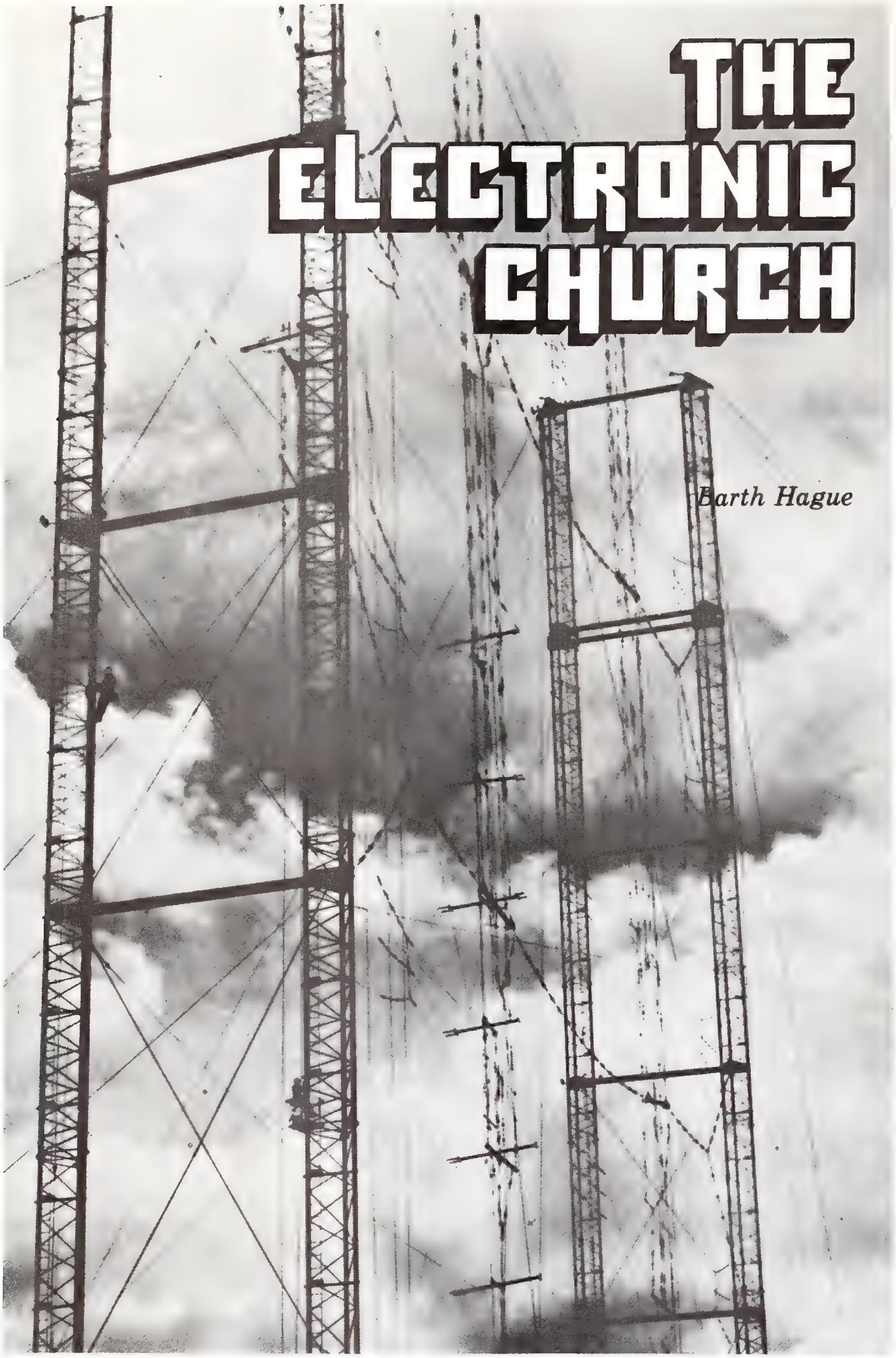

THE ELECTRONIC CHURCH

THE ELECTRONIC CHURCH

Barth Hague



> *"The airwaves are too valuable a resource to merely disavow. Certain moral issues may surround modern broadcasting practice, but the airwaves remain unchanged. They can be used fairly and honestly, presenting a variety of viewpoints, including God's message, or they can be misused and abused to further the economic status of a powerful few. The question, I believe, is one of Christian stewardship."*

Ten years ago if I'd used the term "electronic church" in a conversation I'd have received blank stares. Today the term is generally understood by Christians and non-Christians. The electronic church comprises a growing number of radio and television broadcasters who fill the air with preaching, faith healing, politicking, and money raising.

The electronic church has composed a surprising success story in recent years. Its popularity is no accident. Media evangelists learned early that to appeal to a mass audience the approach of secular programming had to be adapted to religious broadcasting. Thus, with entertainment the key, the electronic church resembles "The Tonight Show," the "Jerry Lewis Telethon," and other proven-popular programs.

Electronic church proponents also learned that radio and television thrive on the "me" generation. Messages are aimed at individuals in the privacy of their home, office, or car. Any emotional response on the part of the listener or viewer is purely a matter between that individual and the personality of the particular program. Family and community are diminished.

The staple of the electronic church is wealth. Money is a large part of that, but evangelists have recently accepted bequeathals of estates, even jewelry, in order to maintain their businesses. A portion of the nearly $2 billion raised annually by the electronic church goes to pay for broadcast time. The remainder is used to build universities, hospitals, glass chapels, and multi-million-dollar broadcast studios.

Most of the major media evangelists employ professional direct-mail marketing experts to ensure a daily income. These experts rely on the concept of commercial broadcasting to appeal to the emotions of viewers and listeners. They are often led to believe that they are giving to the personality of the particular program. Some media evangelists even lead their followers to believe that financial support of their particular program is the only true way to be spiritually responsible.

Despite popular belief, the majority of the electronic church's financial support comes from direct-mail or telephone contact with those who have responded in the past, not from direct appeals on the air. Also, most individuals who give to these programs are not part of any local church. Despite claims to the contrary, it's questionable as to how much, if any, money is being drawn away from existing congregations.

The electronic church is accurately coordinated by sophisticated computer systems. All the major media evangelists use computers. These systems store information on individuals who respond, handle all solicitations, and even cough out lists of persons with prayer requests which are usually prayed over in bulk. Some program personalities who claim that they answer every letter personally actually have a special feature on their computer which simulates a hand-written signature.

The electronic church is a highly knowledgeable, technically sophisticated industry. It depends on ratings data to measure "audience performance." It manages countless millions of dollars. It builds and it educates. And not too surprisingly, it is successful. Many people are touched deeply by these programs, so they cannot be ignored.

Speaking to a consultation on the electronic church in New York City February 7, Robert Schuller, host of television's "The Hour of Power," told the audience that his program is meeting profound needs which the mainline denominations are failing to fulfill. Those needs, according to Schuller, are faith, hope, and love. Whatever is happening, there *is* a certain fulfillment for those who tune in regularly to "The Hour of Power" and similar programs.

Another speaker at the consultation, Father Richard McBrien of Boston College, sought to evaluate the electronic church in terms of certain conditions which serve to define a true church. According to McBrien, the electronic church is not really a church at all because it fails to meet certain criteria. One of these criteria is *a sense of community*. This is a crucial point, particularly for Mennonites attempting to understand this communication form.

As I pointed out earlier, the very nature of television invades community because it appeals to the individual alone. There is essentially no mutual burden bearing, no mutual strengthening, no discernment of gifts, no accountability beyond the scope of a 21-inch screen or the clock radio in the bedroom. In his book *Anabaptism: Neither Catholic nor Protestant*, Walter Klaassen writes, "Life in the community is necessary in order not to lose hold on the truth." And in a paper entitled *The Invisible Religion*, professor Martin Marty asks, "Has it occurred to you that there is a gap of millions between the people who are now saying they are 'born again' and those who never show up in any congregation for worship? God saves persons, but he saves them as part of a people—the body of Christ, the new people of God, the congregation of the faithful. Can we be content with a faith that has become the rival of the church and its congregations?"

In addressing the New York consultation, Colin Williams, former dean at Yale Divinity School, clearly spelled out this shortcoming of the electronic church. He pointed out that electronic evangelism, which he referred to as "consumer religion," doesn't reflect the richness of Wesleyan theology. Like Wesley, it reaches people where they are; but unlike Wesley's approach, it fails to gather them into a loving, caring community of believers. This is tantamount in attempting to evaluate the electronic church from an Anabaptist perspective.

Blame cannot rest solely upon these broadcasters for they are limited by the very nature of the media which they employ. Radio and television, at best, can only deliver a watered-down version of the gospel message. After all, God's message to humanity was not amplified on the airwaves for mass appeal. It was made flesh, abused, tortured, and condemned by those who rejected it. As broadcast evangelists tailor the gospel for mass appeal, Jesus' call to crossbearing gets lost in the muddle.

The electronic church is not unaware of its shortcomings. Many predict that the 1980s will see the establishment of "franchise churches" in which media evangelists will provide the community aspect of their "ministry." Some programs, like "The 700 Club," already operate huge counseling networks coast-to-coast.

On location with a TV crew during filming of Christian testimony, part of the 1977 advertising campaign sponsored by the Baptist General Convention of Texas. Joining hands with advertising and television associates, Dean Jones, actor (right, facing camera), prays for the success of the campaign after recording his message before the cameras. A four-week Texas campaign budget was $1,500,000.

To add to the concern, National Religious Broadcasters, representing 1,000 broadcast executives and program producers, has voiced support of the US government's plans to deregulate radio broadcasting. If approved, radio stations would no longer be required to operate in the public interest (some observers say television will be the next victim in the deregulation process). Free air time, now provided by law to churches and nonprofit groups, would be eliminated. Also eliminated would be the programs produced by these groups. In effect, all religious programming on US radio would disappear—except for programs provided by the electronic church. This powerful industry, with its multimillion-dollar revenues, can afford to buy air time at commercial rates and would be unaffected by deregulation.

The electronic evangelists say they want to work with the local congregations of the mainline denominations in placing those who respond to their programs in existing churches. I have serious questions about this.

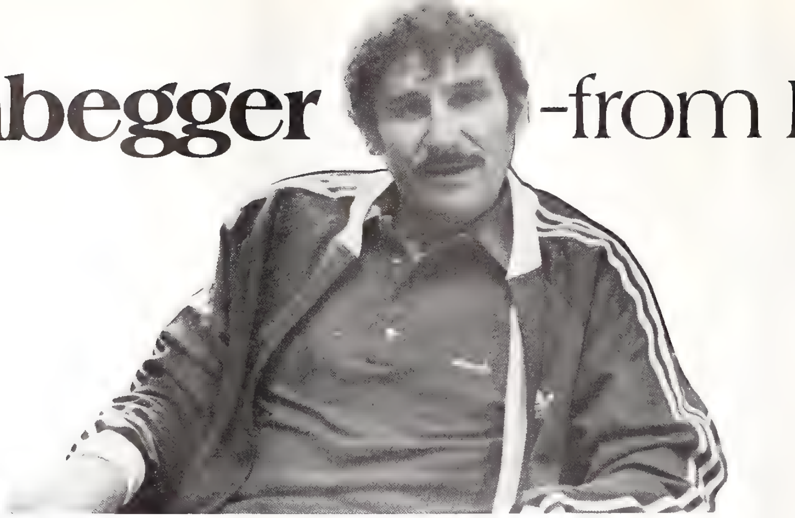
I, like many of my Mennonite brothers and sisters, am a Mennonite by choice. As I look back on the various aspects of my decision, I doubt whether any radio or television evangelist could have convinced me to become a Mennonite. I therefore have reservations about how Anabaptist denominations could successfully cooperate with evangelistic programs currently on the air. Our traditional witness has not only been one of *telling*, but one of *being* and *doing*, and this presents a real problem before the camera or microphone.

The airwaves are too valuable a resource to merely disavow. Certain moral issues may surround modern broadcasting practice, but the airwaves remain unchanged. They can be used fairly and honestly, presenting a variety of viewpoints, including God's message; or they can be misused and abused to further the economic status of a powerful few. The question, I believe, is one of Christian stewardship.

The electronic church is here to stay. As communications technology continues to develop, so too will the electronic church. Christians are being challenged. I disagree with psychologist Robert Liebert who claims that we're in the midst of a "holy war" between the church and broadcasters. But I would offer a word of caution and a request for further study and prayer if we are to fully understand this phenomenon and its far-reaching influence on society. •

Les Habegger -from Berne to

David E. Ortman



Behind the door of Les Habegger's small Seattle SuperSonics' office, a crosscourt pass from the Kingdome—home of the 1979 National Basketball Association champs—stands a green blackboard, smudged in chalk, on which basketball plays have been written and rewritten. As assistant coach of the Seattle SuperSonics, Habegger has used his knowledge of basketball to help put the Sonics on top. Now as the "world champs" wind down through their last games of the regular season Habegger is busy scouting opposing teams, reviewing game films, and preparing the players for the coming playoffs.

But Seattle is a long way from Berne, Indiana, and the Mennonite community Les grew up in. "I grew up north of Berne on a farm," he explains, "and attended the Berne Mennonite Church. There was one high school in Berne, and it only had basketball and baseball."

Besides participating in those two sports, Les, as one of 10 children, played with his brothers on a family basketball team which toured the state playing other amateur teams. It makes one wonder how such a game might have been broadcast: Habegger passes to Habegger, Habegger up for the shot, Habegger rebounds, a pass to Habegger, who scores! Together with his brothers and assorted cousins they also formed a family softball team.

After becoming a Christian, Habegger looked around for a Christian college, and graduated from Wheaton College with a BA in history and physical education. Habegger got his master's degree from the University of Minnesota and became assistant basketball coach and then head coach at Seattle Pacific College (now University) after serving with the US Army in Europe.

Habegger has an early history in coaching. "I was self-designated coach of our family team," he recalls, "although some of my brothers might argue."

After nearly 20 years of college coaching, Habegger is now second in command of the Seattle SuperSonics. What does he like about pro ball?

"Excitement, glamour, prestige, visibility, notoriety. All people like to be recognized. That's a nice feeling; it's fun. On the other hand, that can become a drawback. One can long for privacy and anonymity. You learn that human nature is shallow. It's not who you are but where you are. Society needs heroes. Sports has tremendous values. For some, sports is a catharsis; for others, a scapegoat. Some people use it to identify with and give them a feeling of self-worth. After that is gone, people are left with themselves and often lack a feeling of self-worth."

As a coach Habegger must attempt to motivate men, many of them married with families and drawing large paychecks. How does one motivate players? Habegger admits sometimes you don't succeed. "Some guys you will not motivate; that's why players are traded around the league. You still hope you can find some people who are playing for some intrinsic value. Most athletes are competitive. In a championship game . . . yeah . . . the winners get more money than the losers if they win. But that's not what is on their mind; it's who is the best. Such feelings are often like soldiers in battle; you have survived together."

As far as the impact of Christians in pro sports, Habegger says thoughtfully, "The only way I can answer is that anyone's philosophy in life dictates his philosophy for a job. Being a Christian does not result in being a better coach, although it can. I know coaches who are strongly motivated to be good coaches without being Christian. I can only say from my own perspective I am really pleased by the Genesis account of creation. 'And God said, "Let us make man in our image."' I believe it is a lifelong process to discover and understand what it means that I am created in the image of God . . . to realize my full potential and bring that out in others."

According to Habegger, some coaches see players as pawns on a chess board, or checkers to be moved. "Lenny (Wilkens, head coach of the Sonics) sees them as human beings," Habegger says. "Society in turn wants to see the best. The 'pros' represent the best to a lot of people and that's what they want to see. The truth of the matter is—from the standpoint of management—it's entertainment.

"We don't have very close friends in this business," Habegger says. "You tend to isolate yourself." On the other hand, Habegger describes with enthusiasm winning the NBA championship last year—the hugging and affection released when victory was theirs.

But this is a new season. Habegger, in his SuperSonic green Adidas warmup outfit, must get back to practice, to coach out of individuals a team effort. Looking back briefly to Berne, Indiana, Habegger says he has not been there for years and—while no longer associated with the Mennonite church—does re-

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A coaching

Les Habegger, assistant coach of the Seattle SuperSonics, is up from his chair and waves his charges in for a "time out."

Habegger says, ". . . I am really pleased by the Genesis account of creation. 'And God said, "Let us make man in our image."' I believe it is a lifelong process to discover and understand what it means that I am created in the image of God . . . to realize my full potential and bring that out in others."

member and thinks often of his Mennonite Sunday school teachers who influenced him as a young man struggling for direction.

* * * * * *

It's Sunday evening in the Kingdome six days later. The Sonics are struggling for direction against the Kansas City Kings as they fight for second place in the Pacific Division. Tonight I have helped the Sonics set a new NBA single season attendance record, over 800,000. No doubt about it, it is entertainment. Les and head coach Lenny Wilkens come out of the locker room. Habegger banters with the players as they warm up. The lineups are announced. Strangely, while Kansas City's assistant coaches are listed, Habegger for the Sonics is not.

There is the tipoff. The action is fast and furious up and down the court, sometimes looking like ballet with swoops, leaps, and dives. The action is not limited to the players. The Sonics' big center, Jack Sikma, is whistled for a foul. Wilkens stands up. Sonics called for a foul again; this time Habegger stands. A third foul. Like parents reproaching their children, *both* coaches stand. Is it meant for the players? the refs? the fans?

Sonics are down by six in the second quarter. Time out, Sonics. Habegger and Wilkens must make adjustments. It is no easy task. With an 11-man roster the Sonic coaches have 462 combinations of five players to select from. The Kings with 12 have more—792. In the 48 minutes of a pro game a coach can quickly run out of time trying to find a combination that works. This time, however, the Sonics get on track and go on for an easy 112-90 win. A victory for Habegger and the Sonics tonight, but for Habegger—like most coaches—there will be no rest or satisfaction until the long season is over. •

News

Win-lose situation

Eastern District to study ordination and role of women

For many people the 182nd session of the Eastern District Conference, May 1-4, was the glad meeting of familiar faces from other congregations, long hours of concentration, and a surly John Sprunger yelling "No" at John Kulp in a missions skit. But also for many the main impression was of controversy that resurfaces each year.

The theme for the conference was "Renewal: Personal." Bernie Wiebe of Winnipeg gave three keynote talks to the 140 delegates meeting at the modern Zion Mennonite Church in Souderton, Pennsylvania. He emphasized that new relationships begin with sensitive listening, and then acting on what we hear. "We already have lots of communication; it's communion that we've neglected," he said.

"To once again *expect* something to happen, that is renewal," he noted. "Life is to be lived forwardly in a lifestyle that is tolerant, creative, forward-looking, and expectant."

Ironically, Wiebe's emphasis on relationships being more important than things or issues was seemingly tabled as the resolutions drew delegates into camps.

After spirited discussion resolutions were passed affirming the following: the Christian Peacemaker registration program, including spiritual support to noncooperators with the Selective Service; the findings of the midtriennium conference in Minneapolis; the Mennonite Central Committee paper "Agenda on Militarism and Development"; a historical celebration in 1983; a look at beginning a Mennonite Men's organization; and a call for a conference on ordination, focusing on a definition of ordination and the role of women.

Handing over the gavel: Gary Stenson (left), Quakertown, Pennsylvania, outgoing president, congratulates David Hillegas, Quakertown, incoming president. At center is R. Lee Delp, Lansdale, Pennsylvania, incoming vice-president.

The last resolution was substituted for one which was withdrawn which had asked for adoption of the General Conference statement on ordination. Discussion was counterpointed by the ministerial committee's statement that they would not examine women for ordination. Several delegates said the study seemed unnecessary in light of the ministerial committee's decision.

John Sprunger, speaking for the committee, said, "We do have the right to study these things, and I will try to keep my mind open. This is where we as a committee are coming from at this moment, and we feel very strongly about it."

"We should have confidence that individuals can study the Word of God and be shown the truth," said a woman delegate in asking for further study.

(The Fairfield [Pennsylvania] Mennonite Church, an EDC member congregation, independently ordained Joyce Shutt on May 18.)

A concern that never made the conference floor but which was voiced privately among delegates was the validity of the annual resolution process which creates a win-lose situation. "People inevitably leave the yearly Saturday afternoon session with feelings of not being heard," said one delegate.

"We come with the intention of winning. We can't make progress like that," said Bluffton College campus minister Jim Mohr. "I wonder if we couldn't publish both majority and minority opinions as was done during World War I. Even if I were a winner I'd want to know what everyone felt so we could work on it."

Outgoing president Gary Stenson raised budget concerns and the struggle to fill district offices. Preaching from Exodus 35 and 36, he said, "When God gets hold of people's motivations they give of their time, talents, and goods. Unless God has failed to give the Eastern District his gifts we should have all the resources we need for his work. I feel he has given us the gifts, but we haven't allowed him to get hold of our motivations. Perhaps people don't feel this is the Lord's work. If so, let's get out of Crossroads, disband the committees, and close the mission churches."

The conference accepted a $99,000 budget, a 17 percent increase over 1979. Expenditures include $33,000 for the Crossroads ministry in Philadelphia, $6,000 for house-church planting in Red Hill, Pennsylvania, and $5,000 for a conference pastor.

Other concerns emerged from the welter of reports. Young Peoples Union (YPU) president Paul Hails asked for adult involvement and help for YPU. "We need a person to encourage youth participation in district activities. You don't see many youth here today. Why?" Other delegates agreed, citing fragmentation as youth and adult activities go their separate ways.

President Carter will receive a letter from the Eastern District expressing its prayer for him both as "our authority and as a Christian brother." Recognizing that there are no easy solutions, the group urged Carter to employ diplomatic resources rather than military options in international crises.

The Germantown Corporation has acquired the historic Johnson House as a gift. It is soliciting contributions for a $40,000 endowment to maintain the house. The delegates awarded Horace Kratz a standing ovation for 12 years of contributions to building restorations at Germantown.

From Crossroads came slides of their work in tutoring, club work, and housing. "For you Philadelphia is a skyline; for us it is people." They will be searching for new staff for executive director and youth director as well as voluntary service positions this year.

Newly elected district officers are David Hillegas, president; Lee Delp, vice-president; Judy Musselman, secretary. Wayne Mumbauer remains as treasurer.

Hillegas has a vision for the coming year. "There are some differences in our interpretation of some of the details of the Scriptures, and we will continue to have these differences . . . however, I trust that by committing our work to the Lord and yielding to the leading of God's Holy Spirit these differences will not hinder us in our service for him." *Mary Lou Cummings*

Mennonites are "one in Spirit" at Kansas retreat

Unity was the unwritten theme of a Kansas inter-Mennonite renewal retreat held May 9-10 at Camp Fellowship near Goddard, Kansas. About 170 participants from Mennonite Brethren, Mennonite Church, and General Conference congregations, plus some non-Mennonites, gathered under sunny skies in a lakeside camp setting for worship, teaching, and getting acquainted. They quickly forgot their denominational differences.

Dan Yutzy, a widely known speaker in denominational renewal circles who teaches sociology at Taylor University, Upland, Indiana, and serves on the Goshen Biblical Seminary board, was the main speaker, addressing the theme "Honor the Spirit, Worship the Son." He gave three talks, besides leading a workshop Saturday afternoon.

Yutzy—"... speak honestly with a loving Father."

On Friday night he discarded his planned talk at the last minute because, he said, "The Lord is directing me to share something else." He went on to tell his life story, how he became a Christian and later received the baptism in the Holy Spirit; then nearly 17 years later how an ineffectual ministry was turned around during a series of meetings in the church where he was pastor when a number of persons were baptized in the Spirit. Yutzy's humorous anecdotes had the audience in stitches much of the evening.

HONOR THE SPIRIT-WORSHIP THE SON

Jake Pauls has everyone's attention as he leads worship.

Saturday morning's talk was on the Lord's Prayer. Yutzy said we are to speak honestly with a loving Father who is at the same time the Creator of the universe. He emphasized the need for listening to God and discerning what to pray for.

On Saturday afternoon people attended workshops on such topics as "Worship," "Healing," "Anabaptist and Pentecostal Understandings of Spirituality," "Walking with Brothers and Sisters in the Church," "Kingdom Economics," "Discipling One Another," and "Baptism in the Holy Spirit."

On Saturday evening the third session, like the others, began with a time of worship. This included hearty singing, Scripture reading, testimony, prophecy, one message in tongues with an interpretation, and some creative movement, all common features of charismatic worship. Yutzy followed with his third talk. He commented on Psalm 139 and concluded by calling on everyone to ask God to search their hearts to see where they need to repent. The session closed with communion.

An exuberant spirit pervaded the retreat as people from different backgrounds and widely divergent ages met and conversed. A frequently expressed frustration was the lack of freedom in churches to worship as freely as many would wish. Many thus felt stifled in their worship and discouraged by not having their concerns heard.

Although no plans have been made for another retreat, many expressed that desire. *Gordon Houser*

Spiritual journaling: A lifelong adventure

Nature's springtime drama—redbud trees in bloom, orioles and cardinals singing, the placid Ninnescah River—was transposed into a human one May 2-3 when 46 women learned about keeping a spiritual journal.

Sponsored by the Western District Women in Mission, the retreat took place at Camp Mennoscah, near Murdock, Kansas. Mary and Ellen Herr of Phoenix, Arizona, were the resource persons. Mary and her husband, Gene, codirect a voluntary service unit of the Mennonite Board of Missions; Ellen is a student at Tabor College in Hillsboro, Kansas.

Mary said spiritual journaling goes beyond being a diary that records facts to writing reflections which go through feelings and emotions to where God is. She said unless Christ is at the heart of journal keeping we do little more than "rotate our garbage." It is a lifelong adventure, she said, in learning to walk the Christian life; a tool that helps us know where our relationship to God is going; and a form of true prayer as it results in honest communication.

Mary and Ellen led in several practical exercises which explored various methods of biblical journaling. This included using the senses to realistically enter into scriptural situations, thereby inspiring personal applications. In an exercise illustrating that prayer is dialogue, not monologue, participants wrote conversations between themselves and Jesus. Mary said it is necessary to "get in touch with who we know God to be before we can hear him."

In closing the retreat she said journaling is a matter of setting a priority, "of being willing to pay the cost of giving up something else to make time for the discipline." She suggested 30 minutes a day for silent listening, prayer, Scripture reading, and writing. Consistency is necessary, she said, and cautioned against discouragement during "dry periods."

"There is a spirit of truth within each of us," she said, "and we can train ourselves to listen and trust that God will speak to us—often in quiet, normal, and undramatic ways."

In addition to Mennonites (General Conference, Mennonite Brethren, Mennonite Church) the participants included Presbyterians, Methodists, Catholics, and Salvation Army members. *Erlene Unruh*

Gasohol, the newest weapon in the administration's energy arsenal, has been characterized as an effort to "stretch hamburger with filet mignon"; and that assessment is painfully apt, say Peter Navarro and Tom Stauffer in *The Christian Science Monitor.* While gasohol—one part alcohol and nine parts gasoline—is usable, its drawback is not technical. The real problem is gasohol's cost. Alcohol sells for upwards of $1.60 per gallon and contains only 60 percent of gasoline's energy; stripped of subsidies it costs the equivalent of $2.60-plus per gallon of gasoline "saved."

Belton, Montana, CPS reunion will be held at the Assembly of God Conference Center in Hungry Horse, Montana, August 22-24.

For information contact:
Belton CPS
Box 96
Walnutcreek, Ohio 44687.

Energy industry meets opposition in Canada

Decision delayed on Warman uranium refinery

Warman, Sask. — The results of hearings last January on the suitability of a Warman site for a uranium refinery will not be delivered to the federal Minister of the Environment until "late June at the earliest," according to a spokesperson for the Federal Environmental Assessment Review Office, Robert Connelly.

The recommendations of the seven-member, FEARO-appointed panel which held the hearings were originally expected in late April.

The panel's task is to decide on the environmental, economic, and sociological suitability of Eldorado Nuclear's plans to build a $100-million refinery on a 1,400-acre site near Warman, located 25 kilometers north of Saskatoon, to process uranium for export.

At the January hearings the refinery was vigorously opposed by area residents, about 70 percent of whom are Mennonite, and by Catholic, Mennonite, and United Church representatives.

They feel that a capital intensive, potentially dangerous factory should not be built in an agricultural community. It would take farmland out of production, they feel, and link their community, which is strongly pacifist, to the nuclear cycle that leads to weapons.

In a telephone interview Connelly said that the panel's deliberations had taken longer than anticipated but that the delay was not unusual. In other cases the time lag between public hearings and the final report has varied from three to six months.

The panel's recommendations are sent to the Minister of the Environment—currently John Roberts—who then decides whether to make them public. The reports on all previous FEARO hearings have been made public, said Connelly.

A final decision on the refinery probably would be made at the federal cabinet level.

The chairperson of a local citizen's group opposing the refinery, Ernie Hildebrand, says he is concerned that the growing delay may lessen the impact of local opposition to the refinery.

It would be a mistake for the federal government to assume that the concerns and opposition of local residents have diminished during the interim, Hildebrand said.

The executive of Mennonite Central Committee (Canada) has been asked by its Peace and Social Concerns Committee, which met in Winnipeg April 19, to write the Saskatchewan and Canadian governments to request that they respect the wishes of Warman-area citizens and not grant permission to build the proposed refinery. *Allan Siebert*

Project North calls for delay on Norman Wells pipeline

Toronto, Ontario — The $360 million oil pipeline proposed by Imperial Oil Ltd. to run from Mackenzie Valley to Alberta must be halted until the claims of the Dene Nation are settled and implemented, stated a spokesperson for Project North April 21.

Project North, an interchurch project on northern development, called upon the Minister of Indian Affairs and Northern Development, John Munro, to declare a moratorium on the construction of the pipeline, which would move oil from Imperial's expanded fields at Norman Wells just south of the Arctic Circle to southern Canada.

Following a meeting of the interchurch coalitions' administrative committee, the chairperson, Tony Clarke, charged that the proposed pipeline would be a direct violation of the Berger Commission's recommendations of 1977 and "could seriously jeopardize the federal government's new initiatives to reopen claims negotiations with the Dene Nation."

The recommendations of Justice Thomas Berger of the Supreme Court of British Columbia in 1977 followed almost two years of hearings into pipeline impacts in the Mackenzie Valley. Judge Berger called for a moratorium on major developments until native claims were settled and until adequate environmental legislation to protect the homeland of the more than 12,000 Dene was in place.

"We are outraged at the way Imperial Oil and Interprovincial Pipeline (the transportation company which would build and operate the line) are pushing ahead with plans to develop the north, despite the fact that native claims negotiations are now being resumed with the government," Clarke said.

Application to the National Energy Board (NEB) was filed by Interprovincial in March, and hearings into engineering, financing, supply and demand, environmental and socioeconomic impacts could start by late summer. Construction is planned to begin by 1983.

Project North specifically requested that Munro instruct all government agencies involved in decision making on the Norman Wells pipeline to postpone their efforts until Dene claims have been negotiated, settled, and implemented.

COE Edition of The Mennonite

“Thy word is a lamp to my feet and a light to my path”

Psalm 119: 105.

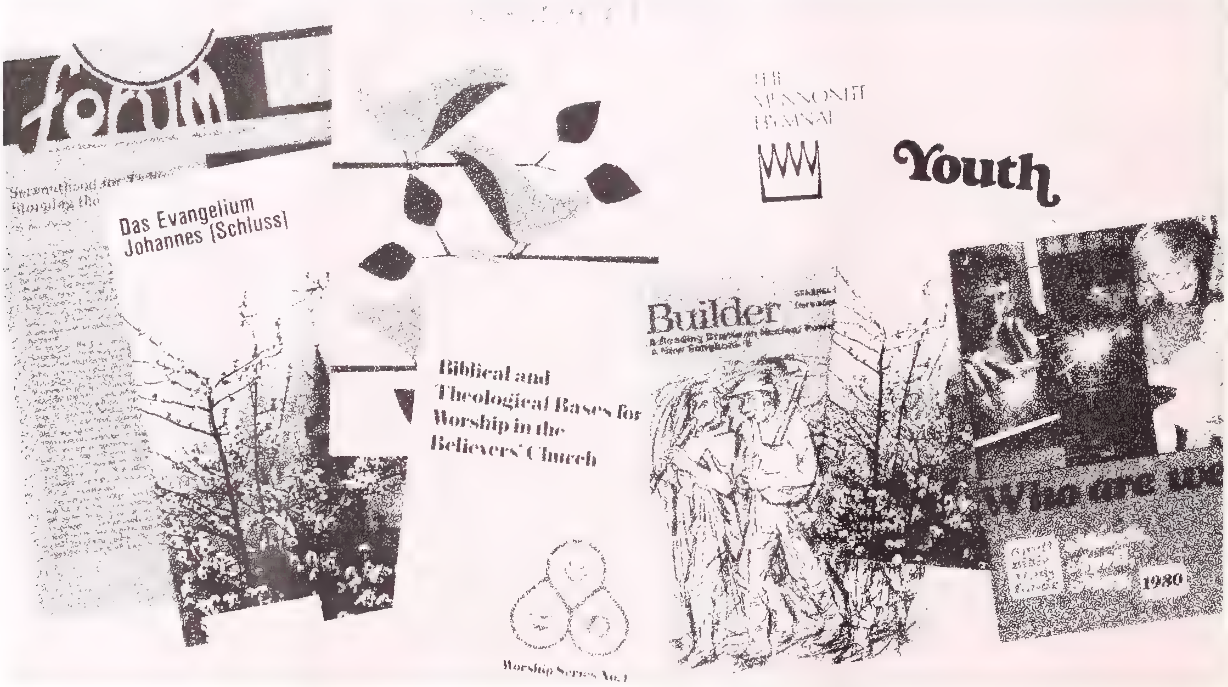
A word from the Commission on Education to the people of the General Conference Mennonite Church to be presented at the forty-second triennial sessions at Estes Park, Colorado.

The Word is light, and that’s our business—to spread that light which is the Word.

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light— . . . the true light that enlightens every [person] was coming into the world" (John 1:1-4, 9). "The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined" (Isaiah 9:2). "Oh send out thy light and thy truth; let them lead me, let them bring me to thy holy hill and to thy dwelling" (Psalm 43:3)!

The Commission on Education provides resources for worship.

- The *Mennonite Hymnal* continues to be a best-seller, with 3,303 copies sold in 1979. The hymnal will go into its sixth printing in 1980. In process is a series of booklets called *Exploring the Mennonite Hymnal*. Volume 1 will contain essays on selected hymns by Mary Oyer. Volumes 2 and 3 containing short paragraphs on the remaining hymns are being written by Esko and Alice Loewen and Harold Moyer.
- There are now six booklets available in the Worship Series: #1 *The Biblical and Theological Bases for Worship in the Believer's Church* by Walter Klaassen; #2 *Planning Congregational Worship* by Fred Unruh; #3 *Baptism and Church Membership* by James Waltner; #4 *Celebration of the Lord's Supper* by Friesen, Epp, Peters; #5 *Funerals and Funeral Planning* by Melvin Schmidt; #6 *Celebrating Christian Marriage* by Gary and Lydia Harder.
- Project: Music is planned for 1981. This will be a five-day educational experience for choir directors, church musicians, worship leaders, persons interested in writing/adapting music, church camp song leaders, Sunday school teachers, and youth sponsors.
- *Rejoice!* is a quarterly inter-Mennonite magazine for family worship, available by subscription.
- Also in process is an intergenerational guide for celebration of Advent/Christmas and Lent/Easter, written by Bertha Harder.


forum
Das Evangelium Johannes [Schluss]
THE MENNONITE HYMNAL
Youth
Builder
Biblical and Theological Bases for Worship in the Believers' Church
Worship Series No. 1
Who are we
1980

"... Speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love" (Ephesians 4:15, 16). "For with thee is the fountain of life; in thy light do we see light" (Psalm 36:9).

The Commission on Education provides resources for the nurture of adult believers.

- Project: Teach continues to be a solid educational experience for adults working in the church. The most recent one was March 29-April 3, 1980, in Gretna, Manitoba.
- A recently completed four-year project to produce new church-membership material has resulted in the following: *Focus on Faith* by Larry Kehler (12 pastors in the General Conference share their plans for membership classes); *Guide to Faith* by Helmut Harder (a basic handbook of the Christian faith for adults and older teens); *Preparation for Covenant Life* by Frank Keller (a course for high school membership classes). In addition, *This We Believe* by James Waltner is still available.
- Occasional electives are produced for use by youth and adult believers. Published in 1979 is *Life of Jesus* by Don Friesen. Also available are *Amos and Jonah*, *The Good News About Jesus Christ According to Mark*, *New Men/New Roles*, and *The Sacred Car*.
- Regular study materials continue to roll off the presses: *Builder* (monthly helps for teaching and leading), *Bibel Studien für Erwachsene* and *Adult Bible Study Guide* (both quarterly) for adult learners.
- A new Anabaptist curriculum for adults is in process: Foundation Series for adults. General Conference writers are David Schroeder, Joyce Shutt, Robert Ramseyer, and La Vernae Dick.
- Last year two drama troupes (directed by Geoff Proehl and Gene W. Caskey) visited sixty-three churches, six schools, four nursing homes, two family camps, and the Canadian Conference. They raised poverty/affluence awareness by telling stories. One troupe, Trinity Theater Company, will perform at the Estes Park conference.
- An adult education "Think Tank" is scheduled for July 10-12, 1980. Invited participants will make projections for the 1980s. Herta Funk gives leadership to this.
- The monthly (during the school year) magazine *Forum* is primarily for Mennonite young adults in academic and urban settings, but is for anyone involved in Christian faith and life. Bruce Leichty is the editor.
- Helping congregations stay in touch with their young adults on college and university campuses and in jobs is half of Jim Dunn's assignment—Higher Education. The other half is devoted to helping our related colleges and congregations find ways to work at the mission together.

"These words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates" (Deuteronomy 6:6-9).

The Commission on Education provides resources for teaching children and youth.

- Foundation Series for children—nursery through grade eight—is in use in our congregations. Two new major items are being added to that curriculum and can be ordered for the quarter beginning September 1980: (1) teacher's guides, take-home cards, and teaching pictures for nurseries, and (2) *Let's Sing!* (a songbook to accompany the kindergarten record by that title). In addition, revisions continue to update the entire curriculum.
- *Upon These Doorposts* is curriculum for parents, teachers, and other adults in the church to explain the development of faith and to become acquainted with The Foundation Series.
- Foundation Series for children is now in German under the title *Kein anderer Grund* (*No Other Foundation*). Use of the new German lessons began in March of this year. Editing and printing are taking place in Uruguay, Paraguay, and Brazil. There is interest in this curriculum among Mennonite churches in Mexico, Germany, and Canada. A South American representative will report on this project at the conference sessions at Estes Park in July.
- Camping resources are available, notably the book *God/Man/Land* by Paul Paetkau. COE continues to participate in the (inter) Mennonite Camping Association.
- *On the Line* is the weekly story paper for older children. A strong feature in the past couple of years has been first-person "peace stories" written by people in the Mennonite Church and the General Conference Mennonite Church.
- The Audio-Visual Library is an ever-ready source to complement church school lessons and group activities. Catalogs are available from

". . . I have gained a greater respect for what children can teach me. I have recognized the trust we can place in young boys and girls. I have seen growth through study and relationships. I have felt the presence and power of the Holy Spirit at work among us. My life has been immeasurably enriched." —Bertha Fast Harder, Member of the Commission on Education for twenty-one years.

The Mennonite.
WM Edition

JUNE -
JULY 1980

Window to Mission

the open window

Reflections. Looking back at twenty years as a pastor's wife. . . .

. . . My schedule is full of church involvements, but I like to think I would be just as involved if I were a layperson.

. . . I've felt warm when I've been introduced, "This is my friend, Jeannie." It's good to know I'm a friend, not just "our pastor's wife."

. . . How good it has been to not hear folks in our congregations make "P.K." cracks or suggest they expect more of our kids.

. . . I cried inside when the gift was presented "from all of us," but I hadn't been asked to contribute. It must be difficult to be a layperson and feel awkward about asking the pastor or his wife to share their money.

. . . It was fun to go out for pizza with friends who understood that sometimes we want to pay our own way and feel a real part of the group. It was good to have friends who would let me say I needed that, and love me enough to give me that freedom.

. . . It's a pleasure to entertain guests in our home. We've gained so much through these conversations and fellowship.

. . . How wonderful it is when brothers and sisters in Christ live and work together in love and unity. Thank you, Lord, for these experiences.

—Jeannie Zehr

COVER

"I look to the mountains; where will my help come from? My help will come from the Lord, who made heaven and earth" (Ps. 121:1, 2, TEV). How appropriate it is that in times of world turmoil God calls us up to his mountains to study, discuss, ponder, and grow as individuals and as a General Conference. Come with us to Estes in July.

WM

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You Are Invited To

GATHER with other Women in Mission to experience a living chain of love as our search for mission continues at Estes Park triennial sessions July 12-19.

CELEBRATE the release of our history book, *Women in Search of Mission*, written by Gladys Goering, former coordinator of Women in Mission.

EXPERIENCE through a dramatic reading at 7:00 Wednesday evening the struggles and joys, the pain and satisfaction of women who felt called to serve God and to share the good news through deeds, faith, and devotion. The dramatic reading "Linked in Love" has been specially written by Joyce Shutt.

FELLOWSHIP with all Women in Mission on Thursday from 4:30 to 7:00 p.m. There in the beauty of God's creation we will have our triennial WM business meeting and a period of worship where the Western District Women's Choir will sing. A barbecue supper will follow.

WORSHIP and PRAISE will be led by our Western District WM hostesses. Conference days will have helped us feel deep appreciation for each person who has contributed to our past, and we will be ready to dream dreams and make plans for the future during our business meeting. Let us continue our search to know and understand God's will in today's world of turmoil.

We express our gratitude for the growing feeling of partnership we feel with the total program of our General Conference. Let us help each other discover and use the gifts God has given us. Let us become more sensitive to the needs of others through a growing awareness of a wider world.

—Lora Oyer
General Conference WM President

Parsonage Humor

Helen C. Coon

WHEN YOU ARE BLESSED at birth with a rather large, Neufeld nose and acquire at marriage a last name like Coon, you must have a sense of humor. At least it helps. When you are married to a minister, live in a variety of communities, worship in an assortment of churches, reside in a number of parsonages, have active children, and make some attempts at entertaining, you soon develop the ability to laugh at yourself and some of the situations that arise. But sometimes you can't laugh until years later.

Parsonage humor is usually no different than humor found in any normal home, with a few exceptions. One exception might be the number of meetings that preachers' kids, or P.K.'s as they are sometimes called, have to attend. The next exception might be the moving humor. No, this humor doesn't really move you, but it involves moves from one home to another. Another area where I uncovered much parsonage humor was in the area of entertaining. All of you entertain, and you no doubt could supply me with a book of material, but for this article a few ministers' families will share their stories.

All of the following are true happenings. In some cases names have been deleted to protect the innocent, and sometimes the guilty!

In the "kids and meetings" category, I'll share an example from our own family. Russ, our oldest, was taken to a basketball game for the first time when he was a very young lad. Accustomed to church services and meetings, he was visibly confused by the noise and activity. Finally he looked up at us and asked, "Can I talk at this meeting?"

Another minister's young son accompanied his parents to a new minister's installation service. When it came to his dad's part in the program, the closing prayer, he barely allowed his father to begin before he announced from the back, "Say amen, Daddy. Say amen."

Not too long ago the son of a minister completed the benediction with a jubilant run down the aisle and a "Let's go to Hardee's, Daddy."

Most ministers are glad when persons freely share prayer requests at prayer sessions in the church. One minister wasn't so sure after the following incident. He and his wife were parents of two children, one three years and the other less than a year old. When they discovered they were to become parents again they preferred to keep the secret as long as possible from the congregation. During prayer meeting shortly thereafter, the following scene took place:

"Does anyone have any prayer requests?" asked the minister.

"Pray for my mommy; she's pregnant," piped up his own three-year-old.

Moving brings out the humor in almost anyone, either upon moving or upon viewing the parsonage for the first time.

My brother-in-law, Steve Michalovic, viewed one of our parsonages for the first time, noted its immense living-dining and hall area and stated, "What you need is a riding vacuum cleaner!"

My sister-in-law, Lila Neufeld, shares this moving story. "The scenes of rolling hills, green grass, flowing streams, winding roads, and colorful trees were thoroughly enjoyed as our family lived all of our lives in a four-season climate. The children made much use of the city parkways, feeding ducks, wading in the brook under the weeping willows, and watching these same lovely spots become winter wonderland as the year progressed.

"All this was to be left behind as the next pastorate was in a dry, desert-like climate. The children, ages five to fourteen, were curious. What should we anticipate? As our car approached our new destination, we looked for the makings of a desert: the cacti, the hills with brown tones, and yes, there they were—tall, tall palm trees! Beautiful! A new type of environment!

"'Look, children,' Mom said, 'see the palm trees. This will now be *our* country.'

"To that our five-year-old replied, 'This isn't our country; this is monkey country!'

"We remember most that this pastorate was in beautiful 'people country.'"

In the area of entertaining, one time a minister's wife was hosting a conference official and the guest began talking about a mutual friend of theirs. This friend was a dear person in many ways, but extremely untidy in the preparation of food. The official mentioned that he would never eat anything that this friend had prepared. As the guest spoke on, he raved about the pickled watermelon rind which had been set before him. The minister and his wife had all they could do to keep straight faces. They knew where the watermelon rind had come from!

One minister's family almost entertained without having it in their plans. One Christmas they wrote a short devotional service to enclose in their Christmas cards to the congregation. They added a note saying, "Our family plans to use this devotional on Christmas Eve. We invite you to join us in using it."

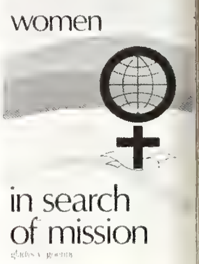
The day before Christmas they received a phone call from an older lady in the church asking, "What time are we supposed to be at your house?" They were puzzled and didn't know quite how to reply. Suddenly it dawned on the minister as he conversed with her. She thought they were inviting everyone to whom they had sent their devotional to their home on Christmas Eve! What a surprise if everyone had come!

Unexpected guests in a minister's home can expect almost anything, just like in any other home. Dorothy Janzen shares the following: "One day when our children were playing outside, a family from church drove into our driveway to drop in for a visit. Our children, who had recently been in the house said, "You better not go in, my mom is sitting on my dad's lap.'"

At the Don Roberts' home, their cat Pepsi, his feelings hurt by being sent out in the cold during a gathering at the parsonage, climbed up the porch pole, threw himself at the door, and rang the doorbell to let those inside know that he wanted to be included.

Whether it's cats or Coons in the parsonage we all tend to find that "the joy of the Lord is our strength." (Based on Nehemiah 8:10b).

CONSIDER READING



"WHEN DO I AS EDITOR of *Window to Mission* start selling buttons?" I chuckled as I read the new WM history book, *Women in Search of Mission*, (Faith and Life Press, 1980. Prepublication price will be $3.50, US; after General Conference, July 19, the price will be $3.95, US). Author, Gladys Goering, shares how back in 1926 the women began publishing a newsletter. The editor, Susie Schroeder, was also in charge of selling metal buttons used by women's groups in sewing for India. Proceeds from these sales helped to partially finance the newsletter.

Gladys, the storyteller, weaves the tale of our past as we see our foremothers holding their first Executive Committee meeting in a car in the Reedley church parking lot, to women seeking to help missionaries whom they placed on unrealistic pedestals, to the 1970s and women's continued desire to be a really functional part of the General Conference structure and decision-making processes.

The author has a good understanding of the panorama of women searching for mission through the years, and shares it with the reader in a very readable, interesting, yet historically factual, way.

As you read, your emotions become involved. You chuckle with the Saskatchewan pastor who gave haircuts to husbands who chauffeured their wives to mission society meetings in horse and buggy days. The profits, of course, went to missions!

You cry with the early pioneers, Haury, Goerz, and Isaac, as they struggle on the uphill road for conference recognition and are rebuffed by men who felt it was "enuf" just to mention the women's work at the mission board meeting.

You feel your temper rising in indignation when the mission board requests a car for a missionary, and the women agree to work hard to earn the needed funds. When their goal is reached, they find out that the board neglected to tell them that the missionary has left the field, and the purchase of a car is no longer necessary.

You feel pride when you become aware of the many areas of concern and work which our women began, or to which they opened the eyes of conference officials.

You feel hope when you sense the long way we have come as women in search of God's mission for us.

Women in Search of Mission is a book for all General Conference women to read, and, through reading, grow in understanding and appreciation of our past and its part in our present and its implications for our future. It's a book for General Conference men to read to help them to better know and understand us as women.

—Jeannie Zehr

PROGRAM 6

Sensitivity to the Other Half

Helen C. Coon

THE MINISTER'S WIFE sat in the chair and tried to do the simple task that she had decided could be done that sunny Sunday afternoon—the wrapping of several gifts. What she really wanted to do was either have a good cry or talk heart-to-heart over a cup of coffee or tea with someone who would really understand her problem. It wasn't a big problem, but it was important to her. She usually could talk to her husband, but lately he had been unusually busy. He had extra work due to her extended illness from which she had just recovered. She hated to add to his concerns right now.

This wife needed to talk to someone who had experienced a similar situation. To whom could she go? Many of the church women were kind and caring, but today she needed someone like a mother, sister, or aunt, or a very close friend. In her mind she checked off the possibilities. No, they lived too far away and she would talk too long, and their budget was already strained from her illness.

She checked off the other ministers' wives in her area. She couldn't remember any of them voicing her particular problem. Friends in town came to mind, but she didn't think that any of them were that close to her. Since moving to this pastorate she hadn't found that special person or persons she'd discovered in previous pastorates, the kind you can say anything to and they will still like you.

She prayed and prayed amid her somewhat crooked attempts at wrapping.

The phone broke into her thoughts. It was a friend from another area calling on business. Somehow during the conversation she was able to share her need. The person listened and cared!

This illustration could be matched by any number of persons in any number of situations, but in this particular case it happened to be a minister's wife. It also points out one need of a minister's wife, or any person for that matter. We all need to have someone with whom to share our deepest concerns.

What are your own major needs or concerns this day, week, or this year? Chances are they will be the same or very similar to those experienced by the wives of ministers or conference officials. (Pardon me, male spouses of female ministers. For this article I will refer to wives. I do not know enough about your special roles, as of yet, to write an article.)

I do not believe there is a "typical"

minister's wife or wife of a conference official. However, I think there are some typical concerns or needs. Following are some general needs that have surfaced in my discussions with other ministers' wives and wives of conference workers:

1. In families with young children, attendance at conferences and numerous other services and meetings is a continuing challenge. Babysitting services, adopted grandparents in lieu of relatives, or an inexpensive sitter are helpful.

What are your own needs or concerns? . . . Chances are they will be . . . very similar to those experienced by the wives of ministers and conference officials.

2. Absences of the husband for extended periods of time bring out the best and worst in the wife. Single parenting is never simple, and minor household repairing has to be learned.

3. Loneliness is felt at times due to the lack of an extended family other than church family, even though that one may be loving and caring. Close friends become important. Family visits during vacations become necessary for many. Ministers' families need to be creative in keeping roots.

4. Stepping out of expected roles in the use of gifts is a constant challenge to some. Each should be allowed to be an individual, not compared to another minister's wife or someone else.

5. Moving brings both joy and pain, simplicity and complications. It becomes more involved when the wife also has an established career or children have close friendships.

6. Housing, whether the family lives in a parsonage, rents, or buys a home with each move, is a complication shared by numerous persons who lead a mobile life.

7. Spiritual needs require the help of a person or persons who will listen and care in addition to the spouse. A peer group, small prayer-study group, or a one-to-one caring person may be needed.

8. The spouse of a person in a church career, or anyone else for that matter, needs to have a time for a daily period of personal prayer and Bible study. She needs this for herself, her family, and her husband. (I find that I also need a special time on Saturday to "wrap" my husband in prayer for his special ministries on Sunday. What a difference this has made in our life.)

9. The spouse of a minister needs time and space to be away from church activities and business from time to time, especially where the office is in the parsonage. A regular day off by oneself, or with husband and family, helps.

10. For some families the "fishbowl" existence that once was more prevalent is still in evidence, and sometimes a problem.

11. Money, or lack of it, is a problem shared not only by persons on the poverty level, but by families in the middle or lower-middle class, including some ministers and their families. Even after constant efforts at simple living and working other part-time jobs, I have known of ministers' families who have often prayed for the next meal, and occasionally it didn't come! This was in the 1960s and '70s!

12. The "vote" causes heartache and concern for some families and the churches they serve. Before, during, and, sometimes, after the vote are difficult times. Churches, in some cases, are working on alternate methods of ministerial calling and recalling.

13. A pastor's wife has a need at times to just think of herself, in order to avoid a martyr's complex.

14. There is also the need to be able to give as well as receive. She is often on the receiving end—food showers, cards, nice and not-so-nice hand-me-downs, gifts in kind. She appreciates times when she too can give in return. She likes to know that

others wear hand-me-downs too, and even may want to share some of her children's good hand-me-downs, and see them worn! Churches should share more in general with each other, and not solely with the minister's family.

15. There are new needs today which involve cases where husband and wife are both ministers. These are so new that I do not feel ready to list them.

16. If and when a woman's role changes from being a pastor's wife to the wife of a conference official, I have been told that there are a number of adjustments. These include longer periods away from home by the husband, less working together with the husband, adjusting to new salary arrangements, buying a house, and many more. These of course vary with the position. The wife also has to find her new place in a church, using her gifts.

17. Last, but not least, the minister's wife and church worker's wife need to have a sense of humor.

Lay persons list needs

I asked a number of lay persons to respond as to what they felt were the needs of the minister's wife. A number of the responses were the same or similar to those listed by the ministers' wives. Here are the answers I received:

For some families the "fishbowl" existence that once was prevalent is still in evidence, and sometimes a problem.

1. She needs to be allowed to be an individual.
2. She needs to have a regular day off and take it. (The person was referring to the pastor, but this also involves the wife.)
3. She needs to have friends.
4. She needs to be understood, since there are many unexpected events, tasks, and calls that come her way.
5. She needs to be allowed to have time to be a homemaker and parent.
6. She needs to have a special prayer partner.
7. She needs a dishwasher. (No, I didn't pay this person to say this! She must have walked through my kitchen!)

Joys of being a minister's wife

We've used a lot of space to list the needs of the minister's wife. It wouldn't be fair not to list at least some of the joys. Most of the time the joys far outnumber the needs. The most important joy is knowing that your husband's boss is the best and fairest in the world!

Having an instant support group when you arrive in a new community is another joy. We have been welcomed with food showers, coffees, wrapped gifts for the children, and some sparkling clean parsonages with new, homemade drapes.

Another joy is learning to know various parts of the country, even if *dressing* is *stuffing* in one locale and *filling* in another; even where *pop* is unheard of and *soda* is consumed; even where rolls are called *buns* and buns are called *rolls*.

Another joy is meeting people from various parts of the country at conferences. I have an idea that heaven may be like the best conference I have ever attended, with all the people I've ever known there and many people I've wished I could meet. Of course, I think we'd be praising God, but I think we'd get to visit a little!

There is also the joy of having your needs met in unexpected and innovative ways. Some time ago I spent several weeks relatively confined due to an illness. Three minister's wives came over to help with household chores and to fill the freezer with tempting edibles. Not only did they help physically, but they helped emotionally. Also during the last year a couple from our church offered to keep our daughter while we attended a funeral in Ohio.

I remember how our family's "come-ye-apart-and-rest-awhile" needs were met by the use of part of Bender House duplex at Pine Lake Fellowship Camp near Meridian, Mississippi, located not too far from my sister's family. The facility can be rented by anyone.

One way that ministerial families can help meet each others' needs in moves, especially in the cases where there is a parsonage, is to leave notes about appliances and other things. Let the new family know if appliances need any special handling.

If the basement floods an inch with every rain, say so in a bold note on the stairway.

If the tray under the refrigerator needs emptying once a month, say so. If the water heater has to be partially emptied, whenever, leave a note. If the basement floods an inch with every rain, say so in a bold note on the stairway. A family moving in just might stack all their boxes down there until it is too late. Believe it or not, all these things have happened to us, plus more!

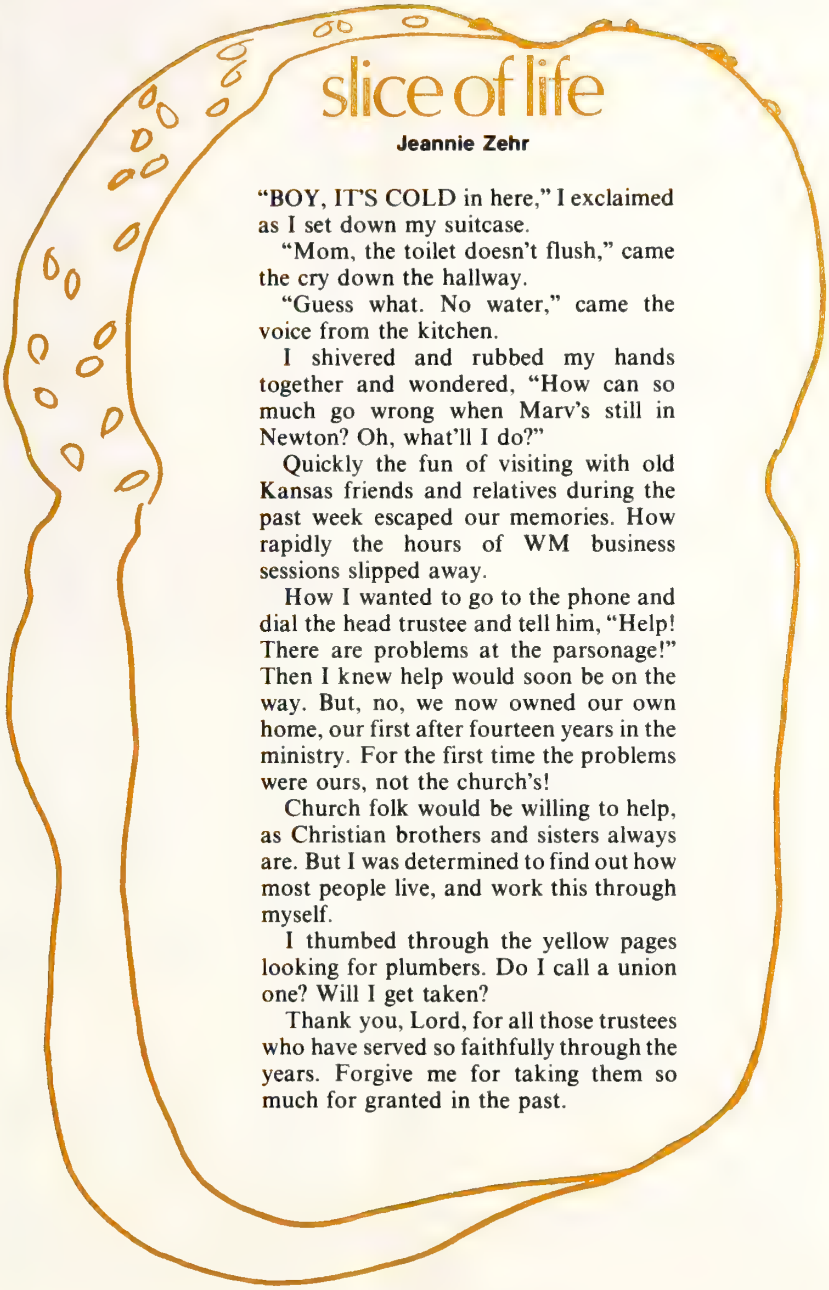
We have had many of the physical needs of the parsonages in which we have lived met by many trustees through the years, and our thanks go to all of them.

Today, many ministers' families are opting for owning their own homes for various reasons, including equity, suitability to the family, and deeper roots in the community. There are two sides to this, and some still feel that taxes, upkeep, and finding a house warrant a parsonage. If a parsonage is kept, good stewardship demands that it be kept in good running order. Wiring should be safe, plumbing working, and, in this day of energy conservation, it should be well insulated and have storm windows where needed. The parsonage doesn't need to be the fanciest house in town, but it should be as good as the average church members'. It should never be a community eyesore.

Avoid furnishing it, except for large appliances, carpeting, and large, hard-to-fit drapes. I've lived in one furnished parsonage which at one time had seven couches in the basement and first and second floors.

One youth group took an opportunity in a beautiful way to meet the needs of a minister's daughter who had moved away. Laurel Neufeld had helped the youth group in Phoenix, Arizona, with a 5,000-piece puzzle. Moving to South Dakota she had been deprived of seeing it done. One day a letter arrived which included one puzzle piece. The mysterious piece lay in silence for weeks until one afternoon the United Parcel Service truck delivered a huge, flat package containing the completed puzzle protected by a cardboard frame. All pieces were intact, except the last piece!

Persons in the congregation who are sensitive to the needs and concerns of "the other half" of their pastor—his wife—and family, will always be remembered with love and appreciation.



slice of life

Jeannie Zehr

“BOY, IT’S COLD in here,” I exclaimed as I set down my suitcase.

“Mom, the toilet doesn’t flush,” came the cry down the hallway.

“Guess what. No water,” came the voice from the kitchen.

I shivered and rubbed my hands together and wondered, “How can so much go wrong when Marv’s still in Newton? Oh, what’ll I do?”

Quickly the fun of visiting with old Kansas friends and relatives during the past week escaped our memories. How rapidly the hours of WM business sessions slipped away.

How I wanted to go to the phone and dial the head trustee and tell him, “Help! There are problems at the parsonage!” Then I knew help would soon be on the way. But, no, we now owned our own home, our first after fourteen years in the ministry. For the first time the problems were ours, not the church’s!

Church folk would be willing to help, as Christian brothers and sisters always are. But I was determined to find out how most people live, and work this through myself.

I thumbed through the yellow pages looking for plumbers. Do I call a union one? Will I get taken?

Thank you, Lord, for all those trustees who have served so faithfully through the years. Forgive me for taking them so much for granted in the past.

Being the Other Half

Leann Toews

STOP FOR A MINUTE. Think about your pastor's wife. Now take the following short quiz:

1. Do you relate to your minister's wife the same way as you relate to other women?
2. Do you support her?
3. What do you expect of her? More than you expect of others?

Recently I interviewed three women whose husbands are presently, or have been, in the pastorate. There was a unified feeling that pigeonholing is a common occurrence and one that can cause many problems.

Bev Sawatzky, whose husband, Erick, serves the Grace Church in Regina, Saskatchewan, had no idea at the time of their marriage that Erick would be a pastor. "I was one who said I could never be a pastor's wife, but I was interested in church work then which makes it a natural for me to be interested in Erick's work now," says Bev.

Rose Schmidt, whose husband, H. B. Schmidt, is a retired pastor, also didn't know that her husband would later enter the ministry. Rose feels, "Anyone can be a minister's wife if you love the Lord and people."

Alma Mast, wife of Russell Mast, pastor of Salem-Zion church, Freeman, South Dakota, knew when they married that Russell would be a minister. "The Bible is full of people who fell into the hands of God and became changed persons, capable of doing what they had felt impossible previously," comments Alma.

Reflecting on what a minister's wife can do to be supportive of her husband and his work, Alma said, "A wife must understand and sympathize with her husband in his calling. I think of myself as a pastor's wife; that is necessary."

Rose added, "I had to have an open house. Henry counseled many people concerning the draft. I fed so many people that I could fill a big book with those names."

Bev felt, "It's important that any wife support her husband no matter what his occupation is. One must feel good about herself in order to be effective in relating to her husband's work."

Thinking about some basic rules, if any, they have set up for themselves pertaining to the pastorate, all three women agreed that there is information through counseling that must be kept confidential.

One of the joys of being the minister's wife is that you get in on the sermon twice. —Sawatzky

"I'm a springboard for sermons too," replied Bev. "In fact one of the joys of being the minister's wife is that you get in on the sermon twice. I also enjoy talking about the goals of the church."

Rose feels that learning to know so many people during their thirty-five years of ministering was a special joy. "We got in on conferences and other events that we would not have otherwise experienced."

Alma agrees that special events, as well as expressions of love—tomatoes or whatever—are beautiful. "Above all, a pastor's life is wrapped up in finding Christ's meaning in life for himself as well as helping others understand and experience Christian life. The past forty years have been rich, but not easy; however I wouldn't trade them."

With the joys of life also come the problems. Pondering what problems were most difficult to handle, Rose shared, "I'm not a leader. A lot of people expect the pastor's wife to be a leader. I did the things I was comfortable with, like joining sewing society. I never knew how to give advice if people asked. Sometimes I felt left out, especially when we were new to the church and didn't know people well. That wasn't deliberate, I'm sure."

Alma said, "People who misunderstand, misinterpret, or criticize a pastor make it difficult. A pastor is human and can get depressed too. The depression can be as difficult to deal with as the misunderstanding that brought it about."

"Getting involved in a leadership role is difficult," stated Bev. "There is an ambivalence about how people interpret what I say. What I say will reflect me and affect Erick too. I always feel like I'm playing a role. Each one of us has to work that out. We should not be taken for granted. You must do what is natural for you."

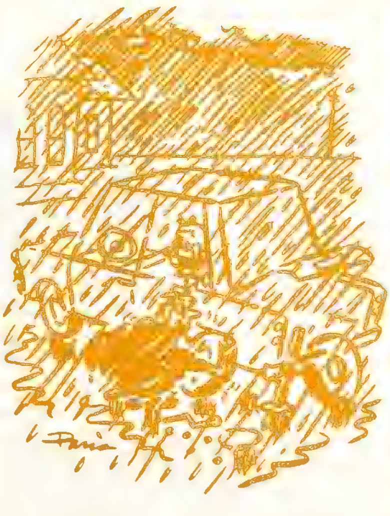
Changes have been seen in the role expectations of pastors' wives. Not knowing what congregations expect of them, or whether one wants to live up to that role, is difficult.

Reflecting on ways people can be supportive and sensitive brought responses such as: "We were invited out a lot and given gifts." "A yearly evaluation by the church can be helpful if it's really objective." "Having an understanding heart goes a long way."

Ministers' wives should not be lumped into one category. They have their own unique talents, hopes, fears, and joys. They need to be free to be themselves just as their sisters are.

Now, take the quiz at the beginning of this article again. Have any of your answers changed?

The woman who is married to your minister has a challenging job to do. It isn't easy "being the other half." She is responsible for making it a success; but we can do much, as laywomen in the church, to love and support her along the way.



"Daddy want to hear the thank-you prayer I learned about rain today?"

WM office jottings from Joan

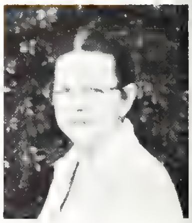
Here is the slate of nominees to be elected at General Conference in Estes Park in July. Each one of these women comes with high qualifications.

For First Vice-President

Erna Goertzen, Coaldale, Alberta, has taught Sunday school, DVBS, and religious instruction in public school. She has served as treasurer of Alberta WM, and has carried various positions in her WM circle. She is involved in various community activities. A homemaker and mother of two, Erna has numerous hobbies including ceramics and knitting. She and her husband, Frank, enjoy traveling.

Ruth Unrau teaches business courses at Bethel College in North Newton, Kansas, and is part-time librarian at the Mennonite Library and Archives. She and her husband, Walter, spent four years at Woodstock School in India. *Buckwheat Summer* and *Who Needs an Oilwell?* are two books she has authored. At Bethel College Church she serves on the Education Committee. Because of the resignation of the WM first vice-president this last year, Ruth has served in that position, assuming also membership on General Conference Commission on Education.

For Secretary



Edythe Karber, a homemaker, is from Warden, Washington. She has been involved in church life as a teacher, in music, and in lay and committee work. As a member of WM, she has served in various local leadership positions. She was Pacific District WM secretary for four years. She and her husband, Vernon, have four children. She enjoys working with 4-H, P.T.A., and in community work. She recently chaperoned a 4-H group to Japan.

Geneva Stoesz is a member of the Gospel Mennonite Church in Mountain Lake, Minnesota. She has served as Northern District WM Adviser and also as Young Mission Worker Adviser. In her local WM society, she has served as president and secretary. As a homemaker, she enjoys sewing, handwork, and reading. She and her husband, Waldo, have four children. As a family they have hosted overseas people from the foreign-student exchange program in their home.

The WM business and reporting session, including elections, will be held Thursday, July 17, at 4:30 p.m. (See p. 16 for WM delegate registration.) We hope to see many of you there!

response

When we first got to Japan last fall, the first piece of printed matter we received from the states was an airmailed copy of *Window to Mission*. That was a real boost to my morale at that point when I was just going through the initial separation process, and it said very clearly, "Somebody cares." Sending those out airmail is a very thoughtful thing to do, and I would like to tell you at WM that I for one appreciate it very much.

Alice Ruth Ramseyer
Hiroshima, Japan

contributors

Lora Oyer (You Are Invited) is the president of our General Conference Women in Mission. She and her husband, Russell, live in Chenoa, Illinois, and are actively involved in the Meadows Church. Lora's hobbies include reading, music, and gardening. She is currently serving on the Commission on Education's Worship and Arts Committee.

Helen C. Coon (Parsonage Humor/Program 6: Sensitivity to the Other Half) lives with her pastor husband, Bob, and their daughter Dorothy at 1313 North College, Cordell, Oklahoma. She is the mother of two other children, one in voluntary service, and the other in college. Together with Erna Rempel of Clinton, Oklahoma, she has produced two art and poem prints which have been sold at the first two Oklahoma relief sales, and two Et Cetera Shops, for relief causes.

Jeannie Zehr (Consider Reading/Slice of Life) is a pastor's wife. She and her husband, Marv, and two teenagers live at 4226 Maplecrest Road, Fort Wayne, Indiana. Jeannie teaches nursery school three mornings a week and is also active in the Maplewood Church. She serves on the Central District Program Committee and Bluffton College Board of Trustees and Alumni Association board.

Leann Toews (Being the Other Half) and her husband, Jerry, and two daughters live at Route 2, Newton, KS 67114. Leann teaches seventh- and eighth-grade English, reading, and music at Goessel Grade School. Her hobbies include music, art, drama, writing, and antiques.

Joan Wiebe (WM Office Jottings) works in the WM office at 722 Main, Newton, Kansas, as WM Coordinator. She and her husband, Leonard, have three children, two at home and one in college. Joan enjoys being a pastor's wife.

Elsie Epp (Bright Ideas) is a homemaker and free-lance writer. She and her husband farm near Marion, South Dakota. They have six children. Elsie teaches Sunday school at Bethel Church.

credits

ARTWORK: Cover, p. 3, Winifred Waltner; p. 12, *Wesleyan World*, reprinted with permission; p. 13, Nido R. Qubein and Associates, Inc.

Lora
Oyer

Helen C.
Coon

Jeannie
Zehr

Leann
Toews

Elsie
Epp

forecast

The August-September issue of *Window to Mission* will introduce the new program theme for 1980/81 for use in your women's groups. The Literature Committee will preview plans for the six program-lessons you may look forward to in future issues. We will also take a look at the world of our missionary women through the eyes of Tina Block Ediger, who visited with missionary women in Japan and Taiwan. Another feature will be a look at a new WM dream.

Printed in U.S.A.

bright ideas

TWENTY-THREE WORKERS in home and overseas missions from the First Church in Berne, Indiana, can look forward to receiving mail from folks in Berne. The local WM group has recently installed a rack in the foyer of the church. The rack contains envelopes and airmail forms addressed to all the missionaries, MCC workers, and voluntary service persons from the church. Berne folks are encouraged to help themselves to any of the envelopes and then write to the workers.

Another idea for churches who have less workers is to get an airmail form, address it to the worker you know, then pass it around at a WM meeting so all present can write a few lines.

Which Way Women? a project of MCC Peace Section's Task Force on Women, is a collection of forty-two articles plus bibliographies and poetry, written mainly by Mennonites for a Mennonite audience. The book materials cluster around three major themes—equality, development, and peace. Cost of the book is $3 per copy. For your copy write to MCC Peace Section Task Force on Women, 21 South 12th Street, Akron, PA 17501.

The Bethel Women's Mission Society of Marion, South Dakota, has had a number of beautiful blankets returned to them after they sent their worn clothing to a mill for recycling.

Here's how: Send five pounds of rags—worn-out clothing of wool, part wool, orlon, and cotton, such as suits, sweaters, underwear, socks, rugs, coats, old blankets, scrap material, old batting, and sheep's wool, etc. In return you will receive a 72″ x 90″ satin-bound blanket. All-wool blankets are made if all wool is sent. Colors vary, as do prices. For information write to: Northland Woolen Company, Litchfield, Minnesota.

Elsie Epp of Marion, South Dakota, shared the previous idea. Another item Elsie shared is that the Bethel Mission Society has a birthday project in which each member brings cash totaling three times the number of her birthday. This money is given during her birthday month and goes for a specific project designated each year. Past projects have included missionary travel fund, missionary retirement fund, and the American Bible Society.

It was recently estimated that from ten to fifteen thousand volunteers are involved annually in Canada and the U.S. in MCC Thrift Shops, relief sales, meat canning, and Mennonite Disaster Service. Our hats are off to all of you volunteers!

All WM PRESIDENTS will receive WM delegate registration blanks in May. Presidents should not mail these forms to the WM office but rather bring these completed forms to the WM registration desk at conference. However, if your group is voting by proxy votes, it will be necessary to send this information to the WM office by the end of June.

". . . Things we have heard and known . . . we will not hide them from [our] children, but tell to the coming generation the glorious deeds of the Lord, and his might, and the wonders he has wrought. He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers to teach to their children; that the next generation might know them, the children yet unborn, and arise and tell them to their children, so that they should set their hope in God, and not forget the works of God, but keep his commandments" (Psalm 78:3-7). "Let the word of Christ dwell in you richly, [as you] teach. . ." (Colossians 3:16a).

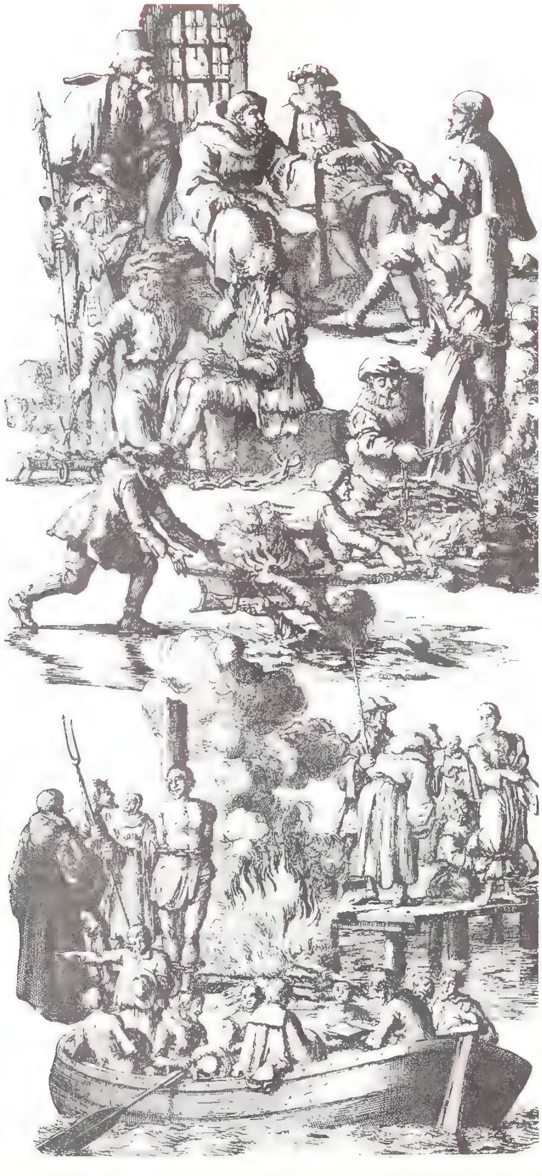
Faith and Life Press, Box 347, Newton, KS 67114. Scheduling can be done by phone: (316) 283-5100.

- Foundation Series for youth is under way. The first manuscripts were completed last January and will be ready for use in September 1981. Writers from the General Conference Mennonite Church are Maynard Shelly, Marilyn Klaus, Waldemar Janzen, Muriel Thiessen Stackley, Gerald Gerbrandt, Darrell Fast, Don and Dorothy Friesen, John Neufeld, and Burton Yost. Twenty-five other writers are from the Mennonite Church, the Church of the Brethren, the Brethren in Christ, and the Mennonite Brethren. Elizabeth Yoder is the General Conference editor.
- Peace education for youth takes many forms, one of which is a small newspaper called *Lifework*, describing and documenting various peace-related experiences. Edited by Charlie Lord and an editorial committee, *Lifework* will eventually have six issues: four have been mailed, and two more will be prepared in 1980. Posters and bumper stickers will also be added to complete this project. For more information write Lois Bergen, Box 347, Newton, KS 67114.
- Around 2,000 General Conference young people read *With*, monthly magazine for—and often by—teenagers. *With* is published jointly by the Mennonite Church and the General Conference Mennonite Church. Richard Kauffman is the editor.
- The Cheyenne Bike Hike is a special event for the summer of 1980. The organization Out-Spokin' is facilitating the hike; Steve Linscheid and Lawrence Hart are giving leadership. June 21 to July 12 are the dates. The groups will travel 1,400 miles. Cost is $242.50; some financial assistance is available. For more information write to: Out-Spokin', Box 370, Elkhart, IN 46515.

Upon These Doorposts
How Children Grow in Faith
A study for parents, teachers, and congregational members
By: Marlene Kropf
Bertha Fast Harder
Linea Geiser
July-August 1979
with
Kein
Anderer
Grund
Youth
Bible Study Guide
SUFFER
LOVE
SERVE
The Foundation Series

"... Take up each of you a stone upon his shoulder, according to the number of the tribes of the people of Israel, that this may be a sign among you, when your children ask in time to come, 'What do those stones mean to you?' Then you shall tell them. . ." (Joshua 4:5b-7a). "To [God] be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen" (Ephesians 3:21).

The Commission on Education provides Mennonite heritage resources.



- Historical markers often come in the form of books. Recent efforts of COE have resulted in such titles as *New Call for Peacemakers* by Maynard Shelly, and *Nonresistance and Responsibility and Other Mennonite Essays* by Gordon Kaufman. Celebrating our forebears is the book *Full Circle*, edited by Mary Lou Cummings.
- In process are the following books: revision of C. Henry Smith's *Story of the Mennonites* by Cornelius Krahn; collection of peace stories, by Cornelia Lehn; a Cheyenne peace curriculum; a 13-lesson study of Mennonite history for youth (but usable by adults) by Rudy Baergen; and a four-volume inter-Mennonite celebration of the Mennonite Experience in America, 1683-1983. Robert Kreider has given leadership to the last project; James Juhnke is one of the writers.
- A recently completed film, *The Mennonites Come to North America* (produced by Visual Communications), chronicles the four major migrations to North America. Although produced first, it is the third film in a projected series of six. For more information, contact the Audio-Visual Library, Box 347, Newton, KS 67114.
- Four Mennonite History Essay Contests have been conducted in the past several years. All high school students are eligible to enter. Many have used this opportunity to research their past (and win a few prizes). One pastor, Frank Keller, used the contest as part of his catechism class.

Photo on p. 3 is by Basil Zarov for UNESCO
Photo on p. 6 is sketches from *Martyrs Mirror*; design by John Hiebert
Photo on p. 7 is by Paul M. Schrock
COE symbol, pages 1-8, designed by John Hiebert
Photo on p. 4 is by Jim Stucky Photographics
Scripture quotations are from the Revised Standard Version

"Yea, thou dost light my lamp; the Lord my God lightens my darkness" (Psalm 18:28). ". . . Put [the light] . . . on a stand, and it gives light to all in the house" (Matthew 5:15). "The light of the righteous rejoices" (Proverbs 13:9a). "The path of the righteous is like the light of dawn, which shines brighter and brighter until full day" (Proverbs 4:18). "I have come as light into the world, that whoever believes in me may not remain in darkness" (John 12:46).

The Commission on Education provides resources for families.

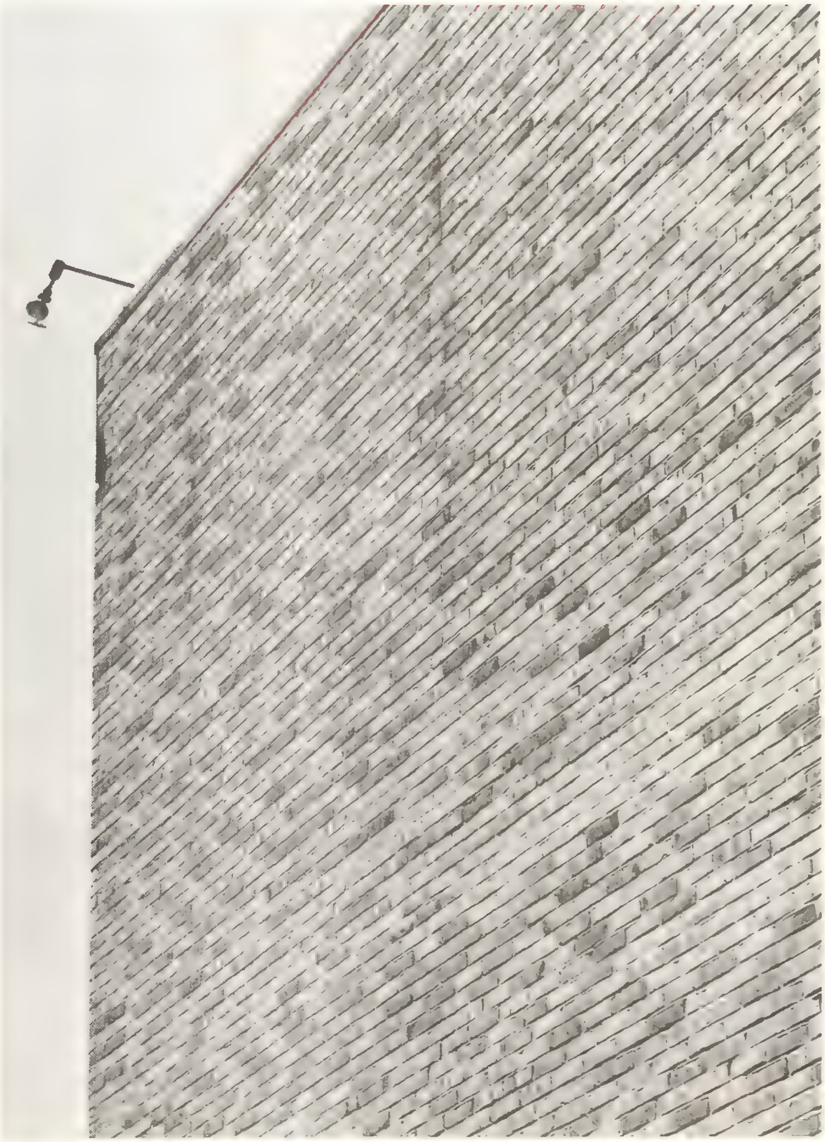
- New attention is being given to parenting. Workshops on the subject will be offered at the Estes Park sessions of the conference. Cornelia Lehn is giving leadership to this area.

...as I have loved you

- Mennonite Marriage Encounter (MME) provides one experience through which husband and wife can meet and discover more of one another. Eleven MME weekends have been presented in its fifteen-month history; 282 couples participated. Paul and Lois Unruh are the executive couple.

Premarriage materials and focus on sexuality have been given primary attention by Sue Goerzen. She is preparing a survey, an annotated bibliography, and an outline for a pastor's manual on premarriage education. Sue has been speaking in a number of churches, and will present a workshop at Estes Park.

- Five conferences for singles have been sponsored by COE, with Herta Funk giving leadership. Interest continues high.
- Intergenerational worship and study resources include: the quarterly *Rejoice* magazine, *One in Jesus Christ* (leader's guide) by Marion Keeney Preheim, *O Worship the King* (leader's guide) by Lydia and Gary Harder, and *Parables of Jesus* (leader's guide) by Leann Toews and John Gaeddert.
- Family life education is enhanced as individuals become informed on that subject. One avenue of training is the Family Cluster lab. One was held in March 1979 at Camp Assiniboia; the Reedley churches will host one in July 1980; and the Central District is considering one for 1981. Family life emphasis is in response to the theme and actions of the 1977 General Conference session in Bluffton, Ohio.



"Be doers of the word, and not hearers only, deceiving yourselves" (James 1:22). "Come, let us walk in the light of the Lord" (Isaiah 2:5). ". . . Walk while you have the light. . ." (John 12:35b).

The Commission on Education coordinates two major activities for young people.

- In 1979, fifty-five teenagers and fifteen leaders served in ten work camps. Twelve work-camp options are offered for the summer of 1980, spanning the North American continent. This program is directed by Lois Bergen.
- Every triennial session of the General Conference Mennonite Church has special youth activities. A youth council of nine people is the base of planning: Harold Fransen from Ontario; Karen Shelly, Eastern District; Robert and Joyce Baerg, Alberta; Wes Braun, British Columbia; Jim Amstutz and Mark Miller, Central District; and Frank Keller, Western District. Lois Bergen gives leadership to the program.

Your opinions are solicited. These are helpful as COE develops its programs.

1. Would you welcome more training for your church school teachers?
What kind? ______________________________

2. Should COE provide resources for sexuality education?
Yes ________ No ________

3. How do you feel about adult education in your congregation? ______________________________

____

4. Where do you get your spiritual nourishment? In your congregation? ______
Formal worship? ______ Books? ______ Cassettes? ______ TV? ______ The radio? ______

5. How many books have you read in the past month? ______________________________
What is your main source of books? ______________________________

6. How does your congregation support COE financially throughout the year? Regular offering? ______ Support special projects? ______ Giving by individuals? ______ Don't know ______

7. What programs or materials do you wish COE would provide for your program in the 1980s?

____

____

Your name and address (optional) ______________________________

____

Clip and send to COE
Box 347, Newton, KS 67114
Questions? Call collect—
(316) 283-5100

Donations to General Conference ministries during the first four months of 1980 totaled $954,666 or 23.7 percent of the budget of $4,025,190, reports Ted Stuckey, conference treasurer. Disbursements to the commissions and the seminary with 1979 figures in parentheses are as follows: Commission on Overseas Mission—$657,228 ($548,266); Commission on Home Ministries—$167,863 ($152,497); Commission on Education—$70,020 ($63,913); Mennonite Biblical Seminary—$59,555 ($69,932). Donations to Women in Mission to the end of April are $66,077 or 33.4 percent of the budget of $198,000. The comparative figure for 1979 is $53,617.

Conference budget

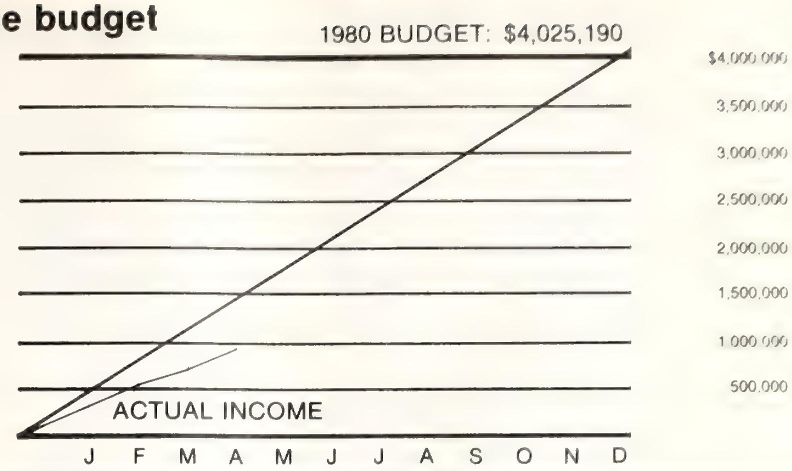
Budget for 1980 includes:

Commission on Education
$303,436

Commission on Home Ministries
$727,449

Commission on Overseas Mission
$2,638,712

Mennonite Biblical Seminary
$355,593



Christians hit by new wave of Soviet prosecutions

Akron, Penn. (MCC) — A series of tough new prosecutions of Christian dissidents in the Soviet Union appears to be part of the Kremlin's concerted effort to clear out dissidents before the summer Olympic Games in Moscow, according to human-rights analysts in the West, reports *The Christian Science Monitor.*

Christians in the Soviet Union have experienced increased attack by government officials in recent months. Some are sent to prison, others are handed fines, and many are harassed.

Three leaders of an unregistered Baptist church in Chernovtsy (Western Ukraine) were arrested January 5 according to a report in *USSR News Brief.* The same day six house searches were conducted in homes of members of the Chernovtsy Church, and on January 8 there were seven more house searches in Chernovtsy and one in the nearby town of Khotin, at the home of Vladimir Reimer. Reimer, an invalid with a number of chronic conditions, was called in for interrogation several times. On January 15 he was taken by a militia captain to a hospital where he was pronounced fit and told to find work or face prosecution for "parasitism," according to Keston College, The Center for the Study of Religion and Communism in England.

The crackdowns are not only against Christians, but also against human rights activists. Amnesty International, a London-based organization monitoring human rights violations, claims that more than 40 key Soviet activists have been arrested in the past three months for their peaceful involvement with human rights issues.

Most of the 36 members of the Christian Seminar on Problems of the Religious Renaissance have been harassed or arrested since last fall. Five have just been sentenced to terms in labor camps, according to Keston College.

The Orthodox priest Gleb Yakunin, founder of the Moscow Christian Committee for the Defense of Believers' Rights, has been arrested as has been Father Dudko. Both are leading clergy who have attracted many young Russians to Christianity.

The arrests seem to be widespread geographically and affect a wide variety of people. A secret printing press of the Reformed Baptists publishing house, "Khritiyanin," has been discovered, and persons involved were arrested.

At its last annual meeting MCC approved sending a list of 33 "prisoners of conscience" to the USSR Council of Religious Affairs, asking that the prisoners be given their freedom.

California MDS projects under way

Akron, Penn. — A landslide and a rainstorm are keeping Mennonite Disaster Service personnel in southern California busy with long-term projects sponsored by the MDS California committee, Region IV, and MDS national.

A four-month project to help those affected by the Laguna Beach landslide began May 1. Twenty-four families lost their homes in the October 1978 landslide, and 50 homes were affected. Four households headed by single women with limited income were among the 24.

Roy and Patti Ratzlaff of Salem, Oregon, are project leaders; John Esau of Winton, California, is construction leader; Maurice Kurtz of Sarasota, Florida, is assistant construction leader. A summer youth squad of eight will be on location with rotating volunteers from California churches and MDS Region IV.

The second project revolves around the intense rains that hit southern California in February of this year, affecting seven counties and causing some 3,100 families to lose their homes. MDS plans a five- to six-month recovery operation with major rotating help from the state and region. Outside MDS networks will also be activated as skills and crafts are needed.

Zaire church chooses new leaders

Newton, Kans. (GCNS) — A general assembly of the Zaire Mennonite Church (CMZA), meeting March 25-30 in Kamayala, elected Mbonza Andre as their new president, and Mukanza Ilunga as vice-president.

The elections culminate a year of uncertainty following the death of the former president, Kabangy Shapasa, in February 1979.

Mbonza Andre was the first in his church to earn a college-level degree in Bible and theology. After teaching briefly at one of the church schools he became chaplain of an inter-Protestant medical center in Tshikaji. Later he served in administrative roles in education for the church and the government.

Mukanza Ilunga earned a degree in Christian education at the Associated Mennonite Biblical Seminaries in Elkhart, Indiana. Since returning to Zaire he has teamed up with missionaries Levi and Eudene Keidel in seminars on evangelism while also serving as principal of a church-related high school.

In commenting on the new leadership, Jim Bertsche, executive secretary for Africa Inter-Mennonite Mission, said, "The first months will be critical for the new president as he forms relationships with those about him and with the leaders of outlying districts."

What is the world's biggest problem? Seven leading faculty members at Harvard University were asked this question. In *Saturday Review* (March 15) Norman Cousins reviews the responses: the absence of food for millions of human beings, the extinction of various species on earth, uneven distribution of wealth, what kind of economic planning will predominate, intrusion by government, mass poverty, and the control of nuclear weapons. Cousins concludes, "The danger of nuclear war is the number-one problem. The number-two problem is that many of the best minds in our country are not focused on the number-one problem."

A public seminar on the Feasibility and Design of a National Training Center for Peace and Conflict Resolution was held in St. Louis, Missouri, April 21-22. Arnold Regier, director of UNICOMM, the United Inter-faith Commission on Mass Media, of Wichita, Kansas, presented testimony. He stressed that a National Peace Academy is needed, that involvement of the broadcast media in helping the general public understand the purpose of such an academy is needed, and that if and when an academy is established it can feed new concepts of conflict resolution to media resource planners.

Public health nurse needed to direct the nursing programs within Mennonite Christian Hospital and in the local community of Hwalien, Taiwan. Long-term availability and administrative skills are needed for this position. Please write or call for further details: Overseas Personnel Secretary, Box 347, Newton, Kansas 67114; (316) 283-5100.

Record

Calendar

June 15—Deadlines for entries in Mennonite history contest for high school students

July 12-18—General Conference sessions, YMCA Camp of the Rockies, Estes Park, Colorado; theme, "A People of the Word in an Uncertain World"

October 23-26—MIBA/MEDA convention, Goshen (Indiana) College

Canadian

May 31—MCC relief sale, New Hamburg, Ontario

June 7—MCC relief sale, Swift Current, Saskatchewan

June 21—MCC relief sale, Saskatoon, Saskatchewan

Central

May 30-June 1—Mennonite Marriage Encounter, Fort Wayne, Indiana

Northern

June 12-15—Northern District Conference, Bethany Church, Freeman, South Dakota; theme, "I Will Build My Church"

Pacific

June 12-15—Pacific District Conference, First Church, Aberdeen, Idaho

Workers

Jim Enz, Newton, Kansas, has been appointed accounting manager at Bethel College, North Newton, Kansas, effective in mid-summer. Enz will have responsibility for the accounting activities of all funds and serve as office manager.

Ben Pauls

Pat Pauls

John Pauls

Mary Pauls

Ernie Hildebrand, Osler, Saskatchewan, has been appointed instructor at Swift Current (Saskatchewan) Bible Institute for the 1980-81 school year. He is a former pastor of the Osler Church and will teach in the areas of church history and peace studies.

Ben and Pat Pauls, Altona (Manitoba) Church, have been assigned by the Commission on Overseas Mission to a four-year term in Paraguay. Ben will be professor of music at the Mennonite seminary (Centro Evangelica Mennonita de Teologia) in Asuncion. The assignment includes one year of Spanish language study in San Jose, Costa Rica. They will be commissioned for service on June 8 and will leave for Costa Rica on August 15. Since 1975 Ben has been instructor of music at Elim Bible Institute in Altona. He is a graduate of Goshen (Indiana) College and of Canadian Mennonite Bible College in Winnipeg, Manitoba. Pat is a graduate of Hesston (Kansas) College and also of Goshen College, with training and experience in home economics.

Jake and Mary Pauls, Osler, Saskatchewan, have been assigned by the Commission on Overseas Mission as voluntary service workers in a pastoral ministry in Mexico. They will replace Dan and Elma Peters as leaders of the Burwalde congregation for one year. They will leave for Mexico about June 15. During the past 30 years—25 years at Osler and six years at nearby Warman—the Pauls have been active in the pastoral ministry and in farming. During the past several years Jake has been an itinerant preacher. They have nine children, six of whom are married.

John and Mary Pauls, Morden (Manitoba) Bergthaler Church, have been assigned as missionaries to Zaire for a three-year term by the Commission on Overseas Mission in cooperation with Africa Inter-Mennonite Mission. John will be in charge of the maintenance of vehicles and other mechanical projects in addition to focusing on the training of nationals for similar responsibilities. Mary will be involved either in medical or literature work. They will be commissioned June 29. Following an intensive language course in Vermont they will leave for Zaire about August 16. The Pauls previously served under COM in India: Mary from 1952-76 and John from 1958-76. John is a native of Morden, while Mary comes from Pretty Prairie, Kansas. Mary is a registered nurse, a graduate of Bethel College, North Newton, Kansas, and of Grace College of the Bible, Omaha, Nebraska. John is trained in mechanics, having studied at Le Tourneau College in Texas and Elim Bible Institute in Altona, Manitoba.

Pastor required

The Charleswood Mennonite Church, Winnipeg, Manitoba, requires a pastor beginning September 1. For further information please contact: Rudy Friesen, 296 Niagara Street, Winnipeg, Manitoba R3N 0V4.

“The way of peace is at the heart of the Christian faith. God, in Christ, initiated peacemaking. He invites and enables a peace relationship with him and a peace relationship with our fellowman. ‘We have a peace with God through our Lord Jesus Christ.’ (Rom.5:1).”

From Introduction THE WAY OF PEACE

THE WAY OF PEACE

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Christians and world events— a comment

On hostages, diplomacy, and rescue raids

Ted Koontz

A clear-eyed understanding of the situation in Iran must start by rejecting any policies based on the understandable but blind rage which many Americans feel in reaction to the taking of the hostages. The reason for this rejection is not that there is no cause for outrage, although the justifiable reasons for outrage have nothing to do with the jingoism which motivates many.

The taking of the embassy and the hostages is a violation of basic rights essential to the conduct of diplomacy. What apologists of the seizure fail to weigh heavily enough is the fact that immunity of diplomats from this kind of attack is essential if the already-worn fabric of international society is to escape shredding. Embassies and diplomats still play an essential part in maintaining communication links through which governments and peoples can argue and negotiate about their claims against one another. If the aura of inviolability, which to a surprising degree has surrounded diplomats and embassies, is broken down there will be fewer opportunities to resolve conflicts short of violence and war. And for Christians, particularly Mennonites, there is the additional factor that our sympathy with the cries of Iranians who suffered under the American-supported rule of the shah cannot be allowed to obscure our rejection of the view that evil means can be justified by appeal to good ends. The Iranian seizure of the embassy warrants moral condemnation.

It also warrants legal condemnation. It is a gross and blatant violation of international law, a crime. It is, in fact, an act of aggression against territory which is legally American and against American citizens. Because this is the case the United States has the legal right to take any action which does not itself violate international law concerning the rules of military engagement in order to vindicate its rights by ending the seizure of the embassy and freeing the hostages. A military response, such as the attempt to rescue the hostages, is not in itself a violation of international law—if it is narrowly aimed at vindicating rights violated by the illegal Iranian action.

Although moral and legal condemnation are appropriate, however, policy must be based on more than outrage. Careful thought about consequences, a reasonable degree of humility, and sympathetic attention to Iranian claims are required. Here American policy has failed. A convincing case has yet to be made that there was any reasonable hope of success for the rescue attempt. And even if the hostages had been rescued (improbable as that seems) without many of them dying or a major conflict with the Iranians ensuing, what was to keep the more than 200 Americans still in Iran from being captured and held in the place of those who had been rescued? What of the diplomatic consequences of lying to the allies and substantiating the Soviet claim that the US is still the power for Third World nations to fear?

The questions can be multiplied. Although a rescue attempt was not illegal, it certainly seems to have been unwise (except in terms of domestic politics) as well as being immoral from a Christian standpoint. A far different approach for solving the problem was and is necessary.

Sometimes courses of actions which Mennonites have been taught to follow out of obedience to Jesus are also wise pragmatic courses for political leaders. Guy F. Hershberger in his Mennonite classic *War, Peace and Nonresistance* stressed *doing* justice to others rather than *demanding* it for ourselves. Rather than focusing on demanding justice for ourselves as Americans and asserting our rights, we would do well to explore what it would mean for us to do justice to the Iranians. At a minimum it would mean listening carefully to what problems the Iranians have with us. Doing so would be a first essential step toward solving our problem with them.

Humility, a cardinal Mennonite virtue, combined with appropriate actions could perhaps do much to open blocked lines of communication. Given the history of American involvement in Iran and the apparent gross violations of human rights which that involvement entailed, it is not only morally mandatory but also wise to eschew self-righteousness in response to the Iranian action, to forthrightly acknowledge and apologize for our complicity in the evils of the shah's regime, to agree to an airing of Iranian grievances, and to offer restitution for at least some of the harm done to the Iranian people. (How can you really make restitution for murder and torture?)

Simply in terms of effectiveness, such an approach could hardly do worse than a militant policy or the zigzag course the administration has steered thus far between carrots and sticks.

Nevertheless, there are limits beyond which a conciliatory posture would be unacceptable. The shah cannot be returned, however despicable many aspects of his regime were. Although the US should not have supported him in his repressive measures, it did. To return him against his will would be an act of faithlessness that would be unconscionable, no matter how wrong the initial commitments which bound the US to protect him. Perhaps arrangements for trying deposed political leaders should be made internationally, but to return the shah would be to set a dangerous precedent which would subject all ousted leaders, whether repressive or progressive, to punishment at the hands of their successors and thus, in many countries, assure a chain of bloody reprisals. The tradition of political asylum should not be undermined.

Finally, it would be ironic for Mennonites who should oppose any punishment which is based essentially on the motive of revenge to advocate the return of the shah. Whatever his crimes, he is now a sick old man. He must live with his conscience. Beyond that, "Vengeance is mine, I will repay, says the Lord" (Romans 12:19). May 8

Ted Koontz, 27 Fairlawn Street, Everett, Massachusetts 02149, is a graduate student at Harvard University.

Handle prosperity faithfully

The Predicament of the Prosperous, by *Bruce C. Birch and Larry L. Rasmussen (Westminster, Philadelphia, Pennsylvania, 1978, 212 pages), is reviewed by S. Roy Kaufman, pastor, Pulaski Mennonite Church, Pulaski, Iowa 52584.*

We have been slow to realistically evaluate the reasons for our prosperity. We have underestimated factors like our virgin continent with its great mineral and energy wealth, the flow of skilled immigrants, and a century and a half of slave labor. At the same time we have overestimated the contribution of our enterprise and technological know-how.

Our churches traditionally have not helped this process. The popular American religious tradition has often cut short the process of thinking realistically about our affluence by spiritualizing what the Bible has to say about poverty and materializing what it has to say about blessings (page 54). "The churches have in fact provided religious sanction for the cultural creed. They have given a materially self-indulgent way of life one benediction upon another, despite occasional protestations" (page 46).

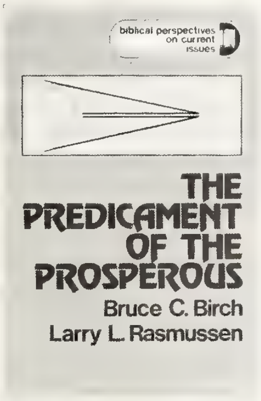
These are the underlying presuppositions of *The Predicament of the Prosperous*. Birch and Rasmussen are professors of Old Testament and Christian social ethics, respectively, at Wesley Theological Seminary.

The problem of affluence is sketched in the first chapter. Recounting the now familiar litany of global problems confronting humankind—limited resources, population growth, pollution, the growing disparity between rich and poor—the authors remind us that our affluence has no adequate foundation. Neither we nor the rest of nature can afford the modern world (page 33). We are in a dilemma because the quality of life — especially for the poor — "may well deteriorate if physical growth as we have known it (1) comes to an end, and (2) does *not* come to an end" (page 34). This is the "predicament of the prosperous."

The second part of the book, "Biblical Images for the Powerful," is the heart and most helpful part. Biblical themes of deliverance, wisdom and creation, judgment and hope, and shalom and Christ are each described in separate chapters with an application to the US scene.

While the deliverance or Exodus theme of the Bible has powerfully influenced US thought and culture, it is often misused. We have continued to think of ourselves as God's specially delivered people, but we have ceased to be powerless and dispossessed and have become prosperous and powerful.

The prophetic themes of judgment and hope are more obviously applicable to the prosperous, as are the themes of the wisdom and creation materials. The final chapter of part two enlarges on the image of Old Testament shalom as a basis for the new perspectives needed in our time.


biblical perspectives on current issues
THE PREDICAMENT OF THE PROSPEROUS
Bruce C. Birch
Larry L. Rasmussen

But the most unique contribution of this book, in my estimate, comes in the treatment of biblical wisdom and creation materials. The wisdom literature's emphasis on human freedom and responsibility is particularly pertinent to those like ourselves who are heirs to great wealth and power. The authors also explore the Bible's creation materials extensively and describe the dominant "relational theology of nature," which speaks particularly to our own experience in using earth's resources. We have too often isolated one or two texts which speak of man's dominion over the earth and ignored the dominant biblical view which sees man as a part and steward of nature and understands nature as suffering with man the consequences of sin. These biblical themes remind us also that we cannot separate environmental concerns from socioeconomic justice (page 125).

The final part of the book, "Facing the Future," tries to deal with the practical questions confronting the Christian and the church. Using primarily the thought of Dietrich Bonhoeffer, the authors describe the shape of Christian life in our time, emphasizing particularly the need for Christians to "view life from below" (page 174), from the perspective of the powerless and suffering and of a natural world abused and defenseless. As for the church, the authors call for a church of prayer which does justice, and they affirm experimental, intentional churches, "anticipatory communities" (page 190) which explore new patterns of life together.

The message of this book needs to be heard with more urgency and heeded by us as Mennonites. Our acculturation to popular religious values sanctioning wealth and the abuse of earth's resources and condemning poverty has happened only lately but very fast. We need to be driven back to the more fundamental and dominant biblical teachings regarding justice for the poor and stewardship of nature.

I appreciate the emphasis on environmental concerns as an integral part of our search for biblical faithfulness. The realization that the concern for socioeconomic justice cannot be separated from environmental concerns is one which is dawning far too slowly upon our religious thought. That our relationship to God involves not only our relationship to our neighbors but also our relationship to the natural world—and that our relationship to the natural world is also a part of the ethical and theological task of the church—cannot be overlooked by those who wish to take the biblical witness seriously.

This book is timely, provocative, and not overly long. It is well-written, with many illustrations and interesting literary references. Above all, it stimulates us to search the Scriptures for a new perspective on our attitudes and responsibilities as a prosperous people. It is a good book for those Christians who sense the changing times we face, who are uneasy with the popular religious values of our culture, and who have begun to search the Scriptures for a new understanding of their responsibilities before God as people of wealth and power.

Letters

Be consistent about women

Dear Editor: "Let a woman learn in silence with all submissiveness. I permit no woman to teach or to have authority over men; she is to keep silent" (1 Timothy 2:11, 12). Monty Ledford (March 18 issue) uses a literal interpretation of this text as the basis for his argument that women should not be ordained. I do not want to defend his argument as much as I want to apply it much more broadly. Why should this text be brought to bear only on the issue of women's ordination? If biblical texts are applied literally, this must be done systematically and consistently. We must not make exceptions whenever it suits us to do so. Therefore, I want to list several ways in which this text should be applied more rigorously.

First, there is the matter of female Sunday school teachers, especially for youth classes. In New Testament times boys were thought to become men at the age of 12 to 14. When Paul used the term "men" he was referring to all males over this age. Therefore, if we want to take Paul's admonition seriously we should forbid women to instruct Sunday school classes containing male students above the age of 12. It hardly needs to be mentioned that women should not lead adult Sunday school classes or Bible studies because this would involve teaching men and exercising authority over them.

Second is the matter of female choir directors. Who exercises more authority in the church than the conductor over choir members—choosing the music to be sung, telling members how to sing, giving entries and cutoffs?

Finally, there is the matter of female missionaries. It seems for many years we have operated with a double standard. We have actually been saying that what is good enough for the heathen is not good enough for us. Women may occupy prominent positions in mission churches but not in our own. The time for such hypocrisy is over. If women are not supposed to occupy positions of authority in our churches, then we must not send out female missionaries, unless of course they agree to preach only to other women and remain silent at church gatherings where men are present.

It is so easy for us to become inconsistent in our supposedly literal application of scriptural texts. This is illustrated by the many ways in which we have allowed women to teach and exercise authority over men in the church. Perhaps the only way to guard the church against this corruption is to purge women from the fellowship entirely. *Daniel Tiessen, 555 Corydon Avenue, Winnipeg, Manitoba R3L 0P3*

April 14

Leadership and new ministers

Dear Editor: I read with interest J. Herbert Fretz's editorial (April 8 issue).

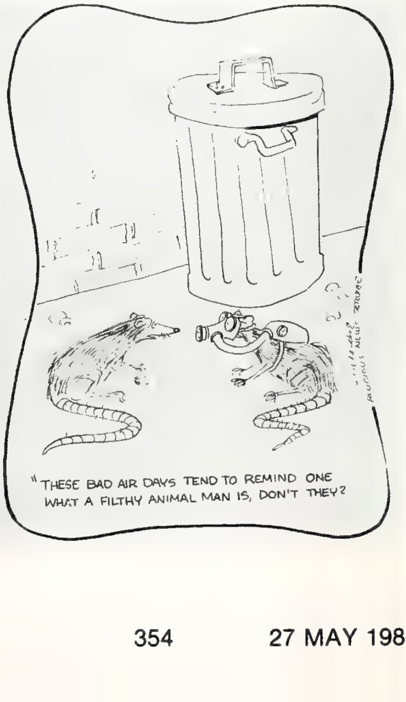
Quite clearly there seems to be a crisis of leadership in our congregations. I believe this is not only exemplified by the fact that 60 of our churches presently are without pastors but also the nature of the leadership that is happening in churches who do have pastors.

In our Shepherd's Staff home meeting Sunday night, April 13, this question was posed: "Which of the following would best describe our congregational democratic form of government: (1) more US in nature? (2) definitely biblical in nature?"

It seems to me we have too often carried our congregational polity to the point where the whole congregation has to decide everything about everything and thus make leadership—if not totally ineffective—very insignificant. Is not the biblical pattern more the idea that the pastors, together with the shared leadership, discern the will of God from his Word, come to a unanimity, present to the congregation that which they believe to be God's direction, and then the congregations follow their chosen elected leaders? With—of course—the option of either affirming or disagreeing with that decision reached by the leadership? In Ephesians 4:11-13 the Apostle Paul clearly teaches that God gave to the church leadership in order to prepare God's people for work of service. This results both in the body of Christ being built up and in reaching a unity of faith and maturity. If that kind of leadership is not true in the church, then the condition of Ephesians 4:14 would be true. People will remain infants tossed back and forth by the waves and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. God has a plan for his church, and for this purpose he gave leadership so that from him—that is Christ—the whole body joined and held together by every supporting ligament, his church, should grow and build itself up in love as each part does its work.

Another question Herbert Fretz asked was, "Are we in our congregations giving enough opportunity for gifted youth to read Scripture, to pray publicly, to preach?" David Hippensteel, a member of our congregation, was "born again" about four years ago. After graduating from Fresno State College he was betwixt a strait, whether to follow his father's footsteps as a dentist and enter Temple University where he was accepted as a medical student or follow the Lord in Christian ministry for which he has a burning heart? Dave has been active in personal discipleship and leading youth Bible studies. He shared with me how he feels comfortable in a one-to-one discipleship ministry, also sharing with small groups of five or more. But he said, "I have no idea whether or not I could speak to a larger audience." I said to Dave, "You need the opportunity to preach a sermon, and you will be given that opportunity." Our Easter dawn service at 6:30 a.m. was held at Camp Men-O-Lan; 125 people gathered outdoors on the benches called "the chapel in the woods." For 30 minutes Dave held the audience spellbound with a powerful, informative, logical sermon on the resurrection of Jesus Christ from the dead. Everyone in that meeting came away not only moved by the sermon that we heard but confirming to Dave Hippensteel that he has the gift to preach. That opportunity has already opened other opportunities for Dave. Yes, I believe we as congregations need to recognize and call forth and affirm those young people with gifts of ministry and leadership. And here at East Swamp Dave is only one example of our attempts at trying to do that. *Norman J. Schmidt, 25 East Swamp Road, Quakertown, Pennsylvania 18951*

April 14



"THESE BAD AIR DAYS TEND TO REMIND ONE WHAT A FILTHY ANIMAL MAN IS, DON'T THEY?"

Meditation

Room at the white-washed inn

‘Alas for you, lawyers and Pharisees, hypocrites! You are like tombs covered with whitewash; they look well from the outside, but inside they are full of dead men's bones and all kinds of filth. So it is with you: outside you look like honest men, but inside you are brim-full of hypocrisy and crime” (Matthew 23:27, 28).

Several mission board executives were traveling overseas, visiting missionaries and churches. In Gaborone, Botswana, they invited a few missionaries and volunteers for a meal at the Holiday Inn.

What is the significance of this apparently ordinary event?

In South Africa, which is only 12 miles from Gaborone, gambling is illegal. So is any romantic or sexual contact across the color line. However, the law is not able to curb the desires of the wealthy whites who want to indulge in such activities.

So Botswana's Holiday Inn (as in Swaziland and Lesotho) functions as a release from the oppressive laws without at the same time endangering the socioeconomic position of the whites. Prostitution and the casino are the main attractions for white South Africans; virtually every weekend the parking lot overflows with cars bearing South African plates. Here they can have their cake and eat it too.

During the week the Holiday Inn services the interests of the wealthy Botswana and the country's many development experts—swimming, tennis, and good food.

What happens is a conversion of images. On the weekend the inn panders to the sordid and the greedy; during the week it caters to the local elite. In either case the poor are excluded.

The poor can neither afford the casino nor the expensive meal. They are attracted by the glitter and the sound, only to be frustrated by the price.

Is this the context for discussing the significance of the gospel? Is this where we articulate the meaning of following the one who came not to lord it over others but to serve? Is this a place where we can hear Jesus proclaiming liberty to the captives and sight to the blind?

The missionaries and volunteers traversed half the globe to teach the gospel and to assist in development. But will their work reflect a whitewashed tomb, where good news to the poor is proclaimed from a world of exploitation and wealth?

Orlando Redekopp

A vacation Bible school lesson

Why a summer so hot? Wasn't this *northern* Canada after all? Teaching summer Bible school amid unbelievable heat and mosquitos, we despaired. The forests that should have cooled Canada that summer were burning down. Our patience stretched and stretched. . . .

One day, after finding my bedsheets shortchanged, I pleaded, "No more practical jokes, please." I walked wearily to my room for escape. But opening the door only tugged a tumbler of water poised above my head. Soaked and angry, I stared out the window. *Why did I ever come?*

The next afternoon's Bible reading gently tore a few blinders from my eyes.

"Do all things without murmurings or complainings . . . blameless . . . lights in a dark world. . . . Let your speech be always with grace. . . . Rejoice. . . . In *everything* give thanks."

Hey! I didn't come up here to be pampered. Oh, thank you, God.

Prayer: Help us to enjoy your earth—and each other—without strife. Amen.

Kathy Haddad

You'll have a will sooner or later

To make a will sooner is much better than getting one later. Because later, after your death, the state will make a will for you. And the state's general distribution formula may come far short of meeting your specific needs and objectives.

If you make a will sooner, while you're living, you can make special provisions for your family. You can select an executor to settle your estate and a guardian to care for your minor children. You can plan tax savings. And you can designate part of your estate for the work of the Lord to complete your Christian stewardship.

The sooner the better. Now is the best time to have a will of your own. Procrastination is not a virtue when it comes to your responsibilities as a follower of Jesus.

John H. Rudy

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The electronic pew

In *The Electric Church* Ben Armstrong, executive secretary of the National Religious Broadcasters (NRB), says, "Almost 130 million" US citizens are drawn to their radio and TV sets each Sunday morning (page 7). That is considerably more than those finding their way to church buildings. Armstrong says 47 percent turn on at least one broadcast while 42 percent attend a church service (page 7).

Growth in electronic religion has been phenomenal over the past decade, and mostly among the "evangelical/fundamentalist/pentecostal" (*Time*, 4 February 1980, page 64) wing of Protestantism. NRB-related broadcasters today own 1,400 radio stations and 35 TV stations. Four religious "networks" already exist, and owners speak of a future "family-centered" and "wholesome" alternative to commercial TV, complete with Christian talk shows, soap operas, and newscasts, in addition to traditional gospel preaching, singing, and praying.

Armstrong says, "The electric church has launched a revolution as dramatic as the revolution that began when Martin Luther nailed his 95 theses to the cathedral door at Wittenberg" (page 10).

Barth Hague analyses the extent of that revolution (pages 342-3) in this issue and points up the problems of an electronic church. He is right; there are inherent weaknesses in much of today's most popular religious broadcasting. And Barth correctly identifies the key conflicts between the biblical body of Christ and the individualistic TV-God-and-me electronic versions of the church.

But while I agree fully with the critiques of today's multi-billion-dollar gospel of the air, I believe that all Christian churches must accept some of the blame for broadcasts which are poor in theology and format.

Too long most of the mainline Protestant and the small denominations (like Mennonite, Brethren, Friends) have treated the electronic media as monsters to be feared instead of God's gifts for our age. Our children are as addicted to TV as those from any other denomination, but we have largely sat on the sideline while the aggressive NRB-related groups took the initiative.

It is not enough today for us to criticize the "packaged promises and easy-to-grasp answers" (*Time*, page 65) broadcasts. Where are the believers who can demonstrate authentic use of the electronic medium?

Most of us don't have much of a leg to stand on. Outside of cooperation on a few excellent Mennonite TV spots and "Choice" radio spots, the General Conference Mennonite Church has been almost totally inept at responding to the electronic age. We have trained a few persons to give Television Awareness Training (TAT) and have put out a few lessons for study purposes.

Several local congregations make admirable attempts to use the media as extensions of their witness.

Churches like ours should be foremost on radio and TV. We believe in a gospel of word and deed. There are no other denominations so deeply involved—on a per capita basis—in *doing* the work of the Lord at all kinds of levels. We have thousands of stories "to tell to the nations" of how God's Spirit is writing the Book of Acts in us and through us even today. We could share authentic witness through direct evangelism, disaster service, MVS, MCC, mental health centers, hospitals, homes, schools, holistic missions, mutual aid, and strong familial commitment.

Instead, we have left the media—in many cases—to those who have to increase their emotional appeal because much of their message is contrived. Often they have mainly "words" to offer, so they have to become master users of the right "lingo." They supplement their *reel* "hype" with all kinds of "celluloid" simulations.

The intention of people like Robert Schuller, Pat Robertson, and Billy Graham is not to become electric churches. But they are being forced in that direction by two pressures: (1) their own theology, which doesn't adequately relate word to deed, and (2) the lukewarm ways in which churches like ours radiate compassion and grace to those who are seekers from outside our ranks.

I believe that as much as some electronic preachers are turning people on with a "cheap grace," even so our pews turn people off and away with in-house, in-group, and in-ethnic barriers.

Somehow we need to add the electronic pew. Our faith must be so dynamic, outgoing, and magnetic that people who stay home with their TVs will miss the body of Christ. Research to date does not speak well for our growth in today's electronic generation.

Could it be that a large measure of the solution might be found in developing the electronic pew? A real incarnation once again of Christ's presence in us, among us, and through us?

You can't persuade me that people prefer glamorous plastic over the warmth of genuine personal relationships. Let's generate some fresh electricity of the Spirit among us. *Bernie Wiebe*

5
WEEKS TO ESTES PARK

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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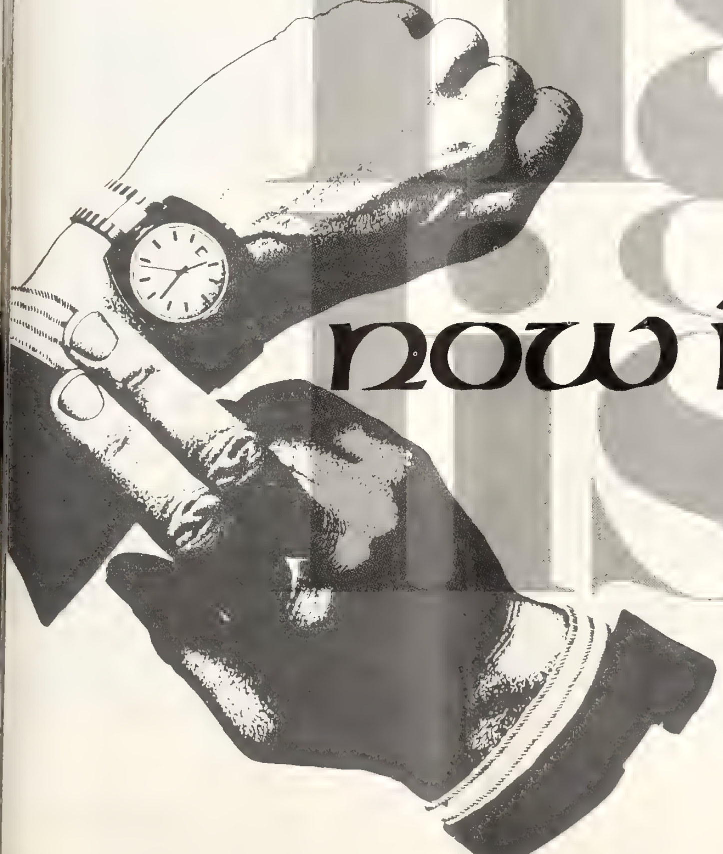


now is the time!

From Glasgow to Estes Park

Charles Svendson

At the turn of the century James Denney of the United Free Church College at Glasgow, Scotland, published a brilliant work entitled *The Death of Christ*. It was a response to the increasing British neglect on doctrinal emphasis of the atoning death of Christ.

The greatness of Denney's thinking was his staunch refusal to separate Christian theology from Christian evangelism. A generation after evangelism and theology had parted company in Scotland, Denney shone through musty retreats from the German liberal persuasion of his contemporary colleagues to reunite these two interests: "If evangelists were our theologians or theologians our evangelists, we should be nearer the ideal." London scholar R.V.G. Tasker quotes Denney as remarking, "I haven't the faintest interest in theology which doesn't help us to evangelize." James Denney died unheard.

The separation of theology and evangelism remains as a difficult problem within the Christian church of the 1980s. Our church people often look upon the theologians in our seminaries as hopelessly irrelevant. Evangelists in many quarters are viewed as embarrassments. The result is a dear loss for both sides. Both the theologian and the evangelist need a calling back to things they already know. What is the biblical nature of theological evangelism? How are their historical polarities wedded in the Bible?

Theological evangelism

God's written Word instructs us that theological evangelism is a work of God himself. The same God of explosive creation and historic redemption is the God of gracious evangelism. The Father sends both the Son and the Spirit so that blind eyes and hard hearts are opened to Christ. Throughout Scripture, especially in John's Gospel, God in grace overcomes the spiritual paralysis and perversity of humanity; the Lord evangelizes unto salvation. Danish thinker Soren Kierkegaard quipped, "God creates out of nothing. Wonderful, you say. Yes, to be sure, but he does what is still more wonderful: He makes saints out of sinners."

This is not to say theological evangelism is exclusively a work of God. It is also a work of people—or rather—a work of God *through people*. As the Father sends the Son to explain himself, we—adhering to that incarnational model—are to be explainers on God's behalf. The force of New Testament language associated with this witness renders our task as telling, announcing, or bearing witness to the person and work of Jesus Christ. This proclamation is not to be made indifferently. Scripture in several instances speaks of this work of God through people as persuasion, discipling, and turning. J. I. Packer writes correctly in *Evangelism and the Sovereignty of God* that theological evangelism is "communication with a view to conversion." The Christian evangelist must recognize that the impetus, the sustenance, and the fruit of evangelism are from God, and not people. Luke shares this same perspective when he notes of Lydia in Acts 16, "The Lord opened her heart to respond to the things spoken." The New Testament insists upon evangelism which starts, continues, and is completed by God. But this does not mean that the evangelist disregards human factors in persuasion.

The Apostle Paul in 1 Corinthians 9 remarks, "I have made myself a slave to all that I might win the more." The Christian evangelist must be loving, imaginative, adaptable, and an undaunted worker in the furthering of Christ's kingdom. We often hear that so and so has been working alone for the Lord in some remote area. That is not altogether off base. It is, however, more biblically precise and more profoundly true to acknowledge that it is God in Christ—as Paul describes for us in Romans 15—who accomplishes the evangelistic task *through* us.

The task of proclaiming the good news is not only a work of *God*, but it is God's work in proclaiming Christ which calls a *new community in him*. John Wesley said there was nothing so unchristian as a solitary Christian. The good news invites us to fellowship not only with the Father and the Son but with the saints in believing community. One of the important strengths of the Anabaptist tradition is its emphasis on corporate discipleship.

Responses to the gospel

It is crucial to speak concerning the various responses people have to the gospel. It is assumed scripturally that we understand the good news to be a message of God, sin, the person and work of Christ, and entrance into the kingdom through repentance, faith, and discipleship. However, various traditions and individuals have responded to that theology differently.

Two strains of gospel responses have come to the fore in the latter 20th century. The first is the 18th-century stress upon Christian assurance, or *finding peace*. The second is the prevalent post-World War II emphasis on Christian commitment, or *making a decision for Christ*.

While assurance and commitment are necessary responses to the kingdom message, and both are precious gifts of God, the Bible teaches no doctrine of experience as such. God's work is described in terms of relationship, not experience; and the two are not the same.

Several things need to be said here. If experiences of assuring peace and deciding commitment vary in scriptural examples—which they do—they will also vary with individuals today. What is binding and uniform among believers is that God has convicted of sin, convinced of the gospel, and graciously drawn us into a relationship of redemption. Our experiences are crucial but certainly not uniform. Theological evangelism is therefore to bring people to a

redemptive relationship, but not at all to duplicate our 20th-century merger experience of assurance and commitment.

Moreover, the Bible often looks not for the personal consciousness of a religious experience, but it seeks the evidence of a converted state. The fullness of the Spirit in Ephesians 5 is to "speak to one another," "sing and make melody," be "always and for everything thankful," and to "submit to one another out of reverence for Christ." Those are the scriptural marks of a Christian's spiritual experience, not prescribed feelings or duplicated intellectualism.

Finally, if we still insist that theological evangelism means to induce an experience, we will follow in a great train of well-meaning folks who have insisted upon a precise point of conversion for all Christians. Some cannot pick that moment of passage from death to life any more than Jonah or Peter could. History swells with a myriad of examples of people who *got converted* with no real change of heart. Conversion experience is necessary; it is often simply not readily perceivable.

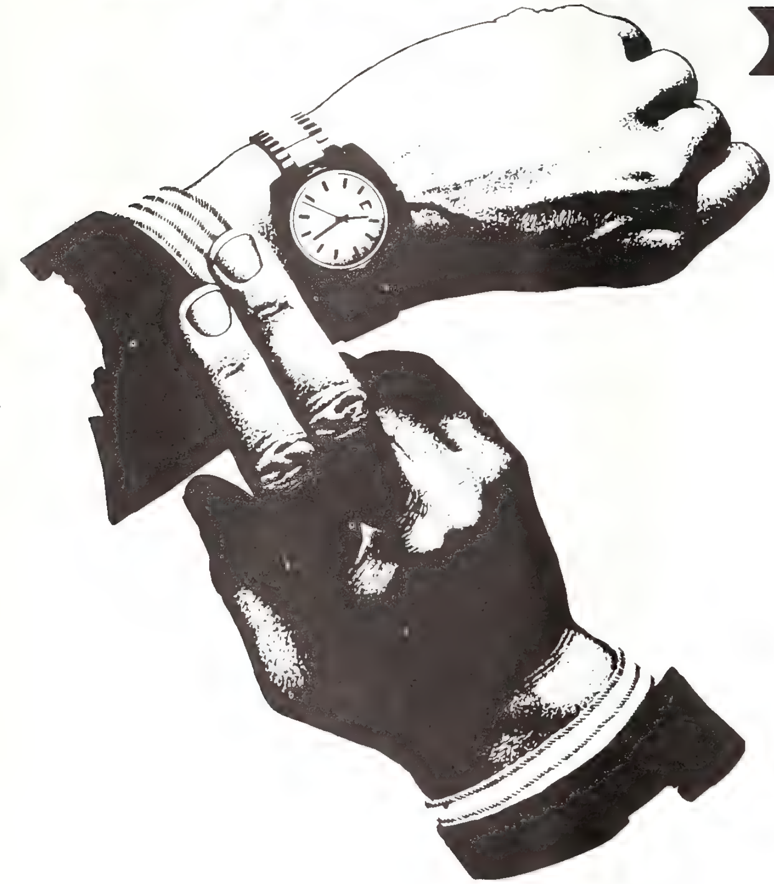
The Anabaptist contribution

Scriptural theological evangelism is quite possibly needed among us today more than ever. The Anabaptist persuasion has enjoyed a rich history of evangelism informed by theology, and theology continually motivated by evangelism. As we meet this summer in Colorado to state and commit ourselves to a position on theological evangelism—as a General Conference—may we earnestly pray that we might be unwilling to compromise any scriptural claim of the gospel and be willing to give preference to one another on things traditional. If Anabaptists stood for anything in the 16th century, they stood firmly upon the Word—living and written—and were a defiant example counter to cultural influences.

What has Estes Park to do with Glasgow? Simply a crucial opportunity to do what Scotland tragically missed. •

"Moreover, the Bible often looks not for the personal consciousness of a religious experience, but it seeks the evidence of a converted state. The fullness of the Spirit in Ephesians 5 is to 'speak to one another,' 'sing and make melody,' be 'always and for everything thankful,' and to 'submit to one another out of reverence for Christ.' Those are the scriptural marks of a Christian's spiritual experience, not prescribed feelings or duplicated intellectualism."

evangelism '80s



Floyd G. Bartel

What is the state of evangelism in our churches as we begin the decade of the 1980s? My observation is that interest in evangelism has increased across the conference during the 1970s. More congregations today are reclaiming the task of evangelism as the task of the local church.

Norman Kraus once observed we had given the task of evangelism too much to the crusade evangelism organizers. Today some of the largest crusade organizations are declining. Electronic (especially TV) religious superstars seem to be replacing the crusade evangelists in their appeal to the mass audience. They are the new big money raisers. But TV evangelism, like crusade evangelism, is incomplete. The electronic church is even more tailored to "sell" the gospel than crusade evangelism and requires little more of its adherents than passive viewing and a donation.

In a major study undertaken in 1978 by the Gallup organization and the Princeton Religion Research Center—*The Unchurched American*—the following observation was made: "If there is a single theme that emerges from the hundreds of Gallup interviews with unchurched Americans, it is that an increasing number understand and express their religious concern apart from participation in churches. Church participation is no longer a natural outgrowth of belief; it has become a matter of taste" (page 12). The way evangelism has been done and the emphasis on individual salvation by parachurch organizations have surely contributed to the privatization of faith.

Jesus calls us to make disciples, not only to get salvation decisions. The local

"How we understand evangelism is often determined by our past experiences and the teaching emphasis in our own church, our own family, or the schools we attended."

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n for the

visible fellowship of believers seeking to "observe all things I have commanded you" is the base for evangelism where disciples are made and nurtured.

In the 1970s God alerted some Mennonite churches in new ways that the task of evangelism belongs to the local church. In 1968 the number of persons baptized in our churches who were from other than Mennonite background was 132. In 1978, 10 years later, there were 369; an increase of 179 percent!

Since 1972, when the idea of goal setting for mission was first introduced to our congregations, more than 100 GC churches have ordered the Congregational Goals Discovery Plan. Quite a few have used it. There is a lot more talk about goals. Many local churches are examining their local mission goals.

Since 1975, when the first major church growth consultation was held at Calgary, Alberta, several others have been held. Attendance at these and at other evangelism workshops and seminars has been strong, both by pastors and lay persons. The new church growth study unit, *A New Look at Church Growth*, available from the Commission on Home Ministries since September 1979, was sold out in two months. It is presently being reprinted.

Another evidence of renewed interest in congregational evangelism in the 1970s is seen in the coming together of nearly 50 new fellowship groups with some General Conference Mennonite background or connection. The 1960s had seen few new churches emerge. In the last two years three of our district conferences have set new church-planting goals.

Evangelism and renewal are closely related. Renewed life in Christ is being welcomed in a number of our churches. The Lay Witness Mission weekend, for example, has helped a number of lifelong Christians to discover new depth in their walk with the Lord. Especially in the Western District—where the evangelism committee has encouraged it—churches have used the Lay Witness Mission weekend with positive effect.

While interest in evangelism has grown in the 1970s, our understanding of evangelism has still been divergent. How we understand evangelism is often determined by our past experiences and the teaching emphasis in our own church, our own family, or the schools we attended. A survey of 64 GC churches recently revealed that some see evangelism primarily as the effort to obtain individual salvation decisions. Others regard evangelism as everything the church does. Some see evangelism as programmed; others see it as essentially spontaneous.

To clarify our understanding of evangelism and to further encourage congregational interest and participation, a task group was appointed jointly by CHM and the Congregational Resources Board of the Conference of Mennonites in Canada to develop a statement for presentation to the 1980 Estes Park conference.

What do we see ahead concerning evangelism in the 1980s? The Princeton study already referred to makes the following observation about needs: "Looking ahead to the 1980s . . . our survey evidence indicates that the 1980s may be a decade of discontent—a period of dislocations in society. Signs point to the fact that the US is suffering a moral crisis of the first dimension. . . . One person in four has been mugged, robbed, assaulted, or burglarized at least once in the 12-month period surveyed. Alcohol abuse and drug dependency are reaching epidemic proportions. Discipline in the schools is a top concern mentioned by parents. Cheating in schools and colleges is widespread. The divorce rate has doubled in the last 10 years. A much higher percentage of youth today than formerly accept marijuana usage and sexual freedom. At the same time, young people appear to be spiritually restless; they want a strong religious faith but find organized religion to be spiritually lifeless. Our survey suggests strongly that many families in this country desperately need spiritual help" (*Religion in America*, 1979-80, pages 1-5).

Such restlessness and discontent means the need for a vital, authentic sharing of the Jesus way will be even greater in the coming decade. The need is great for congregations willing to reach out with an evangelism-that-cares. We may now be only on the threshold of what God has in his purpose for us.

What might happen in the eighties if caring evangelism continues to grow as a priority in our congregations? Local outreach might be increasingly reviewed, scrutinized, and celebrated as thoughtfully as the financial budget is now, and involvement in outreach promoted as seriously as every member giving is now. CHM and other conference agencies might be called on to develop more helpful resources such as a handbook for witnessing, an evangelism review process, a witness training plan, and regular evangelism workshops that would strengthen local church evangelism.

Local congregations might begin to have more "mission groups" than adult Sunday school classes. Adult Christian education would happen more and more in the midst of, in reflection upon, and in preparation for caring outreach. Persons with gifts for evangelism would be as affirmed and busy in local congregations as persons with musical gifts are now. The worship experience would be affected as the Lord added new persons. The acceptance and warmth already present in our congregations would be tested at times but grow. New Christians would be seen as God's gift to us, enriching our fellowship and widening our horizons. ●

News

Responsibilities remain elusive

Canadian consultation mulls inter-conference ministers

Winnipeg — On April 18 and 19 representatives of the Conference of Mennonites in Canada (CMC), the five provincial conferences, and observers from the General Conference (GC) and Mennonite Central Committee (MCC) met here for a coordinating/goal-setting workshop.

The meeting was called by the General Board of CMC to help identify duplications, gaps, and workable connections in the various conference structures. Similar meetings were held in 1961 and in 1968, but "there is still the reality of multiconference involvement, often with the same issues," said Henry Gerbrandt, CMC general secretary. The intent of the consultation was to project goals for the conference and to define structures for reaching those goals.

Readily apparent in the Friday night reporting session were the many ambitious programs of individual churches and conferences. "We are growing a lot of muscles where we used to cry for help," said Jake Pauls, minister at Bethel Mennonite Church, Winnipeg, and General Board member.

Although the provinces have independently operated many programs, provincial representatives expressed some confusion about areas of responsibility. Some participants were concerned about "the lack of unified goals and strategies" among the conferences; the "overlap of committees . . . with no clear understanding of roles"; and even in some areas "an almost total organizational blank." Many regretted the absence of an arena for dialogue between the provinces and the CMC.

Although independence is a characteristic strength of General Conference Mennonites in Canada, said David P. Neufeld, CMC chairperson, ". . . we seem to have developed our independence to the exclusion of granting any deciding powers to the body, the church. Hence, individuals, churches, and conferences tend to act without consultation or considering others." This has resulted in a lack of unity in projecting goals. A pattern of cooperative effort is needed, concluded Neufeld.

Jake Fransen, CMC vice-chairperson, after listening to the provincial reports, argued for provincial autonomy. "How much longer do we need CMC," he questioned. "Maybe the coordination is not essential anymore; perhaps we should let the provinces do what they can do better."

Talking about goals and roles are (from left): Henry Gerbrandt, Edward Enns, Jacob F. Pauls, David Neufeld, and John Wiebe. (All are identified in the story, except Wiebe, who is the administrator for the Conference of Mennonites in Manitoba.)

Issues identified at the goal-setting sessions were many. Among them was the need for role clarification. Clearly more coordinating help from CMC was called for by the provinces, particularly in the areas of church planting, communication, and education.

Discussion revealed that there is much confusion about who initiates, administers, and finances mission projects.

The 33 workshop participants were unanimous in their assessment that wherever possible initiation of church planting should originate in the local setting, but coordination, funding, resources, extension, etc., must also come from the other levels. A gradual shift from CMC to provincial responsibility is favored by the provinces in this area.

Edward Enns, Congregational Resources Board executive secretary, identified the need for a "vehicle of communication (publication) that would jointly and uniquely portray the programs and aspirations of the provincial and Canadian conferences, would allow for in-conference dialogue, testimony, sharing, publicity, and inspiration." Each province also voiced a need for a communication vehicle.

It is evident that the present methods of communication do not meet the needs of conference members. The *Mennonite Reporter*, while providing a valuable inter-Mennonite link, is clearly "Ontario-based and Ontario-biased," and *The Mennonite* is US-based. Neither CMC nor the provincial commitment is to *The Mennonite*, said Bernie Wiebe, editor of that paper. "But we must move toward some communication vehicle for our people. Should (the Manitoba Conference) make its own decision? Where can we continue the dialogue?" asked Wiebe. It was asked that this issue "not be handled unilaterally by the CRB."

At its recent board meeting the CRB resolved "that we prepare to establish a monthly CMC tabloid (approximately eight pages) to provide a format for dialogue and a consolidated source of information for national and provincial CMC news, and that its circulation be to all CMC homes in Canada."

While all participants admitted the need for increased CMC/provincial communication, there was no consensus on how to achieve this. Some sought a stronger CMC-GC link and argued for a GC paper in Canada as opposed to a CMC paper. Peter Janzen, Ontario Conference chairperson, cautioned against the motion made by the CRB, fearing this would destroy the promotion of inter-Mennonite relationships.

Participants agreed to "recommend to the General Board that a task force, with representatives from CMC, provincial conferences, GC, and MCC, be appointed to formulate a proposal for communication between the congregations, CMC, and provincial conferences." Following the workshop, the General Board appointed several people for this task force and asked the provincial conferences, GC, and MCC to make their appointments.

Discussion also focused on the need for more communication and cooperation between GC, CMC, and the provincial conferences in the planning of study materials for congregations. Study materials are prepared at all conference levels and unilateral promotions of resources frequently results in unnecessary overlap. *Susan Rempel Letkemann*

MX proposal serious threat to Indian rights

Washington, DC — After local citizen opposition kicked the proposed MX missile out of Nebraska, the US Air Force and the Carter administration selected "public lands" in Utah and Nevada for MX deployment. Here too local opposition has emerged, not the least of which comes from the Western Shoshone Indians, who claim that many of those "public lands" are rightfully theirs.

In early April the Shoshones took their case to Washington, sending Raymond Yowell, chairperson of the Western Shoshone Sacred Land Association, and John O'Connell, one of their attorneys, to meet with government officials and to publicize their concerns. At a briefing for congressional staff they argued that the government has a responsibility to honor its commitments to the Shoshone people, and building the MX missile on lands within their claims area would violate a treaty they have with the United States.

In their only treaty with the US, made in 1863, the Shoshones granted, among other things, safe passage to US citizens traveling through their territory. In return the US specifically recognized the Western Shoshones' claim to their lands, as described by boundaries set forth in the treaty—about 15 million acres in all, mostly located in present-day Nevada.

For the past 50 years the Shoshones have been asking the US to honor the treaty and stop considering their lands as "public lands." In 1974 the government brought suit against two Shoshone sisters, charging them with trespassing for "illegally" grazing cattle on certain "public lands" administered by the Bureau of Land Management. The Shoshones argued quite simply that they had always grazed their livestock there, and in fact, the land was Shoshone land, guaranteed in the 1863 treaty. In April 1978 the Ninth Circuit Court of Appeals ruled in their favor.

Meanwhile, complicating the issue and posing a major threat to the Shoshones' claim, a suit has been filed on their behalf in the Indian Claims Commission (later transferred to the US Court of Claims). This action, begun in 1951, seeks monetary compensation for the lands "lost." The Shoshones have protested the suit, contending that approximately 12 million acres of their original lands have not been "taken" by anyone, are still rightfully theirs, and are not "for sale." They fear that cash compensation—awarded them by the court against their will—may serve to nullify their title claim.

Now the Western Shoshones are faced with a new and equally serious threat. Although at one time the US seemed willing to make a settlement which would expressly return (recognize) at least a small portion of the original Shoshone claim, the Interior Department suddenly and without explanation withdrew from the negotiations in June 1979. A short time later President Carter announced his site preferences for deployment of the MX missile—many of the "public lands" selected being in the Shoshone claim area.

If the MX and the Nevada/Utah sites are approved by Congress, far more than the Shoshone land claim would be threatened. The House Subcommittee on Public Lands held hearings in January and February on the proposal. National religious organizations are raising questions on the potential negative impact of the MX missile on Indian water rights, land use, the social and economic system, native American religious freedom, and the Western Shoshone land claim.

Despite its seriousness, the MX missile remains only one part of the Shoshones' struggle for their land and their way of life. The government is now opening some of the "public lands" (not in the MX area) to settlement under the Desert Land Entry Act, an old "homesteading" law under which developers can obtain land for irrigated land projects.

Such "desert entries" already threaten to disrupt the traditional Shoshone use of the land for grazing livestock, gathering pinenuts, hunting, and trapping. The government has told the Shoshones it will guarantee them grazing rights for two more years; beyond that, no promises will be made. *Steve Linscheid, MCC, Washington, DC*

Senate committee passes CO registration option

Washington, DC (NISBCO) — The Senate Appropriations Committee approved an amendment May 12 to President Carter's draft registration plan that would give registrants the option of stating that they are conscientious objectors on the registration form. The amendment, proposed by Senator Mark Hatfield (Oregon), passed by a vote of 13-11.

The President's $13.3-million registration request now goes to the floor of the Senate. Debate was expected to start May 28.

The Hatfield Amendment prohibits the use of funds "for the production of any Selective Service registration form which does not permit a registrant to have the option of stating that such registrant is conscientiously opposed to participation in war in any form, pursuant to Section 6 (j) of the Military Service Act."

Senator Hatfield is preparing to filibuster the registration resolution. Registration advocates will push for "cloture" which would limit debate. A cloture resolution needs 60 votes to pass.

Antidraft Congressional lobbyists are saying that it will be an uphill battle in the Senate. Nevertheless, an all-out drive to stop registration is under way. Those working against the draft proposal on Capitol Hill are asking people to contact their senators to urge them to vote against cloture, to vote against any measure that would eliminate the Hatfield conscientious objector amendment, and to vote against registration.

If the registration proposal passes the Senate with the Hatfield CO amendment, or any other amendment, the resolution will go to a Joint House-Senate Conference Committee that will iron out the differences between the House and Senate versions of the legislation. A second vote on registration would then be taken in both houses.

MCC (Canada)
invites applications for
peace and social concerns director

The assignment includes:

- peace education and information for the MCC (Canada) constituent churches;
- development of a biblical basis for statements on relevant themes and issues.

Communication skills will be important for this assignment. The starting date is negotiable. **Apply to**: Waldo Neufeld, Director of Personnel and Administrative Services, MCC (Canada), 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8.

Carpenters

and other construction workers are urgently needed to fill voluntary service housing rehabilitation assignments with Mennonite Voluntary Service.

Locations include: Cincinnati, OH; Oklahoma City, OK; Philadelphia, PA; Portland, OR; and Wichita, KS. A commitment of two or more years is preferred, but shorter periods will be considered. Inexperienced individuals with interest in this area are also needed.

For more information or an application call or write: M. Jean Krahn, Box 347, Newton, KS 67114. (316) 283-5100.

Bangkok, Thailand—Mennonite congregations in Canada and the United States are urged by Mennonite Central Committee to join in an international day of prayer for Kampucheans on June 8. This day follows a day of prayer for peace and reconciliation held by Kampucheans in Thailand on April 16. The April day of prayer was organized jointly by the Thai Committee for Refugees and representatives of the Buddhist temples and leadership. It consisted of religious services and periods of silence at the two largest holding centers for Kampuchean refugees in Thailand, which have a combined population of about 150,000.

At the end of 1979 there were 229 nuclear power units in commercial operation in 22 nations, reports *Nuclear News* (February). The present world nuclear capacity is nearly 125,000 megawatts electrical (MWe). During 1980, 39 new units and 30,695 MWe of capacity are expected to begin commercial operation. As of the end of 1979 there were 530 units and 405,768 MWe in operation, under construction, or on order. In the United States 71 units and 51,169 MWe were in commercial operation as of 31 December 1979. In 1980, 10 units and 10,317 MWe are expected to go into commercial operation.

Public health nurse needed

to direct the nursing programs within Mennonite Christian Hospital and in the local community of Hwalien, Taiwan. Long-term availability and administrative skills are needed for this position. Please write or call for further details: Overseas Personnel Secretary, Box 347, Newton, Kansas 67114; (316) 283-5100.

Haitians: the other boat people

Miami, Florida (EPS) — Tata Francois spent 12 days at sea and five hours in America. The emaciated 35-year-old Haitian died in a prison-like building from what was thought to be the aftereffect of drinking sea water, only five hours after he and 134 others had landed their 45-foot wooden sailboat on plush Miami Beach.

Francois was but one of a thousand desperate Haitians who struggled ashore during a recent weekend in Florida.

Overshadowed by the drama of the Cuban refugees and overlooked because of the 14,000 Indochinese refugees who arrive each month in the United States, the tragedy of the Haitian people goes unnoticed by the rest of the world. Yet each month thousands of Haitians are risking their lives to escape the brutal dictatorship of President-for-life Jean-Claude Duvalier. No one knows the real extent of the tragedy, but Haitian leaders in Miami estimate that some 2,000 have drowned in attempts to escape from oppression in Haiti.

As thousands were landing on Miami Beach, up the coast trial evidence was being given in court on the deaths of other Haitian refugees. According to witnesses, armed smugglers had forced 19 Haitians to jump into the sea after it was feared they had been discovered by police. A mother and her five young children had drowned.

The cynicism of the United States government, the brutality of some Caribbean governments, the oppression of the Duvalier dictatorship together with the apathy of the world community makes yet another tragedy in the history of the oppressed people of Haiti.

While the US government was vigorously protesting to Asian nations on their refusal to give sanctuary to Vietnamese boat people, it was at the same time taking Haitian boat people, jailing them, and sending them back to Haiti. Back to what churches, Amnesty International, and the Inter-American Human Rights Commission say means prison, brutal torture, and death.

Caribbean governments are also inextricably involved in this conspiracy of silence and duplicity. For example, the Bahamas government recently isolated hundreds of Haitians in deplorable conditions on a remote island.

While in Santo Domingo I revisited some of the same settlements of tens of thousands of Haitian sugar-cane cutters I had seen in 1978. At that time the World Council of Churches issued a report giving evidence of slave-like conditions of Haitian workers in the Dominican Republic. The situation is unchanged.

Armed guards were rounding up workers like animals; they were being bought and sold like slaves; a young Haitian worker showed me the rope burns on his neck and arms where he had been brutally treated by overseers. All this continues while the government of the Dominican Republic and American-based transnationals reap the profits of the sugar industry.

Father Gerard Jean-Just, director of the US National Council of Churches' supported Haitian Refugee Centre, told me, in frustration and anger: "If we were white or Asiatic or fleeing communism, do you think the US government would send us back? But we are black and as such are a part of the all-American nightmare." *Alan Matheson, migration secretary of the World Council of Churches*

MCC encourages sponsorship of Cubans, Haitians

Akron, Penn. (MCC) — The current flight of thousands of Cubans and Haitians to the coast of Florida and the resulting large-scale emergency is involving Mennonite Disaster Service and Mennonite Central Committee. MDS became involved when President Carter declared a national emergency.

"It appears that there will be a need for sponsors for these (Cuban and Haitian) arrivals," says Reg Toews, MCC associate executive secretary. "Additionally, there may be a need for material aid, especially for Haitian arrivals, and we also want to see what we can do to aid the Haitians in establishing status as refugees."

The Cubans' refugee status appears settled, Toews added. While MCC plans to respond to arrivals of both nationalities, it is felt that the Haitians have not received widespread media attention and therefore have particular need.

Federal disaster and emergency benefits are available to the refugees.

Florida MDS contact persons and MDS executive coordinator C. Nelson Hostetter visited the Miami area recently to evaluate the situation and determine possible MDS response. Their visit included a Cuban refugee processing center, a Haitian refugee center, federal agencies, the Red Cross headquarters, and various church refugee agencies.

The majority of the Cuban refugees are being united with families already living in the area. Prior to the refugee flotilla 680,000 Cubans were living in the Miami area. On the Haitian side there are 45,000 Haitians in the Miami area who are able to absorb some of the incoming arrivals. The federal government agencies are gearing up for a large, open-ended program. Human rights considerations mean that up to 250,000 Cubans could enter the United States. Forty thousand have come already. About 12,000 Haitians have already

Editor leaves for Asia—Bernie Wiebe, editor of *The Mennonite*, left May 15 for a seven-week visit to Hong Kong, Korea, Japan, India, Bangladesh, Thailand, and Taiwan. His wife, Marg, is accompanying him during the first 2½ weeks. Among the objectives for the trip are for him to gain firsthand contact with General Conference ministries in Asia with particular emphasis on meeting national church leaders. A series of articles will be written by him. The travel costs are being shared by the Commission on Overseas Mission and *The Mennonite*. Included in Wiebe's itinerary is the Lausanne World Evangelism consultation in Thailand.

"When the church was too much associated with the rich and the governments no one accused us of being in politics; now when we preach and work for and with the poor people they say we are subversive and Communists," said Dom Helder Camara, the "prophet of the Brazilian poor," Archbishop of Olinda and Recife, Brazil, before the World Council of Churches in Geneva, Switzerland. Camara said, "When people are united without arms; when priests and church workers are working with the people and not just for them, then governments and multinational companies have to accept what they say."

Alexander Solzhenitsyn blasted Soviet authorities for their stepped up persecution of Christians, including two personal friends, Father Dmitri Dudko and Gleb Yakunin, who were recently imprisoned. The famed Russian author said, "With all their totalitarian power Communists are now trying to squirm out of admitting that they are persecuting and burning out belief in God. . . . Communist leaders still have sufficient power to seize people, and even continents, but they lack the courage to look people straight in the eye."

entered the country.

"MDS and other agencies are gearing up for a gigantic program unless public sentiment might influence Congress to reverse the present policies of allowing refugees to enter," said Hostetter. MDS will establish a volunteer center at the Opalocka Mennonite Church in a northern suburb of Miami.

"We are prepared to receive inquiries and offers from those who would choose to sponsor Cuban or Haitian refugees," stated Toews. "MCC's refugee resettlement program is willing to offer services in this regard."

General secretary

The Conference of Mennonites in Canada requires a general secretary to begin duties about September 1, 1981. This position requires coordination of staff departments and various conference ministries, interconferences cooperation, and congregational liaison, plus the duties of staff person for the General Board. The present general secretary is Henry J. Gerbrandt. **Send inquiries or nominations to**: Chairperson of Search Committee, 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4.

Nursing director needed

A qualified person with demonstrated leadership abilities is required to assume responsibility for administration of NLN accredited school of nursing with 130 students and 18 faculty. MSN plus teaching experience required, administrative experience in higher education preferred. Salary commensurate with education and experience. Starting date negotiable. The school is located midway between Chicago and St. Louis in a community with two universities and a stable economic base.

Send vita to: Jacquelyn Kinder, chairperson, Search Committee, Mennonite Hospital School of Nursing, 804 North East Street, Bloomington, Illinois 61701.

Peace section to launch education on Iran

Akron, Penn. (MCC) — The deepening crisis between Iran and the United States was the focus of several recommendations passed at the Mennonite Central Committee Peace Section semiannual meeting May 9 and 10 at MCC headquarters.

The section agreed to initiate a serious effort to sensitize the North American constituency about the grievances of the Iranian people and to be peacemakers in the situation as possible. Specifically, the section passed a resolution to encourage Mennonite city churches and student groups to relate to Iranian students in the US in the spirit of reconciliation, to assist in arranging for a historic peace church delegation to attempt to meet with Iranian Ambassador Farhang at the United Nations, to encourage MCC to explore assisting Iran in its development needs through its regular overseas program, and to explore joining an interchurch delegation to see President Carter or Secretary of State Muskie to support peaceful negotiations and to discourage any form of military intervention.

Additionally, the Peace Section moved to "consider appointment of persons to visit Iran, either as a Mennonite effort or as part of a larger interchurch effort, anticipating that such contacts should contribute to reconciliation and mutual trust and provide resource for constituency education" when there is opportunity.

The recommendations were passed after section members met with Merlin Swartz, Mennonite professor of Islamic studies at Boston University, who visited Iran in February. Swartz warned, "We cannot assume the Carter administration has now abandoned the military option. It takes little imagination to see that such action could be risky and result in a more serious crisis."

He suggested that a delegation from the historic peace churches might be able to share a vision of the potential in peaceful negotiation, and said such a vision is currently lacking in the Carter administration.

He noted that North Americans are still not fully aware of the moral issues in the history of Iran which shape the present crisis. It was observed that "one cannot disturb the affairs of another country for 30 years without suffering the consequences."

Peace Section executive secretary Urbane Peachey said one purpose of the recommendation is to add another voice to voices of those church groups who are calling on the US government to practice restraint.

Swartz said that Iranians have consistently expressed willingness to listen to religious groups in the US, and delegations of church people may have a chance to communicate in ways that government officials could not.

Peace Section also welcomed special guest John Steele of South Africa, father of religious draft resister Richard Steele, who is now imprisoned for refusing to serve in the armed forces there. A report on South African conscientious objectors was presented by MCCer Bob Mossman.

Mossman said that a small number of South African COs are in the US, well over a hundred in Europe, and a small number in other countries in southern Africa. His report suggested the possibility of war resisters being granted admission to the US and Canada. In South Africa there is no provision for COs to avoid military duties except to face a prison term.

It was agreed that Peace Section would write letters of support for worthy candidates who were seeking asylum in the US or Canada, and would consider financial and other support for COs in South Africa as appropriate.

The Canadian Mennonite Bible College graduation weekend of April 26-27 was highlighted by the conferral of degrees on 31 students, 23 earning the BTh degree and 7, the BChMus degree. The graduation address was given by Heinz and Dottie Janzen of Newton, Kansas. In a dialogical sermon they challenged the graduates to be lovers, liberators, and leaders according to the model of Jesus. The only way this threefold task can be carried out is to first experience the love, liberation, and leadership of Christ, they said.

"What customers are saying is that their lives are so devoid of recreational activities that they have to fall back on shopping centers to provide entertainment. That's a pretty sorry excuse as well as a sad commentary on American culture. There ought to be something better to do than walk around shopping centers looking at merchandise and watching other shoppers," says Bill Kester, a business and economics commentator for the *St. Louis Post-Dispatch*.

Youth worker needed

The Central District Conference is seeking a youth worker to serve the Indiana, Michigan, and Ohio church youth advisors and their young people. The position is three-fifths time and would begin August 1.

For further details contact: Jim Mohr, 328 Cherry Street, Bluffton, Ohio 45817; telephone: 419-358-8015 (office); 419-358-1281 (home).

UN, Somalis ask MCC to take major role in development effort

Akron, Penn. (MCC) — Mennonite Central Committee has been asked by the United Nations High Commission for Refugees (UNHCR) and the Somali National Commission on Refugees (NCR) to place up to 12 workers in Somalia. Somalia has been inundated with refugees from Ethiopia due to a conflict between the two countries. MCC already has four workers in the country.

MCC Africa secretary Ray Brubacher on a recent trip there discovered that MCC is expected to carry major responsibility for community development, agriculture, irrigation, animal husbandry, handicrafts, water/sanitation, and environmental impact studies in the Geddo region, one of three major refugee areas. "By our quick action in recruiting personnel and providing material aid, we are taken as a serious agency by the UN and the government," states Brubacher.

MCC is now negotiating with a couple who had previously worked with MCC resettling Somali nomads in northeast Kenya to go to Somalia. It is hoped that they can do research and project design in the Geddo area in southwest Somalia, an area which holds 40 percent or 285,000 of the 680,000 refugees in camps. Two of the four persons now in Somalia for MCC are in the Geddo area.

Since MCC's responsibility is in longer term development, more time can be taken in what the overall approach should be. This is made possible because the emergency food needs are being organized separately, and other agencies are responding to immediate medical and water needs.

MCC has also had a part in the emergency supplies. The total value of goods and program costs for 1980 will be $889,000.

A Condensed Financial Statement

Mennonite Foundation of Canada

Statement of Financial Position

December 31, 1979

Assets:	
Cash on hand and on deposit	$ 106,345
Trust certificates and term deposits	567,133
Government bonds and debentures	287,781
Government treasury bills	96,732
Corporate bonds and debentures	638,898
Loans to church institutions and congregations	280,030
Other investments	1,178
Accrued interest	42,203
Organization expense	5,090
	$2,025,390
Liabilities and funds:	
Accounts payable	$ 3,391
Endowment funds	179,987
Trust funds	1,827,440
Undistributed income	14,572
	$2,025,390

The complete financial statements as reported on by the auditors are available upon request

Statement of General Operating Fund Income and Undistributed Income
For the year ended December 31, 1979

Undistributed income, beginning of year		$ 51,692
Revenue:		
Donations received	$78,846	
Net interest earned	67,351	146,197
		$197,889
Expenditures:		
Payments to charitable organizations	$82,575	
General administrative	88,202	
Capital expenditures	1,576	172,353
		$ 25,536
Less:		
Transfer to capital endowment fund	$ 8,750	
Adjustment to prior year accrued interest	2,214	10,964
Undistributed income, end of year		$ 14,572
Undistributed income:		
designated	Nil	
Undesignated	$14,572	$ 14,572

Financial Services
for Faithful, Responsible
Stewardship

Ontario
50 Kent Avenue
Kitchener, Ontario
N2G 3R1
519-745-7821

Manitoba - Head Office
202-1483 Pembina Highway
Winnipeg, Manitoba
R3T 2C9
204-475-3550

British Columbia
31414 Marshall Road
Clearbrook, British Columbia
V2T 3T8
604-859-3616

Pastoral enrichment center approved

Elkhart, Ind. (MBM) — A proposal for a Mennonite pastoral enrichment center was approved during the April 16-17 meeting here of the Home Missions Committee of Mennonite Board of Missions. It is anticipated that the center will open in the fall of 1981.

The center would primarily help pastors of mission churches who have had limited opportunity for academic training and who are seeking skills in urban ministry and church planting. Short-term courses at the center will equip pastors to preach, teach, administer, and counsel, as well as understand better the Mennonite Church and its beliefs and organization.

Home Missions associate secretary Edward Taylor said the goal of the center is to provide enrichment for all 125 mission pastors in the Mennonite Church by 1985.

"We Japanese Christians," begins a letter to President Carter from Michio Ohno, a Mennonite pastor who has begun a house church in Tokyo recently, "were so glad to see a pious Baptist in the White House four years ago. However, your recent acts are so discouraging." He goes on to criticize three recent decisions made by the president: the rescue attempt in Iran, seeking to reactivate registration, and urging Japan to increase her military power, which he sees as "contrary to the Lord's will." He then spells out why he believes each decision was wrong. About Japan he writes, "The bitter experience and the reflection of the Pacific War led Japan and her people to include the peace clause in her constitution and made it the main principle to lead the new-born Japan. The Self-Defense Forces of Japan are not and should not be considered a military power, and if the country should contribute something to world peace that should not be by exercising its powers, but it should be by mediating efforts through diplomatic means. . . . Please do not ask Japan to build up her military power. You are then asking for something that you should not. This is wrong because it is against the Japanese Constitution, . . . because you are betraying your best ally in Asia, . . . because it is against the Scriptures."

All Civilian Public Service (CPS) alumni are invited to a reunion August 2-3 at the campus of Eastern Mennonite College, Harrisonburg, Virginia. Plans are being made for food and lodging. For more information contact: Irwin L. Witmer, committee secretary, 1318 Mt. Gretna Road, Elizabethtown, Pennsylvania 17022.

Record

Workers

Dennis Schmidt

Dianne Schmidt

I. Suderman

J. Suderman

Glen Horst has been appointed to the newly created practical theology post at Canadian Mennonite Bible College, Winnipeg, Manitoba. Horst, who is currently pastor of the Valleyview Mennonite Church in London, Ontario, will begin his new assignment in the fall of 1981.

Pauline Klassen, Bethel Church, Mountain Lake, Minnesota, is serving two years with Mennonite Central Committee in Winnipeg, Manitoba, as residential counselor at Marymound School for Girls. She received her bachelor's degree in clothing, textiles, and design from Mankato (Minnesota) State University and worked as a displayer and salesperson in Mankato. She is the daughter of Harold and Ann Klassen.

Dana and Kathleen Neff, Manhattan (Kansas) Fellowship are beginning a three-year term of service in Haiti with Mennonite Central Committee. They will be working in community development and nutrition education. Dana received a BA in history and Bible and religion from Bethel College, North Newton, Kansas, and attended Kansas State University, Manhattan. Kathleen attended Hesston (Kansas) College, Bethel College, and received a bachelor's degree in home economics from Kansas State University. They are the children of Arline and the late David Neff, Des Moines, Iowa, and Clifford and Elizabeth Bitikofer, Hesston, Kansas.

Robert and Sally Nickel, Altona (Manitoba) Bergthaler Church, are beginning a two-year assignment in Winnipeg, Manitoba, with Mennonite Central Committee. Robert will be working in information services, and Sally will be working as a secretary in overseas services at the Canadian head office. They both attended Elim Bible Institute, Altona, Manitoba. Robert was working as a radio broadcaster in Altona. They are the children of Jacob and Tina Nickel, Steinbach, Manitoba, and George and Mary Born of Winnipeg, Manitoba.

Paul Roten, head librarian at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, will be in Tokyo to catalogue the Friedmann-Sakakibara library. The project has been expanded to include a correspondence-lecture course on the Johannine Epistles under the guidance of *Gertrude Roten*, teacher of Greek and New Testament at AMBS. She will be giving a series of lectures in various churches in both Taiwan and Japan, while Paul, her husband, assists in cataloguing Mennonite libraries for more efficient use, using a system he has adapted for small specialized libraries.

Dennis and Dianne Schmidt, First Church, Newton, Kansas, have been assigned as missionaries to Zaire for a three-year term by the Commission on Overseas Mission in association with Africa Inter-Mennonite Mission. Their first year will involve French language study in Belgium followed by a two-year teaching assignment in one of the rural Mennonite church areas of Zaire. They will be commissioned August 3. Both Dennis and Dianne are graduates of Bethel College, North Newton, Kansas, and have studied at Mennonite Biblical Seminary in Elkhart, Indiana, for the last two years, focusing their studies through the Overseas Mission Training Center. Before going to Elkhart they taught at (Meno) Oklahoma Bible Academy, Dennis for three years and Dianne for one year.

Jack and Irene Suderman, Rosthern (Saskatchewan) Church, have been assigned by the Commission on Overseas Mission to a four-year term of service in Cochabamba, Bolivia. The first year will be Spanish language study in San Jose, Costa Rica. In Cochabamba Jack will serve as professor of theology at the Baptist Seminary, a school which enrolls Mennonite students and which requested an Anabaptist instructor. The Sudermans will be commissioned June 15 and will leave for Costa Rica on August 15. Since 1975 Jack has been principal of Rosthern Junior College. Previous to his graduation from Mennonite Biblical Seminary, Elkhart, Indiana, in 1975, he taught for seven years. Irene, a licensed practical nurse, took her training at Red River Community College in Winnipeg, Manitoba.

Diana Torline, Newton, Kansas, has accepted an appointment as admissions counselor for Bethel College effective August 1. Torline is currently director of operations and assistant project director of the Family Health Plan in Newton.

Reviews

Educational video

Telecommunications and the Church, by Ciel Dunne Kabler (Multi-Media Publishing, Virginia Beach, Virginia, 166 pages), is reviewed by Waldo Neufeld, MCC (Canada) director of personnel and information, 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8.

The author of the book—president of a video training and consulting firm—presents an unbiased view (I think) of how video can be used effectively as an educational tool in the church. With the introduction of "home" video recorders and increasing sales, the price of video units has fallen into line with 16mm film projectors and within reach of even a small congregation.

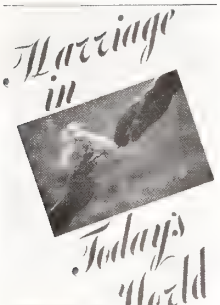
The first section of the book has the most relevance to a congregation considering a videotape player/recorder. Discussed are topics like: how video can be used in the church, available and recommended equipment, and ways to eliminate costly mistakes. The latter part of the text moves to "pipe dreams" about every congregation producing a religious TV program and detail about satellite communications.

The chapter on "Fifty Ways to Use Video in the Church" is the most helpful and would provide sufficient detail for a church board researching background for effective use of video equipment.

The author also puts a barb into denominational education departments that have generally not used video as a method of information distribution. Suggestions include preparation of Bible study resources and family life education materials that could be prepared inexpensively because of the low cost of videotape. It is apparent that denominations and their congregations need to coordinate such planning for the benefit of all concerned. The idea of making numerous "human resources" available for education in the local church through a videotape system has unlimited potential.

A theme running through the entire text raises a question that begs for an answer. How can we realistically hope for *much* learning in the church setting when we insist on utilizing antiquated methods?

The book is written in simple communicative style and takes some of the mystery out of a subject that at times seems highly technical. The material will give handles for the average lay person who wants to learn how to use media inexpensively and creatively.



Counsel for nuptial confusion

Marriage in Today's World, by H. Clair Amstutz (Herald Press, 1978), is reviewed by Paul M. Schrock, Herald Press book editor, Scottdale, Pennsylvania 15683.

"The sexual revolution has changed the views of millions, and conscientious people are asking whether there is any value in marriage at all," H. Clair Amstutz of Goshen, Indiana, observes with concern.

"If we do not like the direction in which our culture is moving," he muses, "perhaps some alternative suggestions will be in order."

In *Marriage in Today's World* Amstutz takes another look at the nature of human sexuality, marriage, and the family. He examines the historical record and the discoveries of science and lets the evidence speak to the thoughtful reader.

Charles P. De Santo, head of sociology, anthropology, and social work at Lock Haven, State College, Pennsylvania, says, "Amstutz combines insights from literature, psychology, sociology, human physiology, and Christian thought with clarity and forthrightness. Not only is the content factual, but it is written in such an engaging style that one finds it difficult to put the book aside."

H. Clair Amstutz practiced medicine at Goshen from 1939 to 1962, except for three years as medical director of La Plata General Hospital in Puerto Rico. He was college physician for nearly 30 years at Goshen College.

Commenting on his reasons for writing *Marriage in Today's World*, Amstutz says, "The solid ground of monogamous marriage is shaking. But it is precisely in days of confusion that we need the eye of faith—a belief in the principle that human nature does not change just because ideas do."

Professor De Santo comments further, "As a sociologist in the marriage and family field I consider *Marriage in Today's World* to be one of the finest books of its kind. I heartily recommend it to all young people who seek guidance for the important decisions they face in courtship and marriage. Those who counsel youth will find in this book positive, wise counsel. It deserves the wide acceptance and reading it surely will receive."

The MEDA experiment

The MEDA Experiment, by J. Winfield Fretz (Conrad Press, Waterloo, Ontario, 1978, 118 pages), is promoted here by MCC news service, Akron, Pennsylvania 17501.

Many dedicated people in developing countries lack finances or skills to develop the resources around them. Since 1953 business, professional, and agricultural persons from Mennonite and Brethren in Christ churches have participated in a cooperative venture known as Mennonite Economic Development Associates (MEDA) to help support those persons.

The MEDA Experiment gives the story of MEDA's first 25 years from late 1953. Because Fretz has been a MEDA member for many years and believes in MEDA's philosophy, aims, and objectives, his enthusiasm for mutual aid comes through in this book. Fretz says he finds the MEDA program exciting because it has shown a way for the church to help others without demeaning them.

MEDA was incorporated in 1953 by a small group of businessmen to assist fellow Christians in developing countries. A business partnership is formed with the individual, and credit, material, equipment, information, and management counsel are offered.

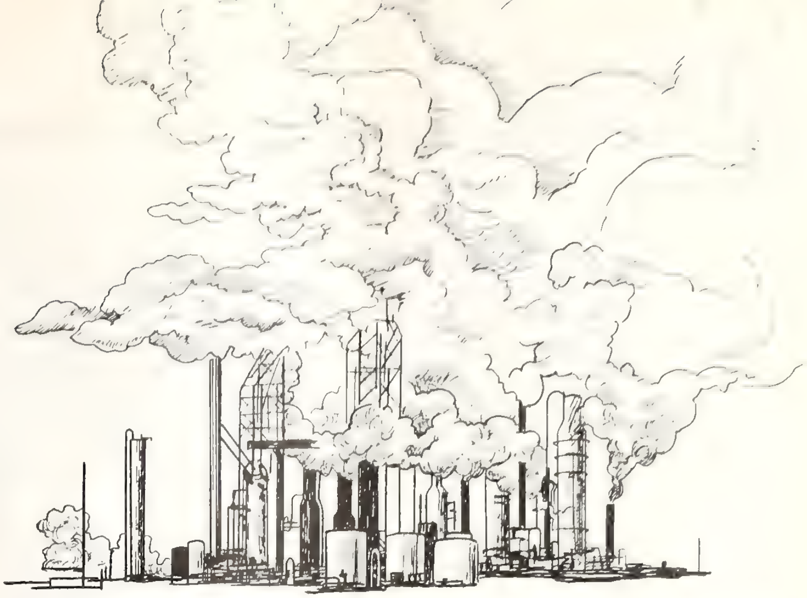
This book may give the reader a new outlook on business people who enjoy the risks and challenges of doing what some say cannot be done. Busy and under constant pressure, they are resourceful and put a high value on stewardship. They are also persons of compassion, as is evident through reading how they use their talents and resources to ease the plight of others.

Seven chapters cover the history and information on projects, both successes and failures. In addition, four tables give helpful statistical information. Interesting pictures are scattered throughout the book to add to its interest.

ENERGY STEWARDSHIP

The case for "soft" technology

Cal Redekop



On numerous occasions friends have asked why I am involved in producing solar collector systems when in a few years advanced technology will have developed the photovoltaic approach to the production of electricity from the sun's energy. To add insult to injury they say, "I will wait a few years until the system is perfected before I buy." It is not this "riding with the tide" that really bothers me.

Counting on advanced technology for all the answers worries me. This technology has produced remarkable and useful benefits, but has also created problems that have definite ethical implications for Christians. The problems include: (a) diminishing returns in benefits, such as in speed of transportation; (b) high-energy ways to meet our needs, such as the extraction of oil from low-grade shale and of iron from low-grade taconite; (c) deleterious effects on the environment, such as the pollution of the Love Canal neighborhood near Niagara Falls, and the disaster in Michigan in which a flame retardant was accidentally fed to thousands of farm animals.

The photovoltaic process for producing electricity will be very expensive and will provide a technological dependence that will make our society even more centralized, vulnerable to "brownouts" and breakdowns. The photovoltaic process is necessary and will probably form the backbone of our energy system, but it will need to be supported by a massive "soft" technology; local communities and associations such as cooperatives will capture solar energy for an infinite variety of uses—clothes drying (our ancestors did this), grain and fruit drying, heating of homes and of utility and agricultural buildings, as well as nonsolar conservation such as methane converters and gasohol.

This "soft energy" approach (see Amory Lovins' *Soft Energy Paths*) is economically far and away the most efficient path for up to half our energy uses, is patriotic (I *do* appreciate my country though I do not worship it), and above all, ethical. If we are to love our neighbors as ourselves then it behooves us to live on a level that we can help all others in the world to achieve. This is not true of the high-level technological society we have developed in the West, because of the overspending of irreplaceable natural resources all over the world.

The best we can do is to share with our billions of neighbors what can realistically be shared—an intermediate or soft technology that includes simple things like solar collectors. *Cal Redekop, sociologist, has taught at Hesston, Earlham, and Goshen colleges; was in administration at Tabor College; and is presently on the staff of Conrad Grebel College, Waterloo, Ontario.*

Notes on church growth

Small groups in your church

There are various kinds of small groups functioning in the church today. They vary depending upon the purpose and expectations with which they were formed. Probably the most common small group is the Sunday school class for Bible study. Many churches also have task groups which meet to work on projects together. Committees or boards with a planning or leadership task are another type of small group in the church.

But the term "small group" today often brings to our minds the fellowship group in which there is sharing, prayer, and mutual accountability for personal growth. Such groups are becoming more common in our churches. We probably have one or more types of small groups in all of our churches.

But how can our small groups—of whatever kind—become the kind that contribute to growth? It is helpful to remember that every group has what could be called a "contract." This includes such things as the purpose of the meeting, who will lead, where the meetings will be, etc. It is usually difficult and often disastrous for the leader or one member of the group to do anything that is contrary to the group contract. Thus if a group has formed with the understanding that it is to be a fellowship group, for someone to act as though it has an outreach purpose changes the "contract."

The Church of the Savior in Washington, DC, has found that the best way to develop groups with a sense of mission and outreach beyond their own needs is to form the group around "a call to mission." One or two persons who hear God calling them to a particular ministry share their call with the congregation and others are invited to consider this call with them. If they also hear God calling them to participate in a particular ministry they together form a new small mission group around that call. In their life and work together as a mission group they also give careful attention to their own needs, to prayer, to mutual caring and accountability. But the primary purpose of the group is mission rather than fellowship.

How can our small groups become more the kind which contribute to growth? A reexamination may be needed of the "contract." Most likely, expectations and needs of group members will make it difficult to shift very much in midstream. Then reorganization of groups may be necessary. *Floyd G. Bartel, CHM secretary for congregational mission, Box 347, Newton, Kansas 67114*

Letters

What about abortion?

I'm wondering why *The Mennonite* is somewhat quiet on the abortion issue. It's fine to deal with the evils of nuclear energy, etc.; but in almost every issue? Why not deal with something going on around us, right now, rather than maybes of the future?

We in this country have probably killed more humans through abortions than were slaughtered during Hitler's holocaust. But as a whole we Mennonites are strangely passive on this subject. What's the difference between an abortion clinic and a death camp of the past? They both have the same purpose of eliminating humans.

Could it be that we Christians are less interested in the fate of the unborn child than the abortionists are in operating a business for profit? Can we really say we "didn't know" as many said in Hitler's Germany? *Kenneth Fast, 610 Logan, Newton, Kansas 67114* April 14

Editor's note: I believe *The Mennonite* has freely spoken to the abortion issue. Presently many congregations are involved in doing their own "abortion study" with the help of the conference study packet. Dozens of statements have already been submitted in preparation for Estes Park. Few issues will come to the Estes Park floor with a similar all-out effort to get everybody involved in its study. We will continue to urge sacredness of life at all levels.

Who is *forum* for?

As a member of the young urban Mennonite diaspora, I read with concern "Publishers Dismiss Leichty As *forum* Editor" (April 8 issue). As its most recent editor, Bruce Leichty did a great deal to improve both the format and the content of *forum*. However, at least some among the Mennonite hierarchy of boards and committees do not trust their younger constituents to be responsible in their search for a relevant witness in circumstances often alien and disconcerting to those who remain in long-established and ethnically "safe" congregations and communities, and would not allow Leichty to edit with the same amount of freedom and responsibility given to the editors of other Mennonite publications such as *The Mennonite* or *Gospel Herald*. It has long been obvious to those of us who live on non-Mennonite campuses or in large urban centers that the publishers of *forum* are more concerned with how it will be read in Berne or Moundridge than whether it is relevant for a young Christian struggling to live faithfully in Chicago or Boston.

As long as *forum* is used more as a bowdlerized piece of public relations for the "home folks" instead of an honest and open search for the pulse and concerns of the young Mennonite diaspora, it is doomed to journalistic mediocrity and blandness. Most of my contemporaries eagerly await and read such publications as *Sojourners* and *The Other Side*, but they discard *forum* without much sense of loss. Why is it that instead of encouraging our young adults to debate and search within the circle of the Mennonite church we censor them and force them to look elsewhere for nurture and support? If within its pages the students and urban young adults of our church are not allowed to honestly share their concerns and explore their faith, then *forum* has no reason to exist. *Janet S. Yoder, Evanston Mennonite Fellowship, 736 Dobson, Evanston, Illinois 60202* April 18

Some words are offensive

The articles in *The Mennonite* continually challenge, educate, encourage, and stimulate us. Often I have written a mental letter of appreciation.

As North Americans we are often unaware of what offends people in other cultures. One such offense is the word "crusade" as used in the February 26 editorial. I might have skipped over one or two "crusades"; 10 were too many.

I am in favor of special services to preach the gospel of love and peace. *Selma Unruh, Box 26, North Newton, Kansas 67117* March 3

Editor's note: Upon your reminder I reread the editorial. I agree with you; we could have communicated the same concerns with a more appropriate vocabulary.

Editing gives wrong emphasis

I was saddened by the editing done to my article (April 8 issue). I am sure what happened was unintentional. What I had meant to emphasize in the first paragraph, shaping the reading of the rest of the article, was that the culmination of my seminary studies was the *process* by which we studied this issue, not the subject matter in particular. I believe my exact words were, "I had long wanted to see for myself what the Bible really said on controversial subjects *such as* this." The emphasis was process not subject. Because this is a controversial subject and I am looking at the possibility of ministering in a congregation, it is important not to be misrepresented on this issue. The mistake was easily made, possibly not too serious. It is, however, a contemporary example of why getting as close to the original text as possible is important (cf. biblical studies)! *Rose Waltner, 2806 Benham Avenue, Elkhart, Indiana 46514.* April 21

Editor's note: The exact words from the manuscript are "I had always wanted to see for myself what the Bible really said on controversial subjects such as the one at hand. We were doing just that."

I'll let you in on some of the editorial agonies of the seminary issue. You can see by the copy that we were pushed to the limit in almost every article. We had to look for some "cuts" to gain space for photos and white space.

Your original sentence does not underline the *such as* and therefore seems to draw more attention to the subject than the process. If you wanted to emphasize process, why not say so?

Words like "always" and "such as" are usually mistrusted by this editor. Few things are "always," and "such as" often indicates an unwillingness to risk saying what is meant.

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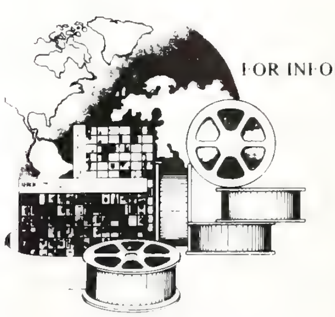

Meditation

A call to biblical hospitality

Throughout the Bible hospitality is stressed as a service of love in accordance with the needs of the recipient. It includes a genuine caring as well as involvement.

In Jesus' day courtesies expected from the host on arrival of a guest included the welcome kiss, providing for washing the feet, and anointing the head (Luke 7:44).

In the early days of the church, persecutions scattered Christians from their homes so that food and lodging often became an urgent need. Itinerant evangelists were especially dependent on others for their subsistence; failure to receive them in a hospitable fashion was equivalent to rejection of what they stood for (Matthew 10:9-15, Luke 9:4, 5). The effects of hospitality—or lack of it—are here experienced by the whole community. Repeatedly, Christians are urged to pursue hospitality with a loving spirit (Romans 12:13-16; 1 Peter 4:8-10).

Contemporary modes of receiving company have digressed from the early forms. For the most part the winds of affluence have swept away many of the material needs the Bible speaks of. Consequently, modern entertaining has adopted a concentration on serving meals far beyond any needs. All of this superfluous supply of food is served under the banner of "hospitality."

It would be unrealistic to suggest that we should return to the first-century practices: they were for the days of sandals, dusty roads, and foot travel—a time when anointing with oil had joyful significance. However, not too many years ago a hug and a kiss were customary among our Mennonite people; this too has passed, and along with its passing we have lost other forms of closeness.

No, the people of this land and time do not need to have their feet washed or their heads anointed, nor do they need more food (in most cases), but the craving for someone who will listen to the expressions of the real person inside is still in need of response. The art of sharing oneself by listening deeply lends itself better to a more intimate touching of two persons than sharing food when that is not needed.

Still, absorption in the preparation of multicourse meals and dainties dominates much of the hosting scene, while there remains a yearning for the welcome of one's true self. Entertaining of this kind misses the mark of ministering to the greatest need. In Luke 10:38-42 Jesus responds to this type of reception. He rebukes Martha for her excessive busyness with the meal. She had not received him in a way that would please him most.

However, the fullest expression of Christian hospitality is not a solo performance; it is the responsibility of the whole community of faith.

When individuals speak of church-oriented fellowship events as a "letdown" with words like "Nobody talks to me," then the "fellowship" has failed to convey the message that each guest's personhood is of prime importance.

When fellow Christians give of themselves in an accepting, trusting, supporting way to those who are struggling with debilitating fears, hurts, or with a matter of conscience, then Christian hospitality is meeting its greatest challenge whether that is in conjunction with a meal or not.

Irene Ewert Wiebe

Faith deposits

When is the last time you made a deposit in your faith account? The first deposit a Christian makes is asking God to forgive sin and believing the sin is taken away. More faith deposits are added to the person's account when one believes the unseen and acts upon those beliefs. "Now it is God who made us for this very purpose and has given us the Spirit as a deposit, guaranteeing what is to come" (2 Corinthians 5:5, NIV).

When things go wrong the Christian tends to forget the guarantee of the Holy Spirit. Remembering to live by faith and not by sight is difficult. This is when the Christian should make more deposits in his or her account. God's accounting books are kept in heaven and the Christian does not receive quarterly statements. Perhaps our lack of faith would be seen if we did!

How many deposits of faith have you made to your account this month or year? Is it time to add another deposit? Are you holding onto the deposit and wondering whether to risk the step of faith? Remember, that step is guaranteed by the Holy Spirit.

Donna Lehman

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The sacred Word

Evangelism has again become an acceptable word among us. To date it's mostly been so for workshops and seminars about evangelism. These have been convened in many places, and attendance has been good.

Now it remains for us to *be* evangelists.

The topic will get some more good discussion at Estes Park. I'm glad it's on the agenda. We have much to gain.

1. *Evangelism is being recognized as integral to the gospel.* Too long we have debated whether Christians need to be evangelists. Isn't that just one of the spiritual gifts to special persons? Acts 1:8, "But *you* shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

To me Jesus' teachings have never allowed for us to separate Christian faith from all of life. We are witnesses by silence *and* by speech *and* by actions.

Christian living is Christian relationships building. It is a lifestyle of deliberate choices *and* actions *and* conversations.

2. *Evangelism is being given back to the congregations.* When special evangelists like Moody, Sunday, and Graham gained worldwide reputations for soul-winning, we gladly turned that task over to the professionals. It was never meant to be so. ". . . I tell you, *every one* who acknowledges me before men, the Son of Man also will acknowledge before the angels of God; but he who denies me before men will be denied before the angels of God" (Luke 12:8, 9).

Evangelism is integral also to the church. Our conference has begun to see the fruits of this in the many new fellowships emerging all over the continent. Also in new converts from nonethnic Mennonite groups. It is a beginning.

Church growth begins and ends where we are at in building open and free communion among believers. As we become free from sin and open to growth through challenges from our fellow believers, we also become enabled (affirmed, empowered, Spirit-filled) to share our life and faith with others.

We are ". . . a chosen race, a royal priesthood, a holy nation, God's own people . . . (to) declare the wonderful deeds of him who called you out of darkness into his marvelous light" (1 Peter 2:9).

3. *Evangelism is being regarded again as affecting the whole person.* Charles Svendsen says it well (see pages 358-9): ". . . the Bible often looks not for the personal consciousness of a religious experience, but it seeks the evidence of a converted state."

Too much energy has been lost in aiming for numbers of souls *or* for reconciliation living. One is impossible without the other. One distortion cancels out another distortion.

You can't save a soul without concern for a person's body, mind, emotions, and actions. You can't build a new society by neglecting the soul either.

God created us as total beings, and Jesus declared the greatest commandment is to "love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength" (Mark 12:30).

A new discovery of the natural aptitude for evangelism inherent to Mennonite theology excites me a lot because of the future. Carl Sogan, astronomer, has described a picture of today's world population in terms of 42 persons in a room. Each person represents 100 million others. There would be 9 Chinese, 9 from south Asia, 8 from Europe, 5 from Africa, 3 from Latin America, 2 from the US, and 6 others from the remaining areas of the world.

Forty percent of the persons in such a room are illiterate; not one has a college education. Thirty to thirty-five are astonishingly poor; fifteen suffer from serious hunger or malnutrition. Twenty-six earn less than $200 per year.

What an opportunity! The fields are white and ready to harvest.

Politically and economically I believe the West will decline from its "super" role. But nobody can hurt our spiritual heritage and potential, except our own neglect or refusal to mobilize it.

We have the spiritual heritage and the gifts to help unleash a fresh breeze of the Holy Spirit like Mennonites have not done for several generations. Let's accept the challenge as we discern God's leading among us at Estes Park. Let's make it a new beginning of evangelistic power even for many of us who are "older beginners."

Bernie Wiebe

4
WEEKS TO ESTES PARK

The Mennonite

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MANHATTAN MENNONITE FELLOWSHIP

Mike Klassen

How it all began—The story of the Manhattan Mennonite Fellowship began 30 years ago when students from Kansas State University began getting together for fellowship, fun, discussion, and sharing. The group was then loosely organized, sometimes meeting regularly, sometimes sporadically, depending largely on the student leadership.

The group took on a different character in 1976 when a couple of community families took an interest in the group and began to join them regularly. Slowly the backbone of a new church began to form.

By mid-1977 the small core of community folks and students were looking for stabilization and an ongoing commitment to a group that would meet regularly even when the university was on break. The group felt itself leaning in the direction of forming a church.

With the help of the General Conference Mennonite Church, part-time leadership was provided by Rosie Epp. In the nine months she was there Rosie helped develop a sense of community and coherence in the group by leading weekly Sunday evening worship services.

By 1978 the group was able to rent—from the campus ministry center—the space they needed for Sunday morning meetings—including Sunday school rooms and a kitchen. They also engaged their first full-time pastor, Mike Klassen. The size of the group increased from 20 to a solid 50, with attendance on Sunday often at 70 or 80.

A spirit of seriousness and fun—Today the Manhattan Mennonite Fellowship is a congregation formally affiliated with the three major Mennonite conferences: the General Conference, Mennonite Brethren, and (Old) Mennonite churches. Its triple affiliation is symbolic of the personality of the group, which is marked by a sincere desire for Mennonite Christian fellowship regardless of one's conference background. (When a Manhattan member was asked by a Sunday morning visitor whether the church's multiple membership did not contradict Jesus' command to serve only one master, she replied, "Our commitment to each other and to God both embraces and supercedes our conference identities.")

The character of the group could perhaps be best described as commitment marked by seriousness and a lot of fun. Members enjoy food, fun, and fellowship when they meet every other Sunday for a potluck meal and volleyball. Summertime fellowship often happens in a large garden plot in the middle of Manhattan where members grow fruits and vegetables.

Although they are now considered city people, most Manhattan Mennonites had rural upbringings and consequently bring many practical talents to the church. These skills were put to good use when the church contracted with the Manhattan public school district to dismantle, move, and reconstruct a high school's greenhouse. (The church cleared $4,300 on the deal!) When a local Mennonite family lost their home to fire, the church, along with the Mennonite Brethren and General Conference churches in Topeka, Kansas, participated in a modern-day "house-raising." Members are further encouraged to share their skills as well as material goods with each other by listing what they are willing to share in an annually printed sharing list.

A diverse ministry—The church has reached out to its non-Mennonite community in many significant ways. As a result members are sometimes jokingly put into one of four categories: OM, GC, MB, and NM (new Mennonites). Anabaptist-Mennonite distinctives are affirmed as witnessed by the church's decision to offer some informational meetings on conscientious objection after President Carter's call to resume registration. Over 200 community and university residents attended these meetings, and the results have been an extensive conscientious objection counseling ministry which even includes some enlisted persons from nearby Fort Riley.

Church members are also active in the local "free university," teaching classes on subjects ranging from vegetarian cooking to biblical studies on Jesus' teachings to how to build solar collectors.

Church members minister to one another in the Sunday morning worship services, which are generally of an informal nature and include periods of praise and singing, biblical teaching, sharing spiritual concerns, and prayer. Four Sunday school classes accommodate the 18-20 preschool and elementary children of the church. In the adult Sunday school one class uses a catechism book and the Bible to ask questions about what they believe and why they believe it. (The class advertises itself as designed for those "who sat in the back row and shot paper wads" their first time through catechism.)

A ministry to university students—Situated in a university town, the church has a real sensitivity to Kansas State student members who generally make up about half of the Sunday morning participants. Part of the church's student ministry revolves around a student house—the House of Shalom—which was purchased by the church in order to provide housing for Mennonite students. This student community living arrangement is designed to provide an arena for students to explore creative Christian lifestyle—simplicity in food preparation and homemaking, sensitivity to alternative ways of living, and concern for underprivileged people. This ministry project has been quite popular as many students feel the need for a supportive community in a secular university setting.

Ministering to some 40-50 students from many Mennonite congregations throughout the Midwest, the church sees itself as a practical extension of these home congregation ministries by providing a "church away from church."

Questions still remain—As the group shifts from a small, informal unit to a more structured and larger one it struggles with many questions: How do we keep our intimacy and commitment to each other? How do we plan for the future? What kind of church shall we become?

In spite of these unanswered questions, however, we feel a sense of purpose and God's leading. Perhaps the spirit of the group is best summarized by one member who, when asked at a recent church retreat why he attended the Manhattan Mennonite Fellowship, replied, "Because it feels good."

In the midst of school pressures, workaday schedules, and family commitments it does feel good to have a supportive Christian community to belong to. And to those who have lived in Manhattan 15-20 years without a Mennonite church as well as to those who are just passing through going to school it does feel good to have a church you can call your own. •

Women in Mission today

Gladys Goering

Two hundred ten church women met at Dhamtari for an all-India Mennonite women's conference in November 1977. It was an historic first. Six women from the United States and Canada were invited delegates at that gathering. The "overseas" visitors were contributors to the program planned by Indian women, and guests in their homes. General Conference Women in Mission was represented by its two vice-presidents as participants in this warm friendship.

One year later 24 women from Taiwan traveled to North America where they were welcomed at Mennonite World Conference and in homes in Canada and the United States, a tour sponsored by Women in Mission (WM). People of three countries worked together to make the tour an experience in goodwill and Christian appreciation.

Mutual respect for each other cultivated by Women in Mission in these two special interchanges characterizes today's directions for that organization. A planned exchange visit to Asia for next year will strengthen friendships already begun. Person-to-person relationships receive an emphasis not possible in earlier years and modes of travel. The giver-receiver concept of missions has changed radically for WM, as it has for the church.

When the General Conference women's association was formed in 1917 there were 67 mission groups functioning independently, some vigorous and some floundering. On the conference level a high percentage of the early leaders were former missionaries or wives of pastors, people already in leadership roles. It remained for this organization to utilize the abilities of lay persons in ways unmatched in most church structures. Here women found

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Can I dare to love

Ed Heinrichs

Can I dare to love
The person whom I meet along life's way,
Who has grown tired and weary,
And from grief becomes a lifeless gray?

Can I dare to love
That person in distasteful rags,
Who through fate and circumstance
Has gone down to life's lowest dregs?

Can I dare to love
That one behind iron bars,
Who in search for meaning
Has received many unkind scars?

Can I dare to love
That neighbor who said that unkind word,
Yet seemingly without repentance
Still presses to be heard?

Can I dare to love
That fellow in the church,
Who in a decisive moment
Left me in the lurch?

Can I dare to love
The brother with whom I disagree,
In things considered sacred,
Even in theology?

Yes, I can dare to love
Because Christ has loved me first.
It is for his kind of love
That everyone does thirst.

I can dare to love,
'Cause as I his love appropriate,
And see men as Christ sees them,
Then I, in the strength of my redeemer,
Can, like Christ, to them relate.

acceptance of themselves and a place in which they felt free to contribute their skills. Coordinator Joan Wiebe characterizes the desire of women to be used of God in new ways both today and yesterday as "wanting to be part of the human galaxy of stars lighting up the sky in order to offer the message of life to people." It was to be a long and frequently rocky road from *the sewing societies* to *Women in Mission* with its emphasis on every woman having a mission from God.

Once allowed to function only peripherally, WM today stands as an advocate of General Conference with special promotional abilities. One main area of interest is education and training for women and children. High school for girls in Africa and seminars for women in the villages are special projects. Grants-in-aid for students at Mennonite Biblical Seminary support another form of education. Funds are allotted to a school for the mentally handicapped in Taiwan. Promotion of the *Foundation Series* continues while WM ponders how to involve boys and girls in the work of the church. Concern about the effects of television and the entire media field has resulted in a program by WM to counteract subtle teaching and manipulation.

Two sections of the budget for General Conference WM are women's world outreach and women's personal growth fund. The desire for improvement in the lives of women and girls overseas often seems easier to implement than responding to problems affecting families in the US and Canada. WM continues to struggle with the knowledge that it is not only "they" who need help but "we" as well.

Not the least of the strengths of General Conference Women in Mission is the response and support of the local groups. Budgets are met consistently. The Sunday egg money so carefully saved for missions when WM began proved to be a catalyst beyond imagination. However, it is in fellowship and service that the local group excels or falters, and it is in the personal contacts of local members that problems are met or bypassed.

For most of their existence women's societies have lacked what the editor of *Window to Mission* called, "VF—visibility factor." Like the hidden churches of the Anabaptists the groups avoided confrontation, quietly and inconspicuously pursuing their way. Often they were yielding and subservient to the "brethren"; occasionally they were stubbornly independent. Sometimes ignored and sometimes opposed, they wove a remarkable record nevertheless.

Today women's vigorous determination to use their talents in the church has heightened the visibility factor. With it have come serious questions about the need for separate women's and men's organizations. Much of the answer—and the future—lies in whether those groups are performing services not adequately met elsewhere. •

TRACTORS TO CHORTITZA

Hundreds of thousands were dying of hunger in South Russia in 1920, following the revolution. Deeply moved, North American Mennonites organized a Central Committee and sent massive food aid to their brothers and sisters in need. This relief continued through 1921 and 1922, when MCC sent 50 Fordson tractors and plows to the Mennonites in Chortitza and other communities to help them grow their own crops. Out of this need MCC was born 60 years ago. The congregations in Russia received with joy and gave thanks to God.

From its beginnings until the present MCC has worked to meet human need, through both development and the giving of material aid. Today MCC works in many places and with larger resources, but in the same spirit of love and sharing that drew it to South Russia in 1920.

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
MCC (Canada)
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

You can help MCC to give both food and the tools that help others grow their own food. Designate your CROP contribution to MCC.

Tractors and plows operating at the official opening of reconstruction at Chortitza, Oct. 19, 1922.

News

Media should be "a voice for the voiceless"

Nashville, Tenn.—Communication is more than words. And so is religion.

So what happens when 1,200 religious communicators have a three-day fest? From May 14-16 broadcasters, journalists, editors, film producers, evangelists, and directors of "this or that" met in "Opryland USA" to talk shop on ethics in communication and the role of new technologies, to experience new technologies, and to reflect on the communication needs of the next decade. I learned such minutiae as the price of milk in New Zealand, and such substantive items as how a Bahamian (originally converted by a Mennonite) uses a weekly newspaper column as an evangelistic tool.

The once-in-a-decade event attracted participants from 43 states and 18 countries, including Canada. About 50 Catholic, Protestant, Orthodox, and Jewish national organizations were represented. Most English-language Mennonite publications and broadcast agencies had staff present.

One of the dominant themes springing from the speeches and workshops aptly stated by Harvey Cox, Harvard University divinity professor, was that religious communicators become the "voice of the voiceless." He said he was concerned with a growing technology gap that puts "ever more advanced information and communication systems into the hands of the few and powerful, while the poor become voiceless." Cox said communicators who struggle to reverse this trend should understand that their efforts are confirmed in the biblical teaching that the cry of the poor is "the very voice of God—one of the ways God speaks to us in real human history."

During a special seminar on "Liberation Media" free-lance journalist Ruth McDonough Fitzpatrick, specializing in Latin American and women's issues, said, "When religious communicators take the position from the underside of the cross and view the world from the side of the poor, the oppressed, the marginated, it may cost us dearly. For us here that means not only being the voice of the voiceless in Latin America, but it means, in the US, the women, the gays, the Indians, the antinuclear movement, the movement for corporate responsibility, and a long list of issues and movements growing in this country."

In a similar vein Pauline Webb, director of international religious broadcasting for the British Broadcasting Company, London, England, said communication basically flows from the developed to the developing world, from the rich to the poor, and from the dominant to the oppressed. This threatens to put radio in a position of power which can rapidly become a new kind of imperialism, which she called spiritual imperialism.

A solution to this, she said, is to internationalize religious broadcasting, thereby recognizing the multifaith nature of the world. "We need to enable the many different faiths to serve their global congregations as well as ours," she continued, "and on occasions we have to invite our world audience to share in celebration of a Muslim holy day or a Jewish festival or a Hindu meditation." In Webb's opinion religious broadcasting should contribute to universal brotherhood and the struggle for justice. Webb also said that she did not see radio as an effective means of evangelism or a vehicle for public relations, primarily because of the one-way nature of the communication.

Harvey Cox linked the possibility of nuclear destruction to people turning to the mass media for diversion—to increase their numbness to the possibilities of the future. The reason people are not crying out in rage and despair, he said, is that they do not believe they will be heard. He said it may be that the first job of Christians in the "info-sphere," a term recently used for the media world, is to provide a means by which people can give vent to this massive pain and fear.

The possibility of a nuclear holocaust, and war and peace generally, is the most serious issue facing religious communicators, said the president of the Catholic Press Association during a seminar. Ethel Gintoft of Milwaukee said, "As Christian witnesses we must diffuse war consciousness of the nation, we must be on the side of the conscientious objector and must fight proposed cuts in the Congressional budget that would take from the poor and needy to expand the military."

Other issues facing the church press, said participants, include reflecting pluralism in the church while also expressing the official voice of the church, how to present in-depth information in limited space, sexism in the church, female ordination, mounting numbers of singles, problems facing the elderly, gays as a political force, and the growing numbers of Hispanics in the US.

Pollster George Gallup, Jr., clashed sharply with Ben Kaufman, religion editor of *The Cincinnati Enquirer*, over the state of organized religion in the US.

Kaufman said he had come as a friend, one who follows "the religion of the heart," to share what people in his world are saying about the church. Among his points: Christians often see social status as more important than faith; interfaith relations often mock themselves; the ignorance of Islam is not a credit to Christian missionaries; American churches are often hostile to First Amendment rights for others; people are bored with the messages the church has; vicariousness is not dead in religion, and leaders become the expression of Christianity for church members; there is confusion about how the church embraces the world, for example, hating homosexuality but loving the homosexual.

Kaufman, Gallup charged, did not "say one positive thing about the efforts of Christians and Jews in this country to bring about change in society, how their lives are revolutionized. . . ." Looking ahead to the church of the 1980s Gallup said the evangelical tide is rising. He said statistics show evangelicals contribute more generously to the church than nonevangelicals, understand their own faith better, and are far more ready to speak to others about their faith. In a reference to the electronic church Gallup said religious communicators should not abandon media evangelism but should "reshape it to our spiritual needs and the taste of the broad spectrum of the Christian population."

During the keynote address civil rights leader Benjamin Hooks, executive director of the 450,000-member National Association for the Advancement of Colored People (NAACP), delivered a hard jab at the alliance between prominent religious broadcasters and the current conservative movement. He said it threatens to roll back civil rights advances made in recent years. He reserved some of his sharpest comments to attack a resurgence of militant racism by the American Nazi Party and the Ku Klux Klan and reminded the largely white audience that "I've spent half my life fighting for things that most of you take for granted." Referring to Jesus' portrayal of the final judgment in Matthew 25, Hooks said that some "preachers of great congregations" and "religious broadcasters with millions of listeners" will be among those doomed. He challenged congress participants to "join hands and lock hearts" in the struggle for justice. *Vic Reimer*

Aibonito, Puerto Rico (MBM) — Armando Hernandez, executive director of the Spanish Mennonite Broadcast Board (JELAM), reports that a number of new developments are now under way in Latin America. The first programs in a new radio series for youth, *To Youth with Love*, have been produced. About 60 percent of the population of Latin America is comprised of youth. A series of 50 meditations on marriage and family living has also been produced on cassette to strengthen the Christian home. The JELAM staff is looking for an assistant executive director.

Nearly 109 million scriptures were distributed last year in the United States by the American Bible Society. This figure represents 22 percent of all scriptures distributed in the world by the 64-member international fellowship of Bible societies (United Bible Societies). This includes complete Bibles, New Testaments, scripture portions, and scripture selections. Worldwide distribution in 1979 totalled nearly 495 million.

Public health nurse needed to direct the nursing programs within Mennonite Christian Hospital and in the local community of Hwalien, Taiwan. Long-term availability and administrative skills are needed for this position. Please write or call for further details: Overseas Personnel Secretary, Box 347, Newton, Kansas 67114; (316) 283-5100.

Japanese dedicate church

On Palm Sunday, March 30, Christians and seekers of the Beppu Mennonite Christian Church in Beppu Shi, Japan, dedicated their new church building.

The regular group of about 20 was swelled by Bible and English class members, neighbors, friends, and Christians from other churches in Oita and Miyazaki.

Mary Derksen, General Conference missionary, writes, "The Sunday school children sat quietly on the carpeted floor in front until it was their turn to sing. Then their loud hosannas to Jesus echoed responding notes in our hearts. Pastor Takeomi Takarabe, chairperson of the Japan Mennonite Conference, gave a timely message on the meaning and purpose of the church. After the service chairs were stacked away and we sat in groups on the floor for tea."

Peter and Mary Derksen began evangelism work in Beppu in August 1978 in a rented home.

Permanent quarters were deemed essential to a continuing witness and a nearby lot was purchased. The building was paid for with funds from a mission property sold in another city in Japan. Currently the Beppu congregation is setting aside $250 monthly for the building fund. Mary Derksen adds, "A fifth grade girl surprised and challenged us all when she brought half of her New Year's gift money, $50, for the new church."

The two-story building includes a main floor with a bright meeting room for 50 people, a pastor's study, kitchen, and washroom. Upstairs is an apartment for the Derksens.

Arrest of Presbyterian leader sharpens state-church tensions in Taiwan

Taipei (EPS)—In a telegram of protest signed by Philip Potter, the general secretary of the World Council of Churches, WCC has expressed "its great shock and grave concern at the arrest of Reverend Kao, the general secretary of the Presbyterian Church of Taiwan." The telegram, addressed to Taiwan President Chiang Ching-kua, "urged the immediate release" of the Presbyterian church leader.

Kao, who was arrested at his home on April 24, is accused of having sheltered a fugitive who was being hunted by the authorities following the events in Kaohsiung last December. Less than three hours later Kao's arrest was made public by the national television station, which stated insistently that the action did not constitute in any way an attack on the Presbyterian Church.

Well-informed sources in Taiwan are convinced that the arrest was based on a confession extorted from one of the 61 people held after the human rights demonstration on December 10 last year. Eight of those have been condemned to heavy prison sentences by a military court. Others are now on trial.

Tensions between the authorities and the Presbyterian Church have been aggravated since an appeal made in August 1977 against the violation of human rights and in favor of an independent nation. This appeal raised a public controversy throughout the country. The Presbyterian Church, with some 200,000 members, is the largest organized grouping of indigenous Taiwanese opposing the minority Chinese government which arrived from the mainland in 1949 and has been in power since.

According to observers this appeal has provoked an equally lively debate within the regime between "the hawks, the doves, and the moderates."

Overseas Mission Edition of The Mennonite

ENCOMPASS

JUNE 1980

The '70s Behind

In the decade just past our church's mission program has experienced movement, progress, and change. Some notable trends during the '70s were:

Mission Expansion—Mission involvement expanded into six new areas: Brazil, Bolivia, Costa Rica, Lesotho, Botswana, and Upper Volta; and in January of 1980 into Hong Kong.

Fusion and Integration—Various models of fusion-integration took place in every country in which COM relates to an autonomous Mennonite church.

Increasing Tension—moratorium threats, missionaries and CIA, missionary kidnapping, visa problems, repressive governments, money exchange, and China reparations—all replete with moral and ethical complexities.

Surprises—China appeared on COM's agenda after nearly thirty years of silence; Europe was discussed for the first time.

Increased Canadian Participation — in terms of both dollars and personnel.

Commission Activism—setting goals, priorities, and strategies in consultation with missionaries and the national church.

Renewed Mission Vision—A new spirit of optimism and vision again brought world missions to the forefront of Mennonite thinking.

Upper Volta—discovering models for pioneering in Christian mission which are appropriate to the Africa of the '80s.

The '80s Ahead

We must do more than remember and reminisce about past glories and accomplishments.... We need to experience a new burst of energy to proclaim by authentic word and compassionate deed that Jesus Christ is Savior, Lord, and God in the whole world. We must again sense deep in our spirits the urgency of sharing the message that "God so loved the world that he gave his only Son."

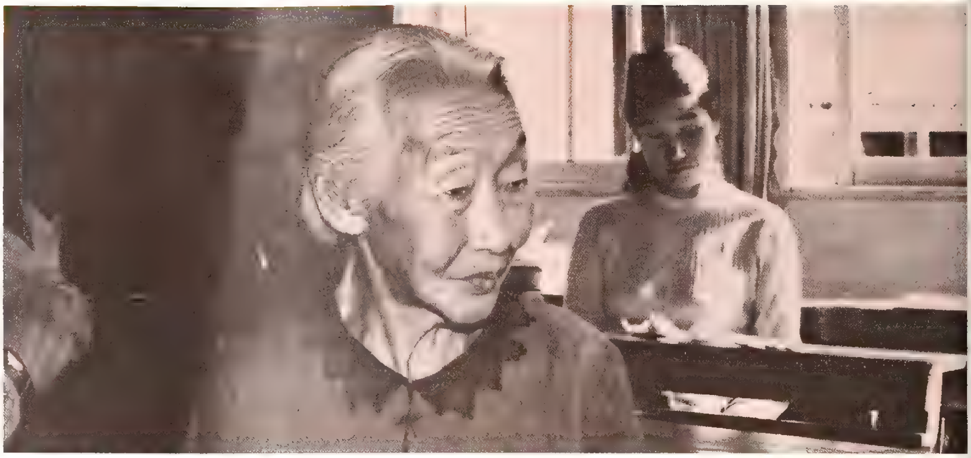
A vision of justice and peace is also part of the missionary task in today's world. Oppressive governments, violence, and injustice are rampant in many nations. The new missionary vision includes, not only the flame, but also the dove and olive branch—symbols of peace and reconciliation—a vital part of the good news.

People in the General Conference Mennonite Church are all participants in the fulfillment of this great vision. COM is committed to move forward in the decade of the '80s with a flaming vision of proclaiming the WHOLE GOSPEL to the WHOLE PERSON in the WHOLE WORLD. *Howard Habegger, COM Executive Secretary*

Africa—After many years of concentration of ministry in Zaire, Africa Inter-Mennonite Mission has, since 1973, placed General Conference missionary personnel in three new countries (Lesotho, Botswana, and Upper Volta). But Africa is an immense continent with hundreds of distinct tribal groups. Many of them remain without any real knowledge of Christ.

Our vision for the '80s in Africa? To remain obedient to the leading of the Lord and to demonstrate the faith and commitment required to move through new doors of opportunity and need as they open to Mennonite missions. *Jim Bertsche, AIMM Executive Secretary*

Asia—As we enter the new decade of the '80s, COM will explore the possibility of beginning work in India outside the present Mennonite church community in Madhya Pra-



Japan—worshipers in Nobeoka Mennonite Church

India—Girl in Taperkela village who never had the opportunity to attend school. She spends her days herding cows.

Evangelistic work among Mexicans is growing at La Neuva Paz.

Zaire—Together with Zaire's churches we launch new efforts of evangelism and church planting in new areas.

desh following consultations with the India General Conference Mennonite Church. . . . The Japan Mennonite Christian Church Conference is seeking to become independent of all COM financial support, while at the same time seeking to launch into new areas of witness. . . . The Fellowship of Mennonite Churches in Taiwan is considering the possibility of sending a missionary to the Philippines in the near future. . . COM anticipates sending additional personnel to Hong Kong in the near future. . . . In anticipation that one day COM might again become involved in Christian witness in China, all monies received from reparation payments will be held in a special account for that purpose. *Peter Kehler, Secretary for Asia*

Latin America—A new vision for Mexico includes a Leadership Training Center, a more dynamic program of church extension among the Mexicans, a diversified health program, improvement of the educational facilities, and a literature program tailored to the needs of the people. . . . Evangelism through visitation, Bible school, and retreats is an objective for Bolivia. . . . Brasilia and its satellite cities in the country of Brazil are open to the gospel. More than two million people live in this area. . . . The Theological Education by Extension program has strengthened the fellowship of the Spanish and German churches in Uruguay. Social awareness has been one of the main concerns of this church. . . . The two main projects in the minds and hearts of the Colombian Mennonites for the '80s are a Mennonite Center in Bogota and a Theological Center located in the Caribbean or Upper South America. *Hector G. Valencia V, Secretary for Latin America*

"Where there is a missionary vision, the people will not perish."

Welcome, Mrs. Matoba!

"Please take your cars a little farther up the road, so she won't suspect anything." Our activities were to be a complete surprise to Mrs. Matoba. She is the Takajo pastor's new bride, just recently arrived from Okinawa.

"Our activities" center around preparations for a welcome and birthday celebration for Takako Matoba. The Matobas arrive and we all crowd into the entranceway to sing "Happy Birthday" as the front door opens. Matoba Sensei, the pastor, beams with joy (he has faithfully kept the secret) and his young wife shyly hesitates at the doorstep.

"This is my wife," he introduces her proudly, and everyone comes back into the living room where further introductions are made.

Sadowara, Japan, where I now live, is somewhat centrally located, so the fellowship of pastors' wives and local missionary ladies held in honor of the new bride should naturally take place here. But there is an added reason to have this celebration in my home: The Matobas are taking over where I left off in Takajo and there is something akin to a brother-sister relationship between us.

Sadowara is a semi-rural area with a population of somewhat over 27,000. Many of the people living here commute to Miyazaki City to work. New housing areas are steadily going up. The local primary school had an increase of sixteen pupils in a three-month period.

There is no other church established here as yet. The group of believers is still small. Four charter members and several Christians, who are members in other churches but live here, form the present fellowship. A number of other people have been introduced to the fellowship, some of whom I have met in visitation work—a bank clerk, a housewife, a teacher, several students. They are interested in Christ, and I do hope it won't be too long until they accept Him. Among these is a middle-aged couple. The wife is arthritic and walks on crutches. She has asked for Bible study in her home once the weather gets a little warmer.

I am glad that the first months of loneliness are history, and happy for the fellowship of those who are already faithful believers. With joy I anticipate seeing new ones brought into God's Kingdom. *Anna Dyck*

Pastor and Mrs. Matoba at their wedding

“More Indian Than Some of Us”

Thirty-four years ago Anne Penner went to India as the first Canadian missionary under the General Conference Mennonite Mission. She began Hindi language study under a young man, Amritious Sonwani, who has since become the nursing superintendent of Sewa Bhawan Hospital. He writes this tribute to Anne, whose official retirement begins this summer.

Anne Penner

Anne Penner arrived in India at a time when the air was tense with unpredictable events—not a time for any foreigner to come, least of all a lady. Indian Independence was just around the corner. For Anne to come to such a land at such a time shows her dedication to the Lord and the service she has rendered since then.

Anne’s aunt used to say, “That determined chin of yours will get you through anything.” It has! It has taken her through almost thirty-four years of work in India.

She has served unstintingly, first as nursing superintendent and then as business manager. She has given of herself in good and in difficult times. Her life has been characterized by great courage and clear-cut purposes. She has a deep love for God and for the people of India.

Anne is a hard worker. She has worked under trying circumstances with perseverance and with a deep inner calm. She has been a great inspiration to those of us who have worked with her. She is kind and generous, always helpful in a biblical way, that is, she has done her good deeds in a manner where the one hand did not know what the

Retreat for Rural Church Leaders

Margaret Ediger

About thirty persons in positions of leadership in the three rural Mennonite churches in Colombia met at the Cachipay retreat grounds March 21-22 for twenty-four hours of study focusing on the need for evangelism and church growth. Pastors, council members, Sunday school teachers, youth leaders, as well as other active lay members met together under the direction of George and Margaret Ediger, missionaries assigned to give assistance to the churches of Anolaima, Cachipay, and La Mesa.

Resource personnel from Bogota were Ruperto Velez and Dario Platt, specialists in all aspects of the functions and growth of the church. They belong to an organization called SEPAL (Evangelization Service for Latin America), which offers its services to the entire evangelical community.

Through their presentations participants in the seminar were made aware of factors which help churches grow; the kinds of leaders which need to be developed in every congregation in order for them to fulfill all their ministries; and the need for the churches to present God’s message of love to all people everywhere. Finally they were presented with four simple but effective programs for evangelism in their respective communities.

Church groups also met separately to evaluate their particular situation. Specific objectives were set for 1980 pertaining to opening new preaching points, involving all members in personal evangelism (leading others to a commitment to Christ and the church), increasing the giving through tithes and offerings, and planning additional en-other was doing. She has helped many young people with their education—in high school, nursing, seminary and other professional training, as well as in rehabilitation of the handicapped. She has given freely to the church, and has used her personal money in ways few are aware of. It has always been for the good of others. She does not talk about these things.

Although she is a very busy person, she is never too busy or too tired to listen to other people's problems. Many a colleague has come to her for support. Her suggestions are constructive. They are gift-wrapped, marked "for whatever worth they may have."

While she is generous in helping the needy with her personal money, Anne is very careful with the hospital funds in her custody. She exercises the utmost economy in spending hospital money and supplies. This has assured us of the hospital's financial viability. She has very ably steered the hospital through a variety of financial hurdles. Even in difficult times she has managed to pay staff salaries on time. The credibility of the hospital remains high with all who have any dealings with it.

Her years of experience in India have resulted in a knowledge of the Indian situation that has often surpassed ours. She is more Indian in understanding some of the local situations than some of us are. That is the reason many of us look to her for guidance and insight in dealing with administrative problems.

As a colleague, and as one in a senior post, she has maintained a good balance between urging us to go on and in restraining us from doing something unwise. We will miss her valuable experience and insight, especially in the area of administration.

We are aware that some people have ill-treated her. I have good news for them—she has forgiven them. This is another virtue in her.

I must add one more thing. She has worked consistently for the day when a national would take over from her. She has accomplished this.

"She does not say much, but . . ."

M. Gier, Miss Penner's coworker at Sewa Bhawan Hospital, comments on her influence on both staff and patients.

Miss Penner served as nursing superintendent and instructor in pharmacy in the Christian Hospital, Champa, during her first term. After her first furlough she came to Sewa Bhawan Hospital, Jagdeeshpur, where we on the staff have learned to love and appreciate her.

Through her talks and conduct she has won the hearts of both staff and others. She is a dedicated and faithful worker. She can fit herself into any place in times of need—as nursing superintendent, in the pharmacy, in the X-ray room, in the operation theatre, as scrub nurse, as anesthetist, or in administration.

She loves her patients and her coworkers. She has helped many people in kind and with money. She is a hard-working sister. She does not immediately believe the rumors or reports about others but waits to see the truth. She is careful about her duty time. She comes early and goes home late, a characteristic of a true administrator. She loves the Lord and the church.

Miss Penner is gifted in speaking. She does not say much, but when she speaks, it is sharp and to the point. I personally have learned many things from her.

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counters between the three churches for greater unity and mutual support. Initial plans were made for working toward these goals.

Participants felt that the seminar had achieved its two-fold purpose of creating a foundation for greater cooperation between the three churches and awakening interest in the important tasks of evangelism and church growth. The group unanimously voted to continue receiving the assistance of SEPAL for the on-going training of leaders and development of programs to help them fulfill their functions as a church.

Cachipay retreat grounds form setting for rural church leaders' retreat.

Outreach in La Nueva Paz

Florence Klassen and Peter Krahn

For a long time, the Mennonite churches in the Cuauhtemoc area of Mexico, supported by the Commission on Overseas Mission, have been concerned for their fellow, non-German-speaking countrymen.

The young people especially have been working with Spanish summer Bible school in the mountains at three different locations. (See September 1979 *Encompass.*)

For quite a number of years mission workers, with local help, have conducted Spanish Sunday school, worship services, Bible school and youth meetings in Anahuac, ten kilometers north of Cuauhtemoc. In more recent times an area of need developed in the vicinity of Neuvo Namiquipa where we operate a clinic. The response to this need took on new life about two years ago.

At the request of relatives who had been instrumental in the conversion of Jose Luis Miramontes, Willard Regier and Margaret Dueck, taking with them some men from Neuvo Namiquipa, started a weekly Bible study at La Nueva Paz.

Then Margaret had to return to Canada due to illness. The outreach continued for a short while but the Nuevo Namiquipa men gradually lost interest and, since Willard Regier spoke no Spanish, the work ceased. After the Regiers finished their service at the clinic, Peter and Sara Krahn, members of the Cuauhtemoc Church, came to administer Clinica Nuevo Namiquipa. They were asked to revitalize the work in La Neuva Paz. They approached Hector, a Christian in that place. He was in favor, and Sunday evening Bible classes were begun in a bedroom of one of the homes. Four adults came to study a harmony of the gospels and many children enjoyed the singing that preceded the study.

Some people left the community and new people began to get involved. After four or five months the bedroom was no longer a suitable meeting place. The group, which by now had grown to six adults and seventeen children attending regularly, fixed up a one-room adobe-brick building which is still in use.

At that time Sara began a class for the children, which included singing, a Bible story, and a memory verse. Then in June of 1979 Rosa, a local Mexican woman, and her brother Jose Luis took over the class. Although they have little education, they are doing well.

Recently the teachers have met with opposition from people of another denomination in the ranch. As a result, attendance has dropped.

Peter Krahn goes to La Nueva Paz every Sunday to lead the believers there in singing and Bible study. He has covered the life of Paul and now is teaching doctrines of the Bible. Most recently the group has studied baptism—what it is, should rebaptism occur, and, if so, when and how should it be done. The initiative to be baptized is left up to the individual.

Peter also goes to La Nueva Paz during the week. To help the worshipers become more independent, he teaches mandolin and guitar lessons to some of the men so that they will be able to accompany their own singing. He uses these times to visit and have fellowship with the believers. In this casual setting he has opportunities to answer questions raised by religious radio programs.

The young people from Nuevo Namiquipa have been included in the outreach. At first they went along to help the La Nueva Paz people learn to sing. Adrian and Eli from Neuvo Namiquipa still regularly accompany the singing with their guitars. Other young people go to give support to the group and to fellowship with them. For two summers now, under Peter and Sara's leadership, they have helped with a summer Bible school outreach to the children in La Nueva Paz. The attendance has made the effort worthwile.

There is a strong nucleus of believers in La Nueva Paz, even though the group is small. They are eager students, but still have insufficient Bible knowledge to teach others, or to be independent of outside help.

The group has grown as the Mexicans have invited others to join. Together they want to learn how to teach and live the Christian life and be a witness to their community.

Although the initiative is being left largely up to the group itself, Peter hopes to help the believers organize into a recognized group with a name, so that they will feel a sense of duty to each other and will function as a body of believers (church). Eventually, they may affiliate with a Mennonite group and get involved with the Anahuac Mennonite Church.

Martha Lu, Shir-Niang

When Martha married Rev. Andrew Lu, pastor of a Taiwan church, she brought many talents to her husband's ministry. Herself the daughter of a Presbyterian pastor, she did not find life in a parsonage strange. But she added unusual talent and richness to it.

Though her family experienced many difficulties as she was growing up, she committed her life to the Lord when she was quite young and desired to serve Him in whatever way He would call her. Thus, becoming a pastor's wife was just another "Yes" to God's call to her.

After completing high school she attended the Presbyterian Seminary where she studied teaching and management of preschool kindergartens. Here she became the major professor's right-hand aide in running the model kindergarten where students could gain practical experience. Following her studies she worked in a number of church-operated kindergartens.

Added to her enthusiasm and giftedness in teaching little children was her interest and talent in the field of music. As well as teaching music, piano in particular, she was the moving force in getting the Mennonite Ladies Choir of Taiwan to become more than a local church women's organization. To begin with, she was instrumental in entering the group in a Taichung County women's choir contest where it took first place. Then she gradually enlarged the women's vision to where they undertook a trip to Korea and toured the churches there. In 1978 the choir toured North America and finally performed at Mennonite World Conference in Wichita, Kansas.

Because of a good knowledge of Taiwanese romanization and a cultured talent for teaching, Mrs. Lu became one of the most valued teachers at Taiwan Language Institute. Here missionaries struggle to learn the difficult Taiwanese language.

In 1974, when Andrew Lu spent a year at Associated Mennonite Biblical Seminary in Elkhart, Indiana, under the Churchmen Abroad Program, Martha was able to join her husband for the summer months, serving in the Mountain Lake Mennonite churches. Many people there learned to know and appreciate her and to enjoy another of her talents, culinary performance. A Chinese meal cooked by Martha Lu is a special treat for anyone fortunate enough to get to eat it.

Both Mrs. Lu and her husband have a deep commitment to the Lord and seek His will and direction for all aspects of their work and life together as they do visitation and work with children, youth, and adults. Martha is the embodiment of the Martha and Mary sisters of the Scriptures, working to please Jesus, but also taking time to learn of Him, to meditate, and to pray. To her church she is indeed Shir-Niang, Teacher-Mother. *(Information for this article supplied by Janet Sprunger)*

Martha, left, with a group of young people

MENNO Groups Work on Home for the Aged

On March 22 the thirteenth MENNO (Mennonites Encounter New Neighbors Overseas) group terminated its visit to Colombia. This and the February group participated in the life and work of the retreat grounds in Cachipay and helped roof the Home for the Aged in Bogota. They put up walls on the third floor, installed steel window frames, and made and installed shower curtains in six bathrooms.

Mercedes Pedraza is administrator of the three-story home which at present houses seventeen residents. With the new roof completed it will be possible to provide beds for twenty-five to thirty people. The purpose of the Home is to provide a good environment for the aged of lower income families.

Since 1974 well over 100 people have participated in the MENNO programs and have made a substantial contribution to the work of the Mennonite churches in Colombia.

Mercedes Pedraza, center, is administrator of the Bogota Home for the Aged.

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Colombian Churches Take a Long Forward Look

Gerald Stucky

In January and again in March, leaders of the Mennonite churches in Colombia met to review their goals and rethink strategies for their churches for the years 1980 to 1985. The first strategy meeting had been held in 1973 and had helped much to bring into focus the goals of the Colombian church.

The leaders of the nine established churches felt that evangelization and church planting is a basic priority and that in the next five years they should seek to organize seven new churches. In order to accomplish this, each congregation should establish at least one outpost with the aim of making that into an active church. Churches were also encouraged to have weekly meetings in homes, and lay people were to be active in the teaching ministry.

Retreats are regarded as so important for the established churches that each congregation is to aim for two retreats a year for its own group, and churches in a given area were encouraged to meet together on a regional basis.

Stewardship is to be encouraged with the aim of increasing the giving 30 percent annually. Each church was encouraged to take care of the economic situation of its pastor and to seek methods to give him adequate support according to the legal requirements of the country. Churches should also try to give a sabbatical year to their pastors. The Mennonite churches in the vicinity of our primary schools should use the opportunity to evangelize the families of the schoolchildren since they have an excellent entre to these families.

Participants felt that church leaders needed better training and that pastors and leaders should have at least secondary school training. Candidates for the ministry should be chosen with care and sent to Bible institutes and seminaries, the goal being three new workers every year.

An Anabaptist center should be established in Bogota containing a good library, a bookstore, and special courses and books on Mennonite history and beliefs. It should be a place where the Mennonite work could be coordinated, lay leadership should be encouraged through the use of small groups, correspondence courses, extension seminary, and retreats. Special courses should also be given on discipleship.

The churches were encouraged to be aware of the social needs about them. The Home for the Aged was to increase its residency to twenty-five aged folk and volunteers in the churches, such as nurses, were to be utilized there. The Committee for the Aged was encouraged to broaden the financial base for the home. On the other end, the churches were encouraged to establish or increase the programs for child health and care. MENCOLDES (MCC and MEDA) was encouraged to increase its programs and to make available more information in the areas where we have churches. Leaders approved the maintenance of a fund for the needy and urged the congregations to increase their participation in this program. Pastors and leaders were also encouraged to participate in and revise the Credit Cooperative of the Jubilee Fund.

Church leaders saw the need to control the size of our two schools and integrate them better into the program of the church. Christian teachers, well qualified academically, were seen as very important. They were to be given the opportunity to upgrade their education continually. The education committee was encouraged to seek additional means of financial aid for the schools and to integrate more adequately with World Vision.

Since the retreat grounds in Cachipay are an integral part of the church program, the improving of the water system there is absolutely necessary. Self-support for the retreat grounds was considered important, and an additional program for using the grounds as a spiritual retreat was planned.

The literature program of the three bookstores is to be supported by seeking a property in conjunction with the Anabaptist Center. Within five years the manager should be a national, and the bookstore committee should immediately be enlarged with additional people dedicated to the cause of literature. The tremendously successful audiovisual program should continue to be used in training leaders in that area, and should also provide more material for children. This department should obtain its own means of transportation.

Church leaders decided that we should be a cooperative group, participating in organizations with a common aim, such as JELAM (radio programs), the MCC trainee program, the Latin American and World Conference of Mennonites, and the Confederation of Evangelical Churches in Colombia. All congregations were encouraged to study Mennonite literature, especially the new booklets written by J. C. Wenger.

General secretary

The Conference of Mennonites in Canada requires a general secretary to begin duties about September 1, 1981. This position requires coordination of staff departments and various conference ministries, inter-conferences cooperation, and congregational liaison, plus the duties of staff person for the General Board. The present general secretary is Henry J. Gerbrandt. **Send inquiries or nominations to**: Chairperson of Search Committee, 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4.

“Submit Yourself” was the theme for the 1980 spring conference of British Columbia Women in Mission April 27 in Clearbrook. J. Schoenwetter, pastor of the Sherbrooke Mennonite Church, Vancouver, was the speaker for the afternoon session. He referred to the words of Jesus found in Matthew 20:25-28, which oppose the popular theory that whoever wields the strongest force will be the leader.

Changes in communications technology likely to squeeze out poor

Nashville, Tenn. (MBM)—A revolution in communications is happening all around us, Stewart Hoover told some 30 Mennonite and Church of the Brethren communicators gathered May 13 in Nashville for the Religious Communications Congress.

Hoover, media education and advocacy consultant for the Church of the Brethren, cited as evidence of this revolution deregulation of the communications industry, advances in technology, and important changes in how the industry is controlled and funded.

The Federal Communications Commission has decided to exercise less control over the industry, Hoover noted. One likely result will be a reduction in the amount of time stations devote for public service programming.

Hoover challenged the group to be more informed on how the secular media function and to call for more responsible use of it. He identified eight groups who exercise control over the media: government authorities, the owners, the managers, the patrons (advertisers, other sponsors), competitors, related industries, colleagues in related fields, and the audience.

In the past, the audience has had too little influence on the media, he noted. However, a revolution in technology will change that, he predicted.

Communications over land will become wire based rather than air (broadcast) based, he believes. Advances in cable technology provide more channels for communications and a diversity of services and programs available to subscribers.

Because cable is more diverse and funded primarily by subscription, the audience rather than advertisers will exert greater influence over the kinds of programs and services available.

The expected switch of many middle-class viewers and listeners from broadcast to cable will cause broadcast communications to be targeted to a smaller, more wealthy audience. “Economics will rule the day,” Hoover said. This will result in fewer broadcast programs and services for the poor.

Technological advances are also expected to change telephone and print communications. For example, satellites make possible portable telephones.

Electronic accessories to home-based communications units will make possible access to greatly expanded information storage centers. The flip of the switch will make this information and entertainment available by audio, video, or even print.

One result will be more high quality, costly magazines for the wealthy, fewer of any kind for the poor.

In short, the communications revolution now taking place will diversify the industry and create smaller, more specialized audiences. It also will make a greater variety of information available more quickly to a larger number of people.

All of these changes will affect what the religious communicator has to say and how to say it.

Hoover challenged the group to keep in focus the Christian values that form a cornerstone in the Anabaptist heritage. These values (servanthood/not power; simple living/not affluence; sharing wealth/not hording it; etc.) are often denied, overrun, or negated by the popular media, Hoover noted.

Houseparents needed

The Mennonite Collegiate Institute, Gretna, Manitoba, requires a Christian couple to assume houseparent duties in the residence. The responsibilities are shared with one other couple and staff. Work commences September 1.

Address all enquiries to: John Wiens, 125 Riley Crescent, Winnipeg, Manitoba R3T 0J5; telephone 204-474-0743.

MCC East Coast moves toward formal organization

Akron, Penn. (MCC)—Discussion of procedures and structures for the newborn eastern arm of Mennonite Central Committee dominated the agenda when MCC East Coast representatives met here May 19.

MCC East Coast is designed to bring together Mennonites and Brethren in Christ from Maine to Florida in local inter-Mennonite activities. Nine district conference and regional representatives were present.

The group reviewed organizational structures of other regions and noted that each functions according to the needs and resources within the region. The board agreed that each group in the region should be represented and that staff and board members initiate correspondence inviting those not present. Yet to be represented on the board are thrift shops, Mennonite Disaster Service (MDS), relief sales, meat canning, and some church conferences. It was also agreed that members-at-large be selected with special effort to include women, youth, and minorities (blacks and Hispanics).

It was proposed that the executive committee consist of two persons each of conference representation, two from program representatives, and one from the members-at-large.

A final item of business was consideration of the Cuban and Haitian refugees. The Mennonite churches in Florida are working with MDS in assisting at refugee processing centers.

SLIPPERY SPIRAL ST
ABORTION
A CHRISTIAN RESPONSE TO ABORTION ON DEMAND
MODERN MANS POSITION
BABYS DEVELOPMENT

As part of its study of abortion First Mennonite Church in Berne, Indiana, set up an informative display.

Abortion, homosexuality statements ready for Estes Park

Among the statements to be discussed by delegates at the triennial sessions of the General Conference in Estes Park, Colorado, July 12-18, are ones on abortion and homosexuality.

To facilitate additional thought and discussion before the triennial sessions begin, *The Mennonite* is publishing the complete abortion statement since the topic has received conference-wide study. Although homosexuality has not been the focus of a study, the General Board will present a provisional statement on the issue. This statement is also printed in its entirety because of the divergent views the issue generates.

Proposed abortion guidelines

Preamble. Abortion is one of the most important moral issues of our time. Historically we, the members of the General Conference Mennonite Church, have affirmed the sanctity of human life. We continue to make that affirmation and are agreed in our concern about the large number of abortions in North America. In spite of this basic agreement we acknowledge that the members of our churches reflect a variety of moral perspectives that are informed by different ethical and theological norms, as well as by different understandings of the facts about abortion. The following guidelines reflect the position of the majority of our members.

1. The status of the fetus.

We believe that the Bible regards fertility as a sign of God's blessing as God's gift of life, which is to be honored with reverence and respect. This mood is reflected by the Psalmist: "Thou it was who didst fashion my inward parts; thou didst knit me together in my mother's womb. I will praise thee, for thou dost fill me with awe; wonderful thou art, and wonderful thy works" (Psalm 139:13-14 NEB).

We acknowledge that the Bible does not speak directly to the issue of abortion. The one biblical passage which speaks to abortion indirectly (Exodus 21:22-25) seems to place a higher value on the life of the mother than the fetus. For the death of the fetus the husband is to be compensated with money, but where the wife suffers hurt or death, there shall be "life for life, eye for eye." Therefore the Bible places a high value on the life of the fetus, though it does not necessarily support its absolute defense.

We affirm that the Bible reflects special concern for the poor, the weak, the helpless, the widow, and the orphan. Though the Bible does not explicity say so, in our day concern for the "defenseless" would probably extend to the fetus.

We acknowledge that it is difficult to settle the issue of the status of the fetus: the status of the fetus cannot be settled by biology since biological life is a continuum from the time before conception until death. Though there is a new genetic identity at conception, there are no scientific grounds for determining when in the biological process human life begins. The decision about the status of fetal life is therefore a moral or theological judgment.

2. Abortion as birth control.

We cannot and do not support the use of abortion as a means of birth control. In the light of the value placed on fetal life by the Christian faith we have grave concern about the ever-increasing number of abortions being performed in our society. We believe that where children are not wanted proper contraceptives should be used to prevent pregnancy. We believe that many abortions could be prevented if persons would take responsibility for sexual behavior.

We therefore commit ourselves to provide Christian education in the meaning and responsible expression of human sexuality for both young and old, to encourage genetic counseling where genetic diseases are possible, and to foster understanding of various means by which pregnancy can be prevented when it is not desired.

3. Justifiable abortion.

The majority of us believes that most abortions cannot be justified on moral grounds, although we are unwilling to say that abortion is never justified. We do not agree what circumstances justify abortion: most believe that an abortion is justified where the mother's life is at stake; many support an abortion if the pregnancy is a result of rape or incest, or if there is a high probability of severe genetic disease; some support abortion for a variety of personal and social reasons. We do, however, respect the minority of our membership which believes that abortion is never justified.

We urge fellow believers to continue to search for God's guidance in a spirit of love, even though there is not yet complete agreement.

4. The communal nature of abortion decisions.

We believe that the New Testament pictures the church as a community (koinonia) which seeks to discern the will of God and take responsibility as a group for decisions. Though the individual woman or couple must finally decide whether to get an abortion, we believe the larger community should also be available in making the decision.

Therefore, we urge that Christians engage in this discerning process rather than making isolated individual decisions, recognizing that such a process will often involve only a small group within the congregation. We believe that a harsh legalistic position that is put forth by the group without loving concern for the individual is often hurtful to persons facing abortion decisions. At the same time we believe the church must have standards that it upholds for its members.

We believe that the community should be willing to support a woman or couple in their decision, sharing responsibility for that decision. This would include sharing in the responsibility for the care of that person or family if a continued pregnancy leads to the birth of a child that brings hardship on a family or single individual.

We commit ourselves to show concern for the individuals who decide to relinquish their children, as well as to seek to prevent the suffering, often a living death, of unwanted children by providing adoptive homes and other support systems.

We therefore urge pastors and churches to foster a climate of openness so that these decisions can be worked out prayerfully in the context of a Christian community.

Abortion "always wrong," sometimes "lesser of two evils"

Vancouver (GCNS) — Concerned with the pain and struggle that more and more people are experiencing in relation to the question of abortion, five Mennonite churches of the Vancouver area have developed a statement to guide them in their thinking and actions. They called on the counsel of the medical, social, and theological disciplines which helped to prepare papers and conduct a seminar on March 23.

"There is no painless way to deal with an unwanted pregnancy," summarized Palmer Becker, moderator of the process. "Ending the life of an unborn fetus often causes long-lasting guilt on the part of those involved. At the same time it is very painful for a child to enter the world and be unwanted from day one. The result is often a living death where the child cannot develop normally in mind and spirit."

After exploring various aspects of the subject and recognizing "abortion as one of the most important issues of our time," the statement concludes, "We believe that abortion is always wrong, but realizing the sinfulness of human situations, we recognize that abortions in some instances may be the lesser of two evils."

The statement cautions Christians not to be judgmental of those who get abortions. "Even when sin is judged to be the cause for an action," says the statement, "the Bible reflects an attitude of compassion toward the sinner. . . . We welcome people who are facing abortion issues to come to both the medical profession and the church for counseling and discussion."

Participating churches were Mountainview, Sherbrooke, First United, Cedar Hills, and Peace.

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5. Morality and legality.

We believe that the demands of discipleship are to be accepted voluntarily, not imposed legally upon everyone regardless of conviction. The New Testament church, as well as the church the three centuries before Constantine, was interested in working out what is morally responsible behavior for Christians. The Anabaptists of the 16th century rediscovered the importance of identifying a Christian moral stance that was distinguishable from the behavior of society as a whole.

Therefore, though we stress the importance of respect for the life of the fetus and though most of us can support abortion only under the most exceptional of circumstances, we do not believe that this position should be imposed upon the society in general. Because of the diversity of moral conviction in the civil community, we realize that what the law permits is not necessarily Christian moral behavior.

We believe, however, that the church should witness to society concerning the sanctity of the fetus.

We also believe that the church should be concerned that legislation not coerce people to act against their convictions and that it conform to standards of justice.

6. Professionals and abortion.

We believe that doctors, nurses, and other medical personnel should have the right not to perform or participate in performing abortions when this is contrary to their convictions.

We recognize the validity of hospitals setting standards (that go beyond what the law permits or requires) within which they will or will not perform abortions.

We also recognize the importance of empathetic and understanding counselors in helping persons reach decisions that are best for them. The counselors, however, may at times have to respect individual decisions that conflict with their own convictions.

We confess that the church has often left the difficult task of dealing with persons facing abortion to the professionals in medicine, law, mental health, or social work.

We commit ourselves to support our professionals in dealing with moral dilemmas of abortion.

7. Sin and forgiveness.

We acknowledge that there are situations in which Christians get abortions for what other Christians regard as sinful. Persons do sometimes engage in illicit sexual relations without taking responsibility for contraception, and then use abortion as a birth control device. Persons sometimes choose abortion for relatively selfish personal motives such as economic well-being or personal convenience.

We also believe that there is forgiveness for sin. The Bible reflects an attitude of compassion toward the sinner. Jesus' harshest words were directed against the self-righteous. He warned against judging others. He spent much time with outcasts and sinners and told those who had caught the woman in an act of adultery, "Let him who is without sin among you cast the first stone" (John 8:7 RSV).

Therefore, we believe that persons who get abortions for reasons regarded by others in the Christian community as wrong should be treated with love, so that Jesus' word of redemption may become operative, ". . . go, and do not sin again" (John 8:11 RSV).

Conclusion

We, the delegates of the General Conference Mennonite Church, gathered at Estes Park, Colorado, 12-18 July 1980, recognize that a difficult moral issue like abortion requires continued study and discussion. We therefore commit ourselves to continued search for God's will in this matter. We are, however, sure that God's love in Jesus Christ binds us together in this search: "Now we see only puzzling reflections in a mirror, but then we shall see face to face. My knowledge now is partial; then it will be whole, like God's knowledge of me. In a word, there are three things that last forever: faith, hope, and love; but the greatest of them all is love" (1 Corinthians 13:12-13 NEB).

Provisional statement on homosexuality

God's people are called to live their sexuality as a gift from God, but our human ability to do this may be imperfect (Matthew 19:8, "for your hardness of heart Moses allowed . . . but from the beginning it was not so").

Therefore we must declare our best understanding of biblical teaching about sexuality in spite of risks.

We believe that:

1. A Christian view of sexuality takes its guidelines from the Bible. It does not count on the world to necessarily support our values and practices.
2. To be human means relatedness, complementation, mutuality, and belonging. It is in these ways that we express the image of God (Genesis 2:18).
3. Sexuality is one significant aspect of human experience. The Bible teaches maleness and femaleness are essential parts of human creation, and it is when this difference comes together that God's design for marriage and procreation best finds its fulfillment. A key element in such a relationship is the covenant of love and faithfulness (Genesis 1:27).
4. The Bible teaches that kingdom priorities supersede every human institution and relationship. While all persons have familial needs (e.g. togetherness, caring, sharing), not all are called to marriage and family as traditionally understood. Singleness can equally be regarded as a gift from God.
5. The Bible approves heterosexual genital intercourse as natural and beautiful in the context of the marriage covenant.
6. There is a basic distinction between orientation and practice. Persons may not be responsible for their sexual orientation, but both hetero- and homosexuals are responsible to God and to the Christian community for their behavior.
7. Homosexual practice is contrary to the basic heterosexual model of God's creation.
8. To the best of our understanding God's Holy Spirit leads us to reject homosexuality as an option for Christians. However, we believe that God's grace is for all sinners, and therefore we, together with homosexuals, need to continue seeking forgiveness from all our sins.
9. We need to show compassion to every person in our society, regardless of lifestyle, and earnestly pray for and witness toward the redemption of all persons.
10. We commit ourselves to further study on this issue during the next triennium, with further action at the 1983 conference.

The baccalaureate nursing program of Bethel College, North Newton, Kansas, has been accredited by the Kansas State Board of Nursing. Bethel's program is open both to regular students wanting to begin work toward a BSN degree and those coming from a hospital or two-year college program. The American Nurses' Association expects to establish the baccalaureate as the required entry degree for "professional" nursing beginning in 1985, noted Julia Quiring, director of the new department of nursing.

Belton, Montana, CPS reunion will be held at the Assembly of God Conference Center in Hungry Horse, Montana, August 22-24.

For information contact:
Belton CPS
Box 96
Walnutcreek, Ohio 44687.

Record

Shutt

Friesen

Penners

Kornelson

Anne Penner

Ministers

John Linscheid, who recently graduated from Associated Mennonite Biblical Seminaries, Elkhart, Indiana, will become pastor of the Lawrence (Kansas) Fellowship beginning August 1. Linscheid attended Claremont School of Theology in California for a year and was a student intern pastor at Goessel, Kansas, for a year, as well as at Redlands, California.

Joyce Shutt was ordained May 18 at Fairfield (Pennsylvania) Church. Shutt is a graduate of Bluffton (Ohio) College, served with Mennonite Central Committee in Europe, and recently graduated from Lutheran Theological Seminary. She will serve as part of the ministerial team at Fairfield.

Workers

C. Blake Friesen has been appointed national manager of the Mennonite Foundation of Canada effective July 1. He replaces *Rufus Jutzi*. Friesen will continue his work as regional manager for British Columbia and Alberta, based in Clearbrook, British Columbia.

Helen Kornelsen, instructor in Christian communications at Union Biblical Seminary, Yavatmal, Maharastra, left India on May 17. Beginning in September she will study communications at Wheaton (Illinois) Graduate School in preparation for another term in India under the Commission on Overseas Mission. Kornelson has taught at UBS for the last five years.

Susan Martens, missionary in Taiwan under the General Conference, has accepted a position as a nursing faculty member at Bethel College, North Newton, Kansas, beginning in January 1981. Martens is director of nursing services and nursing education of the Mennonite Christian Hospital, Hualien, Taiwan. During the summer of 1976 she served as co-director for continuing nursing education in Haiti. She will be returning to Canada in June for an extended North American assignment under the Commission on Overseas Mission.

Jim Mininger, academic dean at Hesston (Kansas) College, has been appointed interim president of the college, beginning July 1 and ending 30 June 1981. He will succeed current president *Laban Peachey*, whose 12-year term expires June 30.

Dave and Elaine Moyer have accepted positions at Bluffton (Ohio) College's health, physical education, and recreation (HPER) department. Dave will serve half-time as assistant professor of HPER and half-time as assistant director of admissions. Elaine will serve as assistant professor of HPER and as chairperson of the department.

Herman Neff, Wanner Church, Cambridge, Ontario, has been appointed Self-Help Crafts director for Mennonite Central Committee (Canada). His duties began June 1.

Anne Penner, who has served in India for 34 years as a missionary under the General Conference, left India May 17 for a period of itineration and then retirement. She will make her home in Manitoba. Most recently she served as business manager at Sewa Bhawan Hospital in Jagdeeshpur, Madhya Pradesh State. She was the first Canadian missionary to represent the General Conference. Penner, a nurse, is a member of the Altona (Manitoba) Bergthaler Church.

Anita and Melvin Penner, having served under the Commission on Overseas Mission, left Taiwan May 29. Melvin will become business manager of Columbia Bible Institute, Clearbrook, British Columbia, in August. Since 1975 he has served as business manager of the Mennonite mission in Taiwan. During the same period Anita served as hostess of the guesthouse in Taipei.

David Shenk, a missionary in eastern Africa since 1963, has been appointed secretary for home ministries and evangelism for Eastern Mennonite Board of Missions, Salunga, Pennsylvania, effective August 1.

Tribute to my father J. J. Esau

John A. Esau

"Sightless - I see! And seeing, find
Soul-vision, though my eyes are blind."
These words of Fanny Crosby say all that needs to be said concerning Dad.
Somehow I never thought of him as blind; he was simply my father.

Perhaps it was because I always knew he could see.
He could see with the touch of his hand upon the face.
He could see with his ears, recognizing hundreds by the sound of their voice.
He could see the mountains by being there.

He went to see the baseball game with his son.
He took his family to see the great museums of Chicago.
He always took time to see friends—visiting in Low German while I sat impatiently bored.
Yes, I knew he could see.

How else could he travel across the continent alone on the train?
How else could he give others directions where to go and when to turn?
How else could he shave, eat, wash the dishes, use the saw and hammer, catch and clean fish?

And when he would preach he always opened his Bible.
And then he read from it.
And sometimes his sermons were almost recitations of Scripture.
Yes, I knew he could see.

There were all those ways in which he spoke about his own blindness:
"Don't say I never showed you anything."
"He sees better, but I look better."
"Blind men are not pushed; they are led."
And after bumping his head rather severely while exiting from a bus:
"Thank God for giving a blind man the opportunity to see stars."

Humor must be a form of grace which enabled Dad to cope with a burden which has embittered many. He could give it and he could take it.
To this day I have always wondered what happened the time I put the shaving cream tube where his toothpaste was to be.
Innocent and not so innocent tricks were a part of his trade.
He loved riddles like a child; and perhaps that is why children loved him.

But his special sight was that of the soul.
Like the Greeks who came to the disciples he would have said:
"Sirs, we would see Jesus."
That was his passion in life - to serve his Savior and Lord.
- to minister in Christ's kingdom.
- to support the church, and to comfort God's people.

His sermons will not be remembered as classic examples of preaching; his life was his greatest sermon.
But I do remember one based on the text from the prophet Isaiah:
"Comfort ye, comfort ye, my people."
In those words I new that the tender mercies and forgiveness of God were being heard.

He saw what others in their blindness could not see:
That God would have surprises for everyone, and especially for those who presumed to know the way of God perfectly.
That Christ's kingdom was larger than any of our theologies, any of our denominations, any of our prejudices.
That God could work through earthen vessels—such as the Mennonite church, a church he loved and to which he gave his life.

Can it be that blindness yields a special vision?
In these moments of memory I would not pretend that he saw everything perfectly. Perhaps none know more intimately the failings and mistakes of a father than a son. But these too can be forgiven.
I do know that because of his blindness I saw things to which I would otherwise remain blind.
I saw that blindness of the soul is far worse than blindness of the eyes.

Among his books I found a sermon by Saint Augustine entitled "The Recovery of Sight by the Blind." From that sermon these words:
"The blind body doth not now open its eyes by a miracle of the Lord, but the blinded heart openeth its eyes to the Word of God.
"Our whole business, then, brethren, in this life is to heal this eye of the heart whereby God may be seen . . . . to this end is preached the Word of God."

Yes, I knew that Dad could see.
He saw with the heart.
Perhaps he saw just a little better than all the rest of us.
His greatest wish for us as a family was that we might see Jesus, the Master whom he served with all his heart.

The theologian Karl Rahner has said, "One must truly have lived to be able to die."

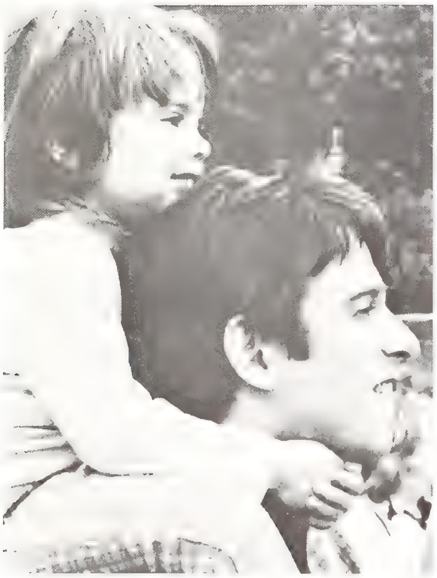
Dad's final years brought to his body the added burden of disease with suffering and pain.
As if in one final test of faith he was forced to deal with the one thing he had known so little—illness.
The vision began to fade, but with that fading vision a readiness to depart this world in exchange for the light of the glory of God.

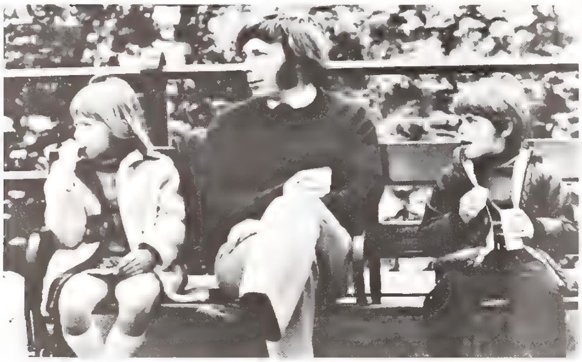
And Simeon said, "Lord, now lettest thou thy servant depart in peace, according to thy Word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to thy people Israel."

On seeking creative interpretation

Ruth Naylor

Recast
In this unpopular role
Of a broken being
  Freezing joints that can't bend
  Plated bones that won't mend
I search for words
Or meanings
To clarify and modify
My confusions
About the part.





Pinching Papa's arm

Fern Pankratz Ruth

"Pinch Papa's arm," the doctor said to me
As he prepared to set the broken bone;
And Papa bared his arm and leaned in love
And gave permission for his little one
To injure him. My good hand reached to touch
The hirsute tan that covered strength—with shy
And awestruck wonder. How the bone was set
I never knew, there was so little pain.
It may be that I flinched—I didn't cry—
Somehow all pain had passed through me to him.

Since then my being has passed many pains
To Everlasting Arms that cosset me.
I cry some now, when pain becomes too keen;
But praying still is pinching Papa's arm.

Meditation

From Laos to Calgary—to serve

The members of First Mennonite Church, Calgary, Alberta, consider themselves fortunate that Lloyd Oppel was led here. From Courtney, British Columbia, of Plymouth Brethren upbringing, now attending Prairie Bible Institute, he has spent several years in Laos.

Since shortly after the Laotian refugees began arriving last September Lloyd has spent every other Sunday preaching to them in their own language.

He was one of the fortunates who survived imprisonment in Hanoi. His story reads like a book (in fact a book *Captive on the Ho Chi Minh Trail* has been written by Marjorie Clark about his experiences). In 1971 at age 19 Lloyd Oppel went to Laos to work in missions for a one-year term, but it was not long before he knew that God meant him to spend his whole life for these people.

Based in a small village (Kengkok) 10-15 kilometers from the battlefront, he learned to block out the sound of the artillery, and immersed himself in language study, in memorization of Scripture, in work with the medical team, the TB clinics, and other work.

On the morning of 28 October 1972 Lloyd and his friend Sam Mattix were alerted that soldiers were approaching. They jumped into their pickup truck, thinking to flee into the jungle until the fighting was over. However, the village was already surrounded and they were right in the middle of the action. Soon they were bound hand and foot with wire.

They prayed. They took a quick mental survey of their salvation assurance . . . and watched what they thought to be a grave being dug between them. In reality the "grave" turned out to be a foxhole, and their lives were spared from being buried alive.

Then followed 40 days on the Ho Chi Minh Trail—100 miles of jungle and mudholes—barefoot, living on rice and salt, developing malaria, beriberi, renal failure, diarrhea, delirium, remembering God's promises, praying for each other, and on Sundays still managing to pause for a few moments of meditation. They were tied up during the night by their hands and arms and feet; every movement caused pain. One night Lloyd awakened with such a hatred for his captors that he would have gladly killed them had he been able to. Later, however, he was again able to accept God's great love and forgiveness for this sinful hatred that he had felt.

On 6 December 1972 (it was Sam's birthday) they arrived in Hanoi—at least they thought it had to be Hanoi—their clothes tattered and filthy, their bodies weak and grotesquely swollen. They were given the impression they were the only prisoners there. Their faith was put to the test many times. Their treatment aimed at delusion and confusion. It alternated between solitary confinement, interrogation, drugs, starvation, treatment, and ignoring problems, all aimed at psychological control. A large part of the time Lloyd was delirious, except miraculously for half an hour at four o'clock every afternoon—which time they had set aside for prayer.

After some time they realized they were not alone; there were in fact many prisoners in this place. Some of their fellow prisoners were from the US and there was rejoicing when they discovered each other. Lloyd and Sam were soon known as the missionaries and were able to witness to some who had little or no religious background but were at this time hungry for spiritual help. They felt God had led them here to minister in this place, and their memorized Scripture became useful. They even had rare moments of fun and called themselves the Lulus (Legendary Union of Laotian Unfortunates).

The day of release finally came—6 February 1973—(which happened to be Lloyd's birthday). The US citizens, including Sam, were released through the US embassy, but Lloyd was left behind. Being a Canadian, and having been captured in Laos, his release had to take a different route. It included considerable ceremony.

Eventually he ended up on the same plane as his US friends. He brought with him the tattered T-shirt he had worn the entire time, his prison garb, and his fervent love for God and for the Laotian people.

Since then he has regained his health and is preparing for mission work with the Laotians. He sees the call to work with the refugees in First Mennonite as a direct leading from God. Refugees from other churches and groups have also begun to come, and the work is growing.

Irene Klassen

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Conferences—beyond "sitting" and "absorbing"

Andrew R. Shelly

My memory of attending conferences goes back well over 50 years. My father was a blind minister and from early boyhood I assisted him at conferences.

What have I learned regarding conferences beyond techniques to endure massive hours of sitting and some ability to absorb "tons" of material?

1. How participants have been chosen and how elections are held has bothered me for a long time. Frequently those who can afford to go get to attend the conferences whether or not they are best qualified to represent the home church. Elections tend to simply bring into office those who are best known.

2. The leadership of the conference must make the difficult decisions on which issues are most crucial and how many can be officially and effectively discussed. They must also choose effective reporting formats.

3. Often I have the feeling that we discuss whatever is "in the news" at a given moment in history. But do we not need to stress issues behind the issues? If abortion is discussed at the conference do we not need to carefully consider our historic position regarding killing? Do we not need to place the discussion in the historical and the contemporary setting?

4. I have often wondered whether we expect far too much from a conference and whether we really achieve the balance we need. Recently I represented the American Bible Society at a denominational convention. I was pleasantly surprised at the spirit of the conference and the unique balance between reporting, business items, and inspirational features in speaking and music. I had the feeling they got more done in sessions much shorter than ours usually are.

5. The triennial sessions of our conference provide the *only* opportunity we have of getting together as an entire conference. Yet all too often official sessions take up 8 to 11 hours of a day. (Business experts restrict serious decision-making days to six hours.) Then after lengthy sessions—or early in the morning—*regional* meetings and institutional get-togethers are held.

It is easy to raise questions. But what can be done to improve our conference sessions? Perhaps I can at least point to some directions.

1. Logistical questions must be handled much more efficiently. At one conference of about 1,500 people no one stood in line longer than a few minutes at mealtime. At another meeting of perhaps 1,000 attendance, floor discussions were expedited to create freedom, dialogue, and fairness.

2. Do we really have to try to pass a "position" paper on all issues? Is there really value in saying we have a position when the vote was 55 percent to 45 percent? Might the greater value be achieved in airing the issues and depend on delegates to go home and take appropriate actions?

Might a "consensus" merely mean the lowest common denominator? Yet, where a conference really does have consensus, position papers can be valuable. A major denomination recently passed a strong resolution on abortion.

3. Let's make sure the extremely important issues get on our agendas and get fair treatment.

One example is beverage alcohol and all the hurts related to it. How tragic that in the 50 years of my attending conferences the issue of alcohol was never given major treatment! In the February 2 issue of *Mennonite Weekly Review* H. C. Amstutz again writes about the issue.

When will we take the high moments of the Mennonite World Conference seriously? When it was suggested we pray for the Third World one from that area said we need prayer for ourselves. How true!

Do our budget structures and the financial policies of our churches and institutions really reflect our concerns? Will we have the courage to take a holistic approach and *really* look at the total picture?

Will we come to grips with our extremely slow growth? Why can a religion like Islam grow much more rapidly—even in Canada and the US—than we do?

And what about our decreasing giving to such basic movements as the Bible societies?

4. It has been my strong feeling that "floor strategy preparations" should be discouraged. I refer to secret strategy planning meetings to get an item passed. This doesn't mean delegates will not discuss issues. They should. But "power blocks" planning legislative strategy are out of place.

5. We need more planned inspirational features. Blocks of 5-to-15 minutes are better than large blocks of time. In this connection I mention another item. We need the guidance and direction of the Holy Spirit and the Word of God.

All delegates ought to be willing to prepare in a practical and spiritual way. Each one ought to *read carefully* advance reports. Each delegate should prepare spiritually. Might it be that the most important part of a conference is that which cannot be calculated as to number of people present, financial reports, and resolutions officially passed?

3
WEEKS TO ESTES PARK

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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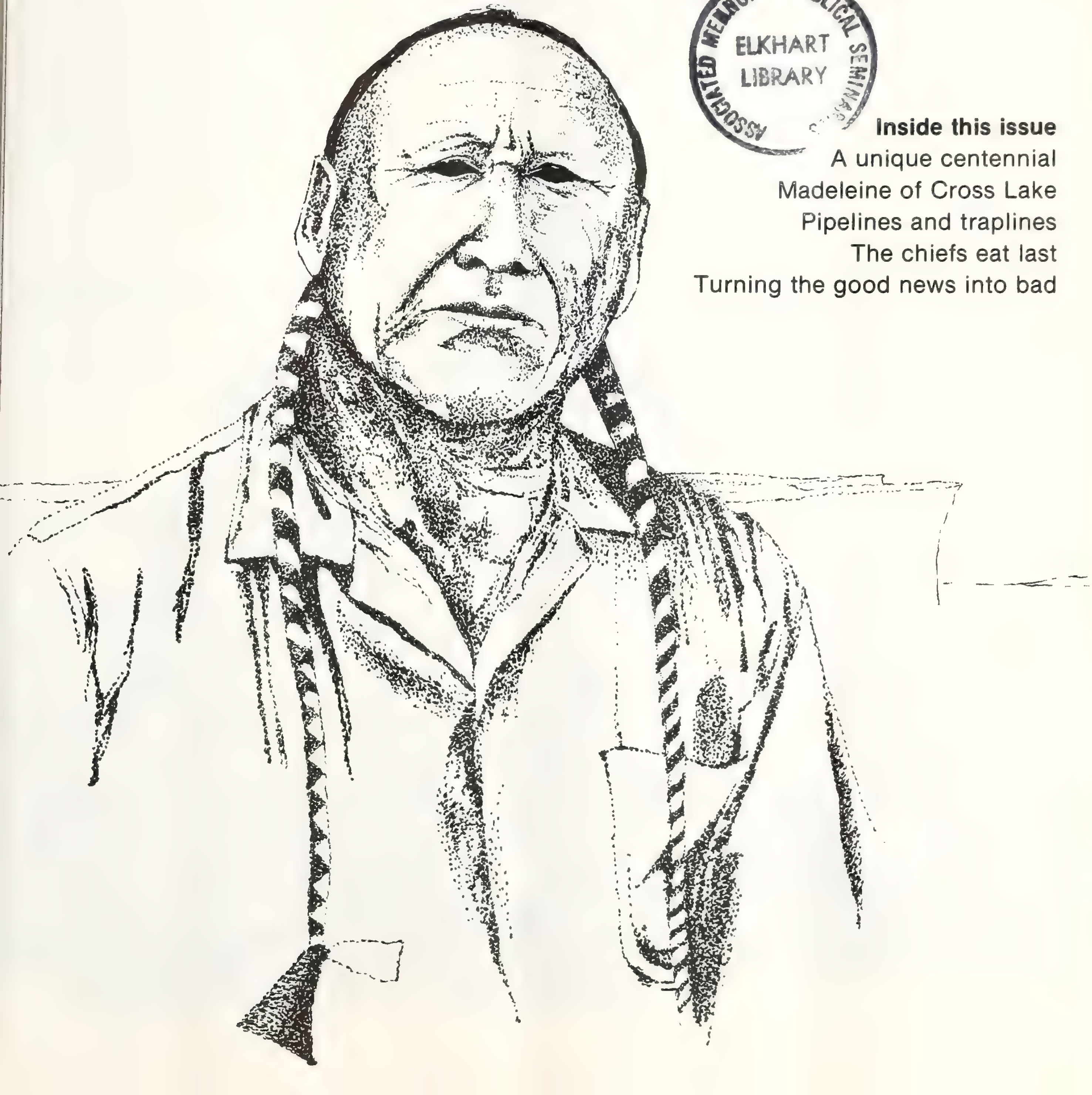


A unique centennial

Lawrence H. Hart

On 18 May 1880 Samuel S. Haury, the first General Conference Mennonite Church missionary, left Kansas to begin work among the Arapaho people at Darlington on the Cheyenne-Arapaho reservation. This year marks the centennial of General Conference mission work.

With the first work on an Indian reservation and from the first convert in the person of Maggie Leonard, the mission work of the General Conference has followed the command of Jesus: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matthew 28:19, 20).

Today the mission work of our conference is worldwide and our membership is nearly one-half Third World peoples!

As one reflects upon the 100 years of mission work and specifically upon this first effort, one is immediately struck by a sharp contrast to other Indian centennials. In the last two decades the Arapaho and Cheyenne people have observed several centennials, each significant in their history. A listing of a few is as follows: Treaty of Medicine Lodge, 1867; executive order reservation, 1868; "Battle" of the Washita, 1868; founding of Cheyenne-Arapaho School, 1870; prisoners taken to Fort Marion, 1875; Battle of Little Big Horn, 1876; The Flight to the North, 1878.

The Treaty of Medicine Lodge, Kansas, was the last formal treaty between the sovereign nations of the Cheyenne and the Arapaho and the United States. The treaty set the boundaries of the reservation. Cheyenne and Arapaho people moved to this new reservation and were dissatisfied with the land. They moved further south and west and remained. Only through an executive order was a conflict avoided as new boundaries were established.

Just 13 months after signing the Medicine Lodge Treaty, a respected peace chief of the Cheyenne, Black Kettle, was killed on the Washita River near the present town of Cheyenne, Oklahoma.

Two years later on the far eastern part of the reservation a school was established and a nearby fort—Fort Reno—was strengthened to keep peace.

Tensions mounted and receded for five years until in 1875 a group of Indian hunters engaged buffalo hunters near Adobe Walls, Texas Territory. The re-

Northern Cheyenne leaders Little Wolf and Dull Knife (seated); photograph probably pre-1877

Medicine Lodge Peace Commission: Generals Terry, Harney, Sherman, unidentified Indian woman, Commissioners N. G. Taylor and Samuel Tappan sponsible party of Cheyenne hunters was never identified. Punishment needed to be meted out and men were lined up. Several were selected to be marched to St. Augustine, Florida, to be imprisoned at Fort Marion. Many innocent persons were punished.

A year later General George Armstrong Custer, who had been responsible for the death of Black Kettle, met his violent end at the Little Big Horn (see "Cheyenne, Custer, and Centennials" *The Mennonite*, 27 June 1976).

Following the Little Big Horn episode a band of northern Cheyenne were forced to move south to the Cheyenne-Arapaho reservation. Not satisfied with the system, they longed for their former life in the Powder River country. Seeking permission to return home was of no avail. One night they simply left. This became one of the most incredible journeys to freedom. The small band of approximately 300 under the leadership of Dull Knife and Little Wolf were eventually pursued by no less than 12,000 United States military troops! Through the efforts of the former a reservation was eventually established for them. The northern Cheyenne called themselves "the Morning Star people" after Dull Knife, one of their greatest leaders.

Two years after Dull Knife and Little Wolf left the Cheyenne and Arapaho reservation, Samuel S. Haury arrived to begin mission work.

What is unique about the 1980 centennial? All previous centennial commemorations and observances have involved the military. This particular centennial involves the coming of a historic peace church into our history as Indian people.

Past centennials observed by the Cheyenne and Arapaho people have involved Generals Terry, Harney, Hancock, Sherman, Sheridan, Custer, Grant, and Augur, to name a few. These and many others who are involved in our history treated us as adversaries under the guise of peace. As people have observed the previous centennials with efforts to be true to history, a place for the military has been essential.

It is refreshing to observe a centennial with no reference to the military except to note a notable exception.

What does the mark of 100 years teach us as we continue missions on a worldwide scale?

First, we must acknowledge that God is calling us still to be in mission. Secondly, we must continue to proclaim that Jesus Christ is Lord. And as he has commissioned us we must continue to teach all he has commanded. This includes those doctrines we have received through our Anabaptist heritage, including the peace tradition. And though we be in mission in a country with an oppressive government as in our first effort, we must never identify with that government. The latter is extremely difficult to do.

Will there be a people like the Arapaho and Cheyenne who, looking back 100 years from now, can see a marked contrast between our workers and those immediately about them today? We need not wait on time to tell. It is imperative that our missions personnel be different from those about them for we are ambassadors for Christ.

Finally, the "senders" must not expect the "sendees" to be different from them. This has daily implications.

"Go," said Christ with the promise, "I am with you always." May he be at the forefront and the center of our message as we begin a second 100 years. •

Cantonment Indian boarding school, about 1900, with girls' play tipis in the front yard

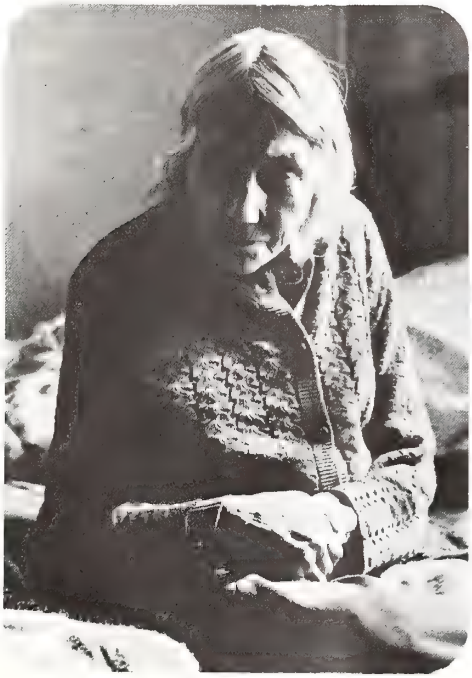
Camp Weld delegation: (standing) Bosse, Cheyenne; Left Hand, Arapaho; Whitewolf, Kiowa; (seated) Bull Bear, Cheyenne; Black Kettle, Cheyenne; White Antelope, Cheyenne; Neva, Arapaho

"They had talked, and then this lady had read to her from a book that had words which spoke to her innermost needs. Before the lady left she had prayed for her, and in that moment there was born within her the desire to be that kind of a person."

Madeleine McKay of Cross Lake, Manitoba, died in November of 1977. Her former pastor, Otto Hamm, Steinbach, Manitoba, attended and assisted at her funeral. Later Otto submitted the following article in which he attempts to interpret Madeleine's pilgrimage of faith.

Madeleine of Cross Lake

Otto Hamm


Madeleine of Cross Lake

Standing just outside her little log cottage, an Indian lady, though tired from the battle that life brings to all of us, watched the canoes and barges move people and cargo up, down, and across the Nelson River. The features and strength and determination of her people had not left her, although life had been hard.

A widow, she had been given one of the four "old folks' homes." Small, cozy, and warm if you had enough firewood, these cottages had been built for just such poor people. Four houses in a row, facing the east, the river, the "Hutson's Pay (Hudson's Bay) Store," and the big dock where the barges and planes unloaded flour, beans, salt, and lard, or the mail, perhaps a Mountie, and maybe some potato chips.

As the drone of a Norseman drowned out the other noises, the well-tuned ears of her grandson, who was living with her, identified the plane, came bouncing from behind the house to see the great red bird land, announcing to his Nokom the name of the pilot, "Pot Shinny!"

Madeleine had also grown up around the skirts of her grandma about 55 years ago. As she watched the boy run to the shore, "so he could see better," her thoughts recaptured the past.

One day she would never forget. They had gone to a big house. There had been many people there. Her mother had taken her hand and together they walked to where a strange man was standing. He had talked to her father and mother, then put his hand in some water, touched her head with it, and quietly said her name, "Madeleine Ross."

One day her father had taken her to her grandmother. "Dancing Lady," they called her. When it was time to sleep, her blankets were made into a bed, and then Nokom said, "Nosisim! When you sleep, dream. Dream of the North Wind. The North Wind is good and kind. Dream of the North Wind and maybe he will bring you a good husband someday, a good trapper and a good hunter, a great man who will sit with the elders in the council and help his people to be strong." Madeleine slept and dreamt of the North Wind.

They rose with the sun, who was so lazy when the winter months came that there was hardly time to gather enough sticks to keep them warm and boil their food, to bring the rabbits home that had been caught in the snares, or to bring in a little water before the sun went back to bed again.

After a few years her father came. "Madeleine, you will go to live in the home of the Praying Chief whose skin is the color of poplar wood." Gathering up her small bundle of possessions, she followed her father to the canoe.

Had she really only crossed the river, or had her father taken her to another world? Their words sounded so strange.

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An Indian family sits outside its home in Red Lake, Ontario.

The meal was placed on a big board that stood on four straight legs. They sat on smaller boards with shorter legs, and these had a tail that stood straight up; it reminded her of her father's dogs when they were hitched to the tapanask in winter. But Madeleine did not only learn how to set the dishes on such a table and to eat such food, she also learned to know the medicines that Mrs. Gaudin gave to the people for their many sicknesses. When the Praying Chief and his "medicine woman" (nurse) traveled by dog team to visit the trappers in their cabins during the long, cold winters, she was left in charge of the supply of medications. To the knowledge gained from her grandmother about roots, leaves, the bark of plants, and many other ways to relieve a sufferer from pain, was added this "new way."

She remembered that little book that had come into her hands and how fascinated she had been with it. It spoke of looking at the palm of a person's hand and then being able to know that person's future. This had led to the interpretation of dreams, and she remembered with some pride the reputation she had enjoyed. All this had made her feel very close to the spirits.

Still one of the better ways to transport a young baby, this Indian mother walks off with her papoose on her back.

A young man, Edmund McKay, had begun showing considerable interest in her. He reminded her of Grandma's words, "The North Wind will give you a good husband." In her heart she loved him, but Mr. Gaudin was not pleased; Edmund was a Roman Catholic.

Quickly the images floated through her mind. The happiness on her wedding day, with him in his canoe going to his home, the joyful anticipation of his approval when she had made something special for him. Yes, he was all she had wished for and more; he built their first cabin, and also a root cellar to store the vegetables grown in their own garden. His hunting expeditions were successful, and she had been proud as a young woman to be the one who was giving away the meat. But that wasn't all, her man had been chosen to sit on the council; even the honor promised by the North Wind so long ago had now become hers.

They had worked together, hard and joyfully, to move all their "gear" up the Minago River to his trapline and the little cabin. Together they had prepared the pelts for market, working long into the night when the harvest was plentiful.

The changes came too soon and too suddenly as the East Wind prevailed over the more benevolent spirit which had brought her so much joy. Her "dear old one" had been paralyzed on one side. His powerful paddling no longer drove his canoe through the water; his hunting was a thing of the past; the garden no longer brought joy as she worked there alone; trapping days were troubled days; to get her man and their family to the little cabin beside the Minago had taken more than human strength; but then she had been a strong woman. She had done the trapping, and she had not been afraid. The spirits would warn her of danger; there was nothing to be afraid of.

She saw again the children standing around the sleigh in which her husband was dying. She had noticed that he was in a more serious condition and had quickly packed him in the sleigh for the 40-mile journey to Cross Lake. On the way home she noticed that he was dying, and called the dogs to a stop to wait until he had passed away.

The years had been hard after that. She recalled that wintry day when a lady had walked across the river to visit her. They had talked, and then this lady had read to her from a book that had words which spoke to her innermost needs. Before the lady left she had prayed for her, and in that moment there was born within her the desire to be that kind of a person.

As the plane was being pushed away from the dock to prepare for takeoff, she relived a particular evening of fellowship with God. Her heart had responded to the message from God's Word. She had been so thankful when she arrived at her humble abode that she would be alone. Picking up her glasses with the one broken leg and her well-worn Cree Bible, she had let God speak further to her from his Word. After an hour of fellowship with him she had told him all that was in her heart. She had confessed her sins and asked for forgiveness, and the Holy Son had been so near to her. Yes, she was now a child of the King.

God had been so good. He sent the troubled, the fearful, the sinsick to her for help and comfort when she was too ill to go to them. She counseled them, gave them appropriate selections of God's Word, and prayed for them. As she watched the red Norseman fade into the blue sky, she became aware of an ache in her heart. How long would it be until the Lord would call her home and her own spirit would leave this earth? Who would then care for the grandchildren? Who would comfort the troubled? Who would pray for the salvation of her children? •

Inter-Mennonite confab lays groundwork

MCC plans meeting with Selective Service

Des Plaines, Ill. — Mennonite Central Committee US soon will arrange a meeting of Mennonite representatives with officials of the Selective Service System to discuss provisions for conscientious objectors and alternative service, according to Paul Landis, chairperson. This decision resulted from a May 22 meeting in Des Plaines of the Committee on the Draft, composed of 23 representatives from seven Mennonite and Brethren in Christ conferences.

Called by MCC US and US Peace Section, participants prepared recommendations about the proposed registration and the draft for consideration at another conjoint meeting in November.

At the projected meeting with Selective Service officials Mennonites will attempt to learn what the Selective Service System plans for an alternative service program in the event of the return of the draft.

Conference representatives and MCC reported on the current planning of their institutions regarding the draft, alternative service, noncooperation, and draft counseling. Some common themes emerged. Most conferences have been doing peace education, using the Christian Peacemaker Registration form or a similar form for young adults to record their conscientious objector convictions with the church. Most of the conferences expect the majority of their 19- and 20-year-olds to register and do alternative service in the event of the draft.

Opinion differed on the appropriate response of the church to persons who choose not to cooperate with the Selective Service System. The Mennonite Church and the General Conference Mennonite Church (GCMC) have adopted resolutions stating that the church will provide support to noncooperators. Other conferences are less inclined to support the noncooperator position.

The subject of alternative service received extended discussion. The relationship between alternative service and current voluntary service programs is undergoing review by the conferences. GCMC has stated that its voluntary service program, Mennonite Voluntary Service, "will not make any basic change in philosophy or program direction in order to gain recognition as an alternative service agency. Mennonite Voluntary Service will continue regular personnel recruitment and processing." This grows out of a concern to maintain the integrity of service motivated by the call of Christ in contrast to "service" conscripted by the government. The General Conference is exploring the idea of congregationally supervised alternative service.

MCC US has not yet designed new programs for alternate service, but it is planning to do what is necessary as the situation develops. Meeting participants supported the idea of an inter-Mennonite alternative service program sponsored by MCC as a supplement to conference-sponsored programs.

Participants agreed to seek a meeting in the near future to communicate to Selective Service some basic principles concerning conscientious objectors and the alternative service program.

Among these are: that the government grant conscientious objector recognition to all persons who by reason of sincere conscience oppose participation in military training and war; that the right of the registrant to appeal decisions regarding classification should be stated, along with provision for an appellant's right to counsel, transcripts of hearings, and procedural rights; that provision should be made for alternative service of conscientious objectors to be carried out under civilian supervision; that service programs of church denominations and agencies should be recognized employment to fulfill the alternative service requirement; that affirmative action should be taken by the Selective Service System to insure that a disproportionate number of minority and poorly educated youth are not included, and that information on conscientious objection and alternative service provisions should be made available by the Selective Service System to the entire public.

On May 23, the day following the meeting of the Committee on the Draft, eight Mennonites traveled to the Church of the Brethren headquarters at Elgin, Illinois, for a meeting on alternative service with representatives of the Church of the Brethren and Friends. Warren Hoover, executive director of the National Interreligious Service Board for Conscientious Objectors (NISBCO), reported to the meeting that he expects draft registration to be implemented in July and believes that draft inductions are likely to begin early in 1981. Others at the meeting were less convinced that inductions will be resumed by that time.

The next steps on inter-Mennonite response to the draft were lodged with a "committee of four" appointed by the Committee on the Draft. The four are Paul Landis, Landisville, Pennsylvania, chairperson of MCC US; James Longacre, Bally, Pennsylvania, chairperson of US Peace Section; Reg Toews, acting executive secretary of MCC US; and John Stoner, executive secretary of US Peace Section. They will arrange the meeting with Selective Service and continue work on recommendations for the conjoint meeting of MCC US and US Peace Section in November.

Officials approve building plans for India seminary

Pune, Maharashtra — On March 3 final approval of plans for building the new campus of Union Biblical Seminary in Pune (near Bombay) was granted by municipal and state planning authorities. Construction is expected to begin shortly.

Permission to purchase the land for the new campus was granted in September 1979 after protracted negotiations with government authorities. The 23-acre plot was bought by UBS from the Medical Missionary Sisters.

Contracts for construction were signed in October 1979, but when the site plans were presented to municipal authorities it was discovered that some buildings were planned at a higher altitude than the city allowed. Plans were redrafted, and according to the UBS newsletter of March 1980, also improved.

The total cost of the project is estimated at $1,086,000 (US). The Commission on Overseas Mission of the General Conference has committed itself to contributing $100,000 over a five-year period. The Mennonite Church (OM) is raising a like amount, and the Mennonite Brethren are contributing $50,000. The various cooperating churches within India have a goal of $50,000, and the seminary has received grants totaling $400,000 from two German church organizations.

There are more than 20 Protestant groups which cooperate in the seminary program.

War and drought ravage Ethiopia

Akron, Penn. — A 2,500-ton Mennonite Central Committee shipment of Canadian Food Bank wheat is already on the way and another 2,500 tons are slated for Ethiopia, a country ravaged by both man-made and natural disaster. The wheat is valued at about $650,000.

Ethiopia has an ongoing conflict with Somalia over the Ogaden region which causes a flow of refugees between the two countries and displaced persons inside Ethiopia.

During the last five months the Ethiopian army has mounted a strong offensive to drive out or defeat the "internal saboteurs," as a high-ranking government official called the Somali insurgents. Over a million have fled to Somalia, which is having difficulty assimilating so many people. Inside Ethiopia are millions of displaced persons trying to recover from a 1977 invasion by Somalia.

To further compound the war sufferings, a drought of several years is threatening Ethiopia with widespread starvation. The severity of the situation has just recently been realized, and the Ethiopian government is now calling for high-level discussion to meet the emergency.

In Bale Province, where MCC has been concentrating its work, 700,000 persons are "at risk" because of the drought. The MCC shipments will go to Bale, being directed through the Ethiopian government Relief Rehabilitation and Settlement Commission (RRC).

In late 1978 MCC, along with the Ethiopian Meserete Kristos Church (MKC) and Eastern Mennonite Board of Missions and Charities (EMBMC), became involved in Bale. The crisis at that time was due to the Ethiopia-Somalia war in the Ogaden whereby millions of people were displaced.

Adjustments to the Oberammergau script were made by Catholic professors from Temple University, Philadelphia. Oberammergau is a Catholic village.

Citing Oberammergau, Jewish group issues guidelines on passion play

New York, NY — The Anti-Defamation League of B'nai B'rith has published guidelines to help audiences at the Oberammergau Passion Play detect "misrepresentation or misinterpretation" about Jews.

Half a million persons from all over the world are expected in Oberammergau to view the pageant about the crucifixion of Jesus.

According to Theodore Freedman, ADL director, "The guidelines are aimed at the predominantly Christian audiences at passion plays who are often not prepared to identify distortions in the image of Jesus." These distortions, he declared, "are especially sensitive elements in the area of Jewish-Christian understanding."

The Oberammergau Passion Play is staged every 10 years by villagers who carry out a vow of gratitude made by their forebears in the 17th century after surviving a plague.

ADL criticized the 1970 Oberammergau pageant as anti-Semitic. It worked with pageant producers, church authorities, and West German government officials to bring about extensive revisions in this year's dialogue and staging.

According to the guidelines passion plays (wherever they are staged) must not create the false impression that most Jews of Jesus' time desired his death; portray Pontius Pilate as an "innocent bystander involved against his will"; imply incorrectly that most of Jesus' opponents were Pharisees or that all Pharisees opposed him; include "rabbis" among Jesus' adversaries, since in those days it was a form of address which Jesus and his disciples also used among themselves; conceal the fact that Jesus was a Jew; cast Jesus' enemies as ugly Jewish stereotypes; or depict Jesus as opposed to Jewish Laws (Torah), since he and his disciples were all observant Jews.

Despite volcanic ash Warden church sings "Praise the Lord anyway"

About two inches of powdery volcanic ash cover the town and farm areas of Warden, Washington. There was no warning Sunday, May 18, that Mt. St. Helens was erupting. When Warden Mennonite Church let out, all marveled at the beautiful cloud formations created by a volcano over 200 miles away. Minutes later there was total darkness and ash began to fall.

The Dorsing, Reeser, Koehn, and Miller families living out in the Royal Slope area had trouble getting home. Herman and Kaye Flaming were stranded in Warden. It went on all day and night. A state of emergency was called by authorities.

Pastor Chris Arney has been helping Warden's fire department in their clean-up activities. Roads and freeways were closed several days, and a week later were only open to limited travel. All have been advised to wear masks.

Farmers are facing severe crop losses. While alfalfa and hay are lying ruined in the fields, cattle owners are running short on feed.

Freshly planted corn and beans are emerging through the ash, but the problem now is that the powdery substance is clogging up irrigation lines and threatens to destroy farm machinery. Elaborate air filter equipment is being fashioned by farmers to deal with the problem. Everywhere the bees are dying.

Vernon and Edythe Karbur, Frank Horst, Norman Haworth, Neil Woodruff, Joe Boese, and Chris Arney all climbed on top of the church roof to clean off the tons of ash. The town cleared the parking lot, but it will be months before the yard looks normal.

The next Sunday Phyllis Dorsing taught us a new song, "Praise the Lord Anyway." Here in eastern Washington we know that the Lord exists, for firsthand we have seen his mighty power! *Kristine Arney*

The $400,000 capital improvement campaign of the House of Friendship, supported in part by local Mennonite churches, has begun, and over one-fourth of the money has already been raised through private donors in Kitchener, Ontario. Three houses have been purchased by the House of Friendship at 57, 59, and 63 Charles Street East for the new hostel facility, which will accommodate 40 men per night. The current facility, which has been used for 31 years, has a capacity for 24 men, but sometimes sleeps as many as 34 men. This overcrowding means that the staff do not have adequate space to talk with the men privately; to have social, spiritual, and therapy groups; or to begin a recreation program with the men. Subject to a zone change, the new facility, which will see one house torn down and two houses used as the basis for a much enlarged facility, will have office and work space for staff, a better drop-in center, a chapel, recreation rooms, a library and board room, places to work with groups of men, better dining and kitchen facilities, in addition to the improved sleeping quarters for men. Many of the men who come are transients; others have a problem with alcohol. Some come searching for a job in the city; a number have been released from prisons or psychiatric hospitals; a few have come because of family discord.

Indian churches mark mission centennial

Angie Old Bear, August Schmidt, Bertha Little Coyote, Anne Ruth Ediger Boehr, and Lawrence Hart met on the 40-acre Red Wheat Allotment near Clinton, Oklahoma, on Sunday, May 18.

They and about 60 others came to celebrate a mission centennial and to show its meaning. On 18 May 1880 Samuel and Susanna Haury left Halstead, Kansas, for Darlington, Oklahoma Territory, to begin a Mennonite mission among the Arapaho, and later the Cheyenne.

Bertha Little Coyote contributed her special spirit of "joy in the Lord" to the celebration. August and Esther Schmidt, who ministered to two Indian churches in Oklahoma from 1954-63, now retired and in their eighties, inquired whether some who had been baptized by August had remained "faithful." Angie brought some of her beadwork necklaces and beaded-leather moccasins to display and sell. She said, "When I need money I make something."

Poet Anne Ruth came from New York City to satisfy her "place hunger," and to sup deeply of her first culture, that of the Cheyenne. Her parents, Jacob and Agatha Ediger, served as General Conference missionaries and raised their family at the Red Wheat Allotment from 1905 to 1945. Anne Ruth's sister, Hilda Voth, from Goessel, Kansas, recalled that as children they were steeped in the Cheyenne language and culture. On one of the family's rare visits to the Alexanderwohl Mennonite Church in Goessel they heard the German hymn "Gott ist die Liebe." Hilda said, "Mother, aren't they singing 'Mahoni Anon'?" Anne Ruth said, "In me are the threads of two peoples. I am blessed by the richness."

Lawrence Hart, who is the Oklahoma staff person for the Mennonite Indian Leaders Council, said it is significant that in the early years "even the most traditional of Arapaho and Cheyenne were Christian." One sign, he said, of the attractiveness of Christianity is that the Cheyenne hymnbook contains 60 indigenous hymns. Of course, he noted, "the German 'tribal' hymns also got translated." Hart explained the origin of Indian surnames. He said government agents had so much difficulty in saying and transcribing Indian names that they gave up and insisted that the names be translated to English. When this happened in his family their Cheyenne name became "Heap of Hearts." Over the years it changed to Hart.

Right—at the worship service; lower right—August Schmidt talks to Angie Old Bear.

'If we take the risk of losing ourselves, we may find that the heart of the gospel breaks through as the Holy Spirit does its work," said Wilbert Shenk, overseas secretary for Mennonite Board of Missions, Elkhart, Indiana, whose board of directors met May 7-8 at Salunga, Pennsylvania, with the executive committee of Eastern Mennonite Board of Missions and staff department heads. Shenk cited examples of Jewish people in Israel and Catholics in South America who "may not want to join us but may want to walk with us."

"How to Eliminate the Threat of Nuclear War" is the topic for an international essay competition. The *Bulletin of the Atomic Scientists* is offering a $5,000 prize. Requirements include: birth after 6 August 1945; an original and three copies of an English language essay not to exceed 4,000 words; a self-addressed envelope and return postage; a statement giving the *Bulletin* first and exclusive publication rights for one year; and be postmarked by September 15. Write: Essay Competition, 1020-24 East 58th Street, Chicago, Illinois 60637.

Don't watch TV! is the cry of the National Federation for Decency, Tupelo, Mississippi, for the week of July 7-13, which it has designated Khonji Wilson Memorial Week. Khonji Wilson was murdered by her mother, who cut out the little girl's heart following a similar scene on the movie *Exorcist II*, broadcast February 13 by CBS. The group is asking people to refuse to watch any commercial television programs during the week and to refuse to watch CBS during the entire month of July.

In the foreground, members of the Hart family—Lawrence, Connie, Nathan, Betty—participate in a "special."

This blending of cultures, peoples, religious forms continues. The centennial was preceded by a campout, and the service was held outdoors next to a creek on land which has seen missionaries come and go. It began by "Indian time." There was no bulletin. There were lulls during which one could hear the leaves rustling and the birds trilling and chirping. Relying on memory, "Gott ist die Liebe" was sung heartiest in German, almost as well in Cheyenne, but hardly at all in its English translation.

For lunch Indian fry bread, Mennonite pluma moos, and Kentucky Fried Chicken vied for appetites.

In the afternoon there were Indian games, handicrafts, and slow rhythmic dancing in which participants (from both cultures) either did a slow clockwise walk in a large circle or else stood shuffling their feet on the four sides of a square. Music for this was played from a tape recorder or by rattles. The drummer contacted for the occasion didn't come. Christina Hart, daughter of Lawrence and Betty, also danced ballet—a distinctly nontraditional art form for Indians. Christina, age 13, has been selected from an Oklahoma-wide competition to participate in a special summer ballet school.

Several Indian families and individuals gave "specials." A special is a generous giveaway of shawls, blankets, money, kitchen utensils, or food to honor an important event and the persons who attend. Master of ceremonies Max Malone said, "In non-Indian society the accumulation of material goods is the accepted way to gain status. In traditional Indian society we give away our goods because it is like the circulation of the blood among us. It is an honor for us to do this." The specials took about 1½ hours to finish. Most of the gifts went to individuals; some were given to congregations. *Vic Reimer*

A 2,000-word document from the Three-Self Patriotic Movement has been issued in Shanghai and reveals Chinese communist plans for the formation of a new government-controlled Protestant Church in China. Silas Hong, international director of the US-based United Evangelism to the Chinese, said, "It is not surprising that the open letter was issued to reemphasize the Chinese government's intent to control the churches and to limit the preaching of the gospel in China. The communist Chinese have made it clear in recent months that the complete elimination of religion is still their final goal."

A consultation on racism was held in Winnipeg, Manitoba, April 10-13. It was organized by the Canadian Council of Churches. Francois Paullette, a Dene chief from Fort Smith in the Northwest Territories, related that his people are seldom included when there are government or business discussions about how their land is to be used. One person pointed out, "The next time you read Bible stories like the Good Samaritan, Ruth, Jonah, and others, consider that racism is exposed in them."

Winnipeg Chinese church begins building drive

Winnipeg (CMC)—The Winnipeg Chinese Mennonite Church, accepted into the Conference of Mennonites in Canada at the 1979 annual sessions, recently began a three-year program to raise $150,000 for its church building fund.

Currently the group is using Bethel Mennonite Church but feels the need for its own building in order to develop and carry out an effective church program. Several Manitoba Mennonite congregations have responded by inviting the Chinese group to prepare a fund raising dinner and program in their churches.

Membership in the church has doubled since pastor Francis Tung began his ministry in Winnipeg. One hundred and twenty persons, including 12 resident families, regularly attend the Sunday afternoon services. Eighty-five percent of the congregation consists of students (the majority coming to Winnipeg from Hong Kong, Malaysia, and Taiwan) who plan to return to their home countries upon completion of their studies.

At a recent program Tung said that many of these students have accepted the Christian faith since coming to Canada, and they hope to communicate this faith to their families and friends when they return to their native countries. "The Chinese Mennonite Church is something like a mission," concluded Tung. "We train missionaries through the students."

One of the problems encountered in being a largely student congregation is that of financing a church building. The students are not able to obtain work visas and the 12 resident families alone cannot support a mortgage, said Po-Chu Lee, member of the church building committee. The group, however, feels the need for a separate building. Not only would it facilitate an expansion of the existing programs and activities, it would also allow for more visitors and enable them to more effectively minister to Vietnamese refugees. They have contact with more than 100 Southeast Asian refugees in Winnipeg and the surrounding area.

Presidential commission on death penalty urged

New York (AI) — On May 26 Amnesty International made public an appeal to President Carter for the establishment of a presidential commission to study the death penalty in the United States.

The international human rights organization, which opposes the death penalty in all cases, said such a commission should examine whether executions violated the country's international commitments to human rights. The effects of the death penalty on crime, society, and public attitudes should also be examined together with possible alternatives, the organization said.

More than 600 people are currently under sentence of death in the US, and prisoners have been sentenced to death at a rate of some 10 each month recently, AI said. Three people have been put to death since executions were resumed in 1977, after 10 years in which there were no executions.

A presidential commission could remove the issue of death penalty from the political and emotional climate which now surrounds it in the US, and would provide objective information for the guidance of officials, legislators, and the public, the proposal said.

Among the issues which the commission should study, AI said, were: whether the "living death" inflicted on prisoners segregated in "death row" to await execution violated the US Constitutional ban on cruel and unusual punishments; whether it was still true that, as a commission appointed by President Johnson concluded in 1967, the death penalty was imposed disproportionately on the poor, on black people, and on "members of unpopular groups"; to what extent procedures for indictments, prosecutions, clemency, and jury selection may be arbitrary.

Record

Calendar

July 12-18—General Conference sessions, YMCA Camp of the Rockies, Estes Park, Colorado; theme, "A People of the Word in an Uncertain World"

Central

July 26—MCC relief sale, Arthur, Illinois

August 2—MCC relief sale, Fairview, Michigan

August 2—MCC relief sale, Kidron, Ohio

Teacher wanted

Church of the Way (Mennonite) in Granisle, British Columbia, requires a teacher for Granisle Christian School. Please direct inquiries and resumes to George Born, Box 510, Granisle, B.C. V0J 1W0; telephone (604) 697-2558.

Houseparents needed

The Mennonite Collegiate Institute, Gretna, Manitoba, requires a Christian couple to assume houseparent duties in the residence. The responsibilities are shared with one other couple and staff. Work commences September 1.

Address all enquiries to: John Wiens, 125 Riley Crescent, Winnipeg, Manitoba R3T 0J5; telephone 204-474-0743.

WOMEN...

...in search of mission

by gladys v. goering

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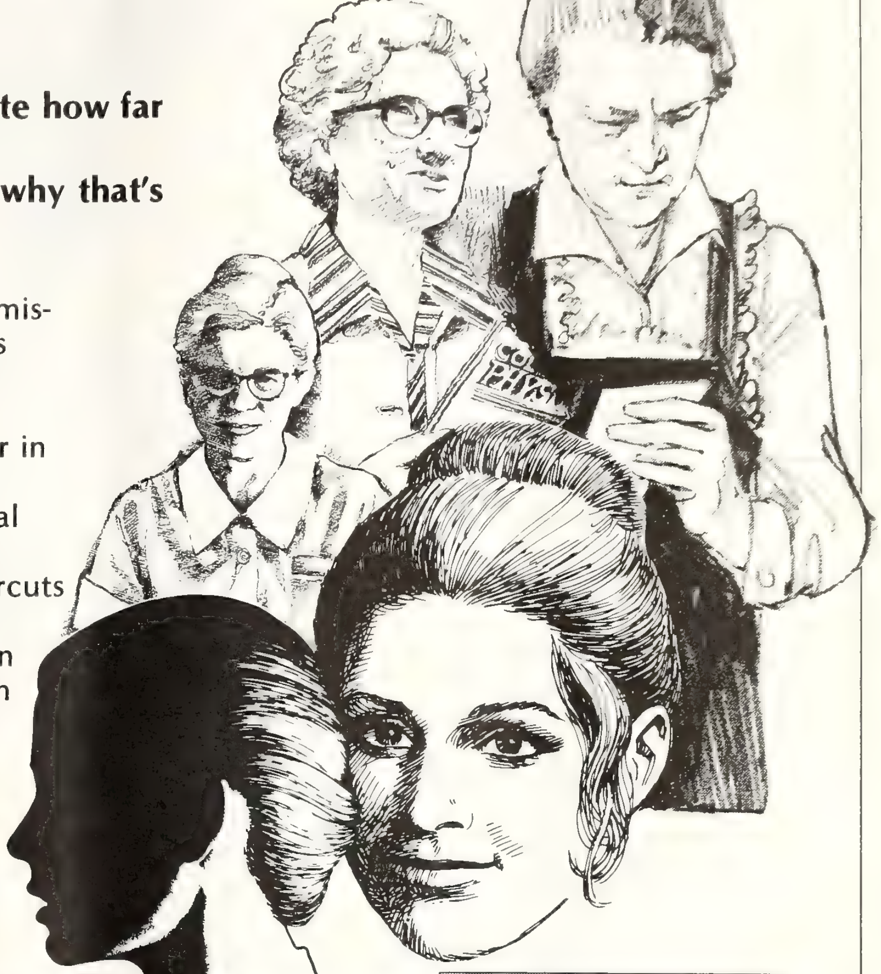

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women
in search
of mission
gladys v. goering

A history of the General Conference Mennonite Women's Organization.

PRINTED IN U.S.A.

Christians and world events— a comment

Strangers at the door

Ted Koontz

Despite its problems the United States is still a country to which millions of the world's poor or oppressed would like to immigrate. The overloaded boats arriving in Key West provide dramatic evidence of that. Over 60,000 refugees have come already, and some estimate that up to 250,000, about one in every 40 Cubans, may arrive—if they are allowed to.

Less dramatic but even more persuasive evidence is the long list of people waiting for visas to enter—over one million worldwide, many of whom have close relatives here already. There is no telling how many millions more would apply if they had any chance of acceptance and the means to get here. Then there are the "illegal aliens" who are here already. Estimates of their number range from 3 to 10 million, and over a million are stopped each year by border guards. This in a country which recently has admitted approximately 500,000 immigrants per year, a figure which means that about one of every seven new arrivals is an immigrant rather than a child born to a US citizen.

How should we think about and act towards these immigrants and would-be immigrants?

While the Bible does not speak of refugees or immigrants, it does offer some guidance through its discussion of a parallel group, the "sojourners" or "strangers," people who were living in a foreign place. "For the Lord your God is . . . not partial and takes no bribe. He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. Love the sojourner therefore; for you were sojourners in the land of Egypt" (Deuteronomy 10:17-19). The focus is on the fact that the Israelites were at one time in the same position as the sojourners who now live among them, and that they are to love the sojourner as God had loved them when they were sojourners.

Adopting such an attitude would surely rule out the hostility some affluent Americans feel toward the new wave of refugees. Contemplating our religious position as recipients of God's undeserved grace and our political position as descendants of immigrants (we were once in their place) should burst the bubble of the arrogant notion that we "deserve" what we have—and that those who are now clamoring to get in do not.

We would do well, in addition, to attend to the words of another Deuteronomic passage (25:14, 15): "You shall not oppress a hired servant who is poor and needy, whether he is one of your brethren or one of the sojourners who are in your land . . . ; lest he cry against you to the Lord, and it be sin in you." Here the emphasis moves from charity to justice, a theme which also has clear relevance to the issue of immigrants. It speaks to how they should be treated once they come (no exploitation of them because of their vulnerable position), but also to the issue of immigration policy.

If one realizes that much of America's wealth is due to the good fortune of having enormous natural resources and a relatively modest population, that some of its wealth (how much is hotly debated) is due to the economic exploitation of the very people who now want to come, and that some of the poverty which refugees are fleeing is a result of American policies, there is a powerful case to be made in terms of justice for allowing entry to virtually all who wish to come.

Nevertheless, there are reasons to doubt the wisdom and morality of an open immigration policy. Only when there is a reasonable degree of economic equality between countries will the major reason for emigration be eliminated. Although open immigration might be seen as one means for fostering greater equality, a far better means would be to do *much* more to improve conditions in poor nations. Concern for the plight of Cubans, for example, would be better expressed by (at least) normalizing political and economic relations. This may have the added benefit of reducing Cuban dependence on the Soviet Union (and thereby reducing the likelihood of Cuban military adventurism overseas) and of helping to end the hostility which has characterized US-Cuban relations for 20 years. While this does not mean we should shut the door on the Cuban refugees, it does mean that we should pay more attention to the American policies which push people to emigrate.

Another problem has to do with the particular moral obligations people acquire through the process of making commitments to one another. This is reflected in the New Testament, despite the strong emphasis on universality: "And let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart. So then, as we have opportunity, let us do good to all men, and especially to those who are of the household of faith" (Galatians 5:9, 10). Here, most succinctly, the problem is posed. We are to do good to all, but *especially* to those of the household of faith—to those to whom we are particularly committed. An apt parallel is that we are to do good to the world's needy, including those who want to immigrate, but especially to our needy fellow citizens. We who are relatively well off may find it *too* easy to be open to refugees. They do not, after all, threaten our jobs. Rather, they pose the greatest threat to those who are least well off—at least these people perceive a great threat. That is part of what was behind the recent riots in Miami.

How are we to balance our concern for all with our particular concern for and obligation to our poverty-stricken citizens? Everyone who takes both Christian compassion for the poor and one's particular family obligations seriously knows this tension, although in a slightly different form. There is no simple policy prescription which will magically achieve the proper balance in the case of immigration policy. But we who do not make American government policy might do well to focus on the earlier parts of the passage which instruct us to "not grow weary in well-doing" and to do good "as we have opportunity." It is not becoming for us as Christians to be deciding which of our poor neighbors to help and which to ignore until we have worn ourselves out doing good as we have opportunity. Most of us are not yet exhausted.

May 23

Ted Koontz, 27 Fairlawn Street, Everett, Massachusetts 02149, is a graduate student at Harvard University.

Speaking out

Pipelines and traplines

Menno Wiebe

The Navaho people foster a concept they call *hozoji.* It is the way their people chart their course of life. Translated into English hozoji reads something like "the trail of beauty." Not to observe hozoji for the Navaho is to lose their way, it is to become un-Navaho. Hozoji means the right way to live, the good way, a way of nternal happiness which has meaning.

Hozoji is not a stark straight-jacketed pathway of unexcitement forced upon the children by the previous generations. It is big enough for the Navaho youth to explore the best of their individual genius. Hozoji also accommodates the distinct chapters of human maturation, recognizing the critical points of birth at one end of the path and death at the other. In between the road takes a sharp bend at adolescence and again when old age sets in. Hozoji, in other words, is not a standard of life designed by the middle-aged to prescribe for those outside their age bracket.

Not that hozoji is or was an idyllic way to live that provides a present or future utopian existence. The struggles for survival beset the Navaho with severity at least equal to that of most people, be it physical or spiritual. The tests for a girl to become a woman or a boy to become a man were rigorous.

But the path of beauty is hardly still in existence. With the coming of industrialization that road of life has been about as messed up as the old footpath through the mountains. High speed turnpikes and mining developments have torn up the terrain of the Navaho lands.

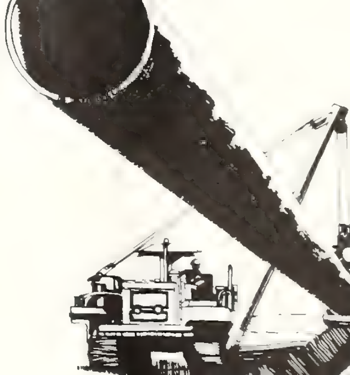
The industrial revolution which hit Europeans a century ago is only now coming upon the native people in North America, except that it hits them with greatly accelerated speed while they are much less prepared for it.

Followers of Jesus Christ who know him as the way, the truth, and the life are only rarely known for understanding the catapulting and demonic effects of industrial development as it is experienced by the Indian, Metis, and Eskimo people. Instead, the tendency of conservative Christians is to be very much attuned to entrepreneural opportunities for the developers against the usually modest protest of this continent's original inhabitants.

The gross bulldozing mentality of the exploitive European mind will not persist without reaping the judgment of God. The careless harvesting of this good earth's resources cannot go on forever. There is a decided end already in sight of the nonrenewable energy, mineral, and water resources. Yet the harvesting of these is done as if they were unlimited. If we fail to respect plant and animal species, then many of these will also come to an end.

The early biblical mandate to have dominion ȯver the earth has been shifted to a licence for destruction of the garden over which we were given custodianship. There is nothing right about leaving the care of this earth to the giant multinational corporations who have controlled and manipulated data about energy reserves and needs to their economic advantage. There is certainly nothing right about permitting good notions of honest Christian stewardship to be used as a guiding rational for maximum exploitation.

The path of the Navaho, like that of the culturally related Dene people in the Northwest Territories, is being rerouted, cross-cut, and made impassible. The pipelines will not only seriously threaten the continuation of North America's remaining caribou and the whales of the Beaufort Sea, but according to the Dene people, will bring to an end the way of life for the Dene themselves. As one young Dene said it, "You can't cross pipelines over traplines."



Letters

Thanks and perplexity

Dear Editor: It's crossed my mind a number of times in the past year to thank you for the continued quality of *The Mennonite* and specifically the editorials I always watch for and enjoy.

Upon receiving the April 1 issue I decided it was time. I really appreciate Harold Fransen's column, and his focus in that issue was on the situation in Afghanistan. It provided an alternative perspective to the one offered by the mainline US press and contained some information I simply was not aware of. *The Mennonite* has served the same purpose for me with regard to the Iranian situation. Considering our peace stance and its prophetic implications, it's important for us to reach beyond what's presented in the daily press, which I believe is feeding the Cold War mentality.

But before I got this letter off I received the April 8 issue. I read about Bruce Leichty's dismissal as editor of *forum*. I was perplexed as to how to understand the article: Bruce was not dismissed due to any complaint about his capabilities, so the issue at stake appeared to be editorial autonomy. Yet what were the topics which raised this issue? Without this information how are we to evaluate the situation? My acquaintance with Rick Mojonnier and other members of the Student and Young Adult Services board defies any idea that they would inordinately dominate an editor of *forum*.

But what perplexed me even more was the prominence this received: over a half page with an eye-catching headline. Personnel procedures have seldom been an issue for Mennonite publications. While the issue of editorial autonomy *is* important and deserves attention, I do not consider it *more* important than issues which have surrounded other instances of dismissals by Mennonite church bodies. If these cases did receive any attention, it was not more than a short note in something such as the *Workers* section. *Jim Lichti, 1845 Summit Place, NW, Washington, DC 20009*

April 21

To God be the glory

Dear Editor: As one of the workers for the Lord I want to express sincere appreciation for *The Mennonite*.

It has been by God's grace that I can reflect on 50 years since ordination to serve the Lord in the various conferences. I am humbled by the report shared in the February 26 issue (editorial) how God has blessed in these years. To God be the glory, praise, and honor always. *A. G. Neufeld, Box 461, Morden, Manitoba R0G 1J0 (received in the German language and translated by the editor)*

April 29

Heed call to renewal

Dear Editor: I am writing to share my deep appreciation for the concern for renewal in our Mennonite church that is finding frequent expression in *The Mennonite*. I was glad for the six editorials in which you expressed your concerns boldly and and frankly. I also agree with the letter by P. J. Froese (April 15 issue). I am happy to see this. It is time now that we leaders who are concerned should speak and no longer remain silent.

During the last 20 years a renewal movement known as "charismatic" has swept the world. By now hundreds of thousands from all denominations have found a deeper love for the Lord, greater power in witness, deeper faith, and more joy in worship through being renewed by the Spirit of God. It is reported that between 11,000-16,000 (Old) Mennonites and one third of the ministers of the (Old) Mennonite Conference of Indiana-Michigan witness of the release of the Spirit of God in their life.

This renewal has hardly touched our own conference. Our response, it seems, has largely been one of suspicion, fear, and criticism. We have therewith been denied the blessing.

To be critical of charismatics is not difficult. Leaders have themselves realized by now how we have been mistaken in some of our attitudes and emphases. Many mistakes have been made and more will be made, but that is not really the question. The question is this: When hundreds of thousands the world over are being renewed, is it possible that this is simply another human phenomenon (almost a religious fad) which will come and go and which need not concern us? How could we account for such a thing except to recognize that what we are witnessing is an act of God? The living God is pouring out his Spirit on the human race. What else could it be? If we admit this we are immediately forced to recognize that it is God who has not poured out his Spirit on our General Conference churches as much as he has on so many others. Why?

It is time we seriously examine ourselves in the light of God's Word. It is time we listen to some of the lonely voices among us who (like the editor *The Mennonite*) are calling for renewa Most of all it is time we turn to the Lord t seek him with all our heart. The hour i not yet too late that we too can b included in this divinely gracious ou pouring of God's Spirit. Would it not b tragic if history should have to recor that in the special visitation of God t the 20th century when he poured out hi Spirit in a fresh way he was able to d little for General Conference Menno nites? *David Adrian, pastor, Bergthale Mennonite Church, Plum Coulee, Man. toba R0G 1R0*

April 2

Wants to reprint editorial

Dear Editor: Your editorial "Bioethics" (April 22 issue) is an excellent article. would like your permission to reprint i in my paper, *The Sunday Morning Letters*, a small local paper that I put ou as a hobby.

The circulation is only about 50. I d like to put in thought provoking articles and your item is that kind. *M. D Waltner, 1338 12th Street, Douglas Arizona 85607*

May

Editor's note: We of course gladly granted this permission.

Memorizing the Word

Dear Editor: I am responding to Jacob Fast's letter (April 15 issue), which inspired me to memorize Scripture as a concrete way to continue fighting the spiritual battle that is being waged within and without. I believe that memorizing Scripture, keeping it in our heart, and quoting it often is a powerful weapon against the forces of darkness that threaten us. I hope many thousands will volunteer in this "army" to be in the offensive against the devil and his helpers. I desire to make this commitment to memorize the suggested Scripture and thereby to wield the sword of the Spirit, God's Word. Thank you Jacob Fast for speaking the word the Lord gave you. *Irene Pauls, 417 West 11th, Newton, Kansas 67114*

May 13

About letters: To encourage readers to express themselves on a variety of issues we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations. Editor

Meditation

The chiefs eat last

ome time ago I learned of another culture's style of leadership which runs vergent to our neo-European style.

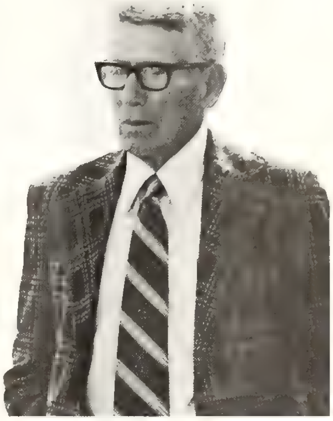
What I call "neo-European" rises out of and still bears many resemblances to the udalism of the Middle Ages. Under it and similar class-oriented aristocracies each erson had a "place" or a "station in life." Without the proper credentials one could ot expect to rise to a position of respect and leadership and was expected to keep ne's place. The bonds in some of those systems were so strong that even dastardly ehavior on the part of an aristocrat was not cause for removal from a position onferring respect.

Another style of leadership came to my attention through the Cheyenne and rapaho Indian Mennonte and Baptist congregations of the Clinton, Oklahoma, rea. For several years some of us have participated with them in cross-cultural etreats. It has become a custom for the Indians to host us to ethnic Indian meals and or us to host them to ethnic German meals. At such a German meal I waited with my amera, looking for good photos while the rest went through the food line. When the ne had shortened to about six persons, I approached and found one Indian waiting. e was Arthur Sutton (now deceased), a chief of the Arapaho.

I asked if he had eaten, and he said, "No." I asked im to go ahead of me, and he replied, "No, the chiefs at last."

His position was so positive and full of strength hat I went ahead of him without further question. ater I asked about the custom. He shared that it is radition for the chief to take care of his people and uests first. If any should go hungry and he is fed, it is bad reflection on him. If anyone goes hungry, it is to e the chief—the servant of even the least in the tribe.

The difference between the Indian and the neo-uropean styles of leadership is well pointed up in hrist's parable of the good shepherd who leaves the 9 to search for the one that is lost. By contrast our eo-European style would judge the "lost lamb" a ecessary casualty of progress. In our system we would probably cite the good shepherd for meritorious services above and beyond the call of uty. The Indian system assumes that when the irty, lostling lamb is hurting, the whole flock hurts.



Arthur Sutton

Under the Indian system—if my understanding is correct—it is not the corporate ribe which is the ultimate object of loyalty. Rather, the individuals making up that orporation are to receive the highest loyalty of the tribe. The chief is the instrument f servanthood for administering this loyalty on behalf of the tribe.

In something of a bitter manner—in that food line with Art Sutton—I imagined hat if the same question were to arise between me and a president or a governor, here wouldn't even have been the opportunity for the discussion. I caught a new limpse of the meaning of the "suffering servanthood" of Christ.

It is appropriate to note at this point that I have always been something of a rebel; uite contemptuous of authority figures. This has even led to a rebelliousness of sorts irected at some church leaders.

Before, I had and wanted no "heroes." I looked to no man. I was a rebel not fully nderstanding my cause.

Now I want to follow the example found in the style of the Arapaho chief who looks o the good of his followers and not to his own glory. The idea of heroes has taken on ew meaning. They are people who quietly go about actively promoting the good of heir fellow beings. They realize there is no glory save for that in seeing the basic uman dignity of *all* about them, and seeking to promote it to a new high of self-fulfillment for each individual.

Knowing myself as I do, I sometimes think I can only wish this style of leadership may some day find its way into my daily conduct. Yet I can say it has had a profound effect on my life. I find myself content that my life's journey is in the control of a higher source than I had fully allowed previously.

Jack L. Mace

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Turning the good news into bad

Malcolm Wenger

In March of 1526 a group of Anabaptists, just escaped from Zurich prison, announced that they were going to "the red Indians over the sea" since their message had been greeted by hostility and persecution in their Swiss homeland.

Three hundred fifty-four years later on 18 May 1880, Samuel and Susie Haury loaded their wagon for the four-day trip from Halstead, Kansas, to the Cheyenne-Arapaho Agency in Indian Territory to finally put into action that intention of their forefathers in the faith.

In the 100 years since that journey there has been a great deal of interaction between Mennonites and the native peoples of the Western Hemisphere. A quick scanning of Mennonite periodicals for the last three years reveals significant involvement with more than 30 Indian tribes by a dozen or so Mennonite conferences and organizations. What has come out of this century of involvement?

Churches have been planted, and God has given us new brothers and sisters. Indian leaders like Milton Whiteman, Amy Schirmer, K. T. Johnson, Anola Waters, and John Standsintimber represent those who have shared their gifts with us and been summoned to the presence of the Lord. Today we are richer by the presence among us of Lawrence Hart, Naswood Burbank, Joe and Victoria Walks Along, Jeremiah Ross, the Owen brothers, Elijah McKay, Ted and Mamie Elkshoulder, and Elmer and Nadenia Myron, to name just a few.

A significant number of the leaders in the General Conference and later in the Bergthaler Churches and the Conference of Mennonites in Canada cut their teeth in the Indian mission.

Yet the harvest has not equaled the hopes. James Juhnke points out that the mission has been less meaningful to the Cheyennes, Arapahos, and Hopis than to the non-Indian Mennonites. There is, he says, a tragic dimension. "The best the Mennonites had to offer—education, medical aid, agricultural development, the gospel of a God of love—was inextricably bound up with a massive cultural confrontation which turned the good news, for the most part, into bad news."

As Cheyenne Chief Littlewolf put it to missionary M. M. Horsch in 1896, "God gives to every one that which he needs. To the white man he gave houses, money, and cattle. The white man works and knows how to make money to buy his necessary provisions. To the Indian God gave bows and arrows and ponies. He also gave him buffalo, deer, bears, turkeys, fishes, and other animals which he could hunt and thereby procure his subsistence. But the white man was not satisfied with the things which God gave him. He came and took away that which belonged to the Indian. Now the Indian must adopt the white man's road, and this is very hard. When I think over this, it seems to me the white man did not do what God wanted him to do."

We have only slowly and painfully discovered that we brought other things with the gospel, our own ways or what we termed "civilization," and this has not always been for their good.

The early church struggled too with its mission outreach. As increasing numbers of Gentile converts entered the church, a "fierce argument" (Acts 15:2, TEV) developed over what was to be expected of these new Christians. Must they follow the path familiar to Jewish converts of circumcision and the law in coming to Christ, or was God welcoming them as they were? In its decision the first-century church asked only that the Gentile Christians abstain from idolatry, immorality, and practices offensive to their Jewish Christian brothers. Otherwise they had liberty (Acts 15:20, 21). If we had given this kind of freedom to our new brothers and sisters by not linking the good news with the white man's road, would the outcome have been different?

Perhaps the crucial test of our mission lies in our present relationships with the native people. When our society's need for land, natural resources, or control leaves our neighbor wounded on the wayside (Luke 10), a response of indifference, fear, prejudice, or contempt can only be bad news to him. "Love does no wrong to a neighbor" (Romans 13:10).

Finally, our maturity in the body of Christ and our equipment for the ministry depend on experiencing the gifts of all of our brothers and sisters (Ephesians 4:11-16). We have yet to appreciate the riches offered by our Indian brothers and sisters.

2
WEEKS TO ESTES PARK

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

95:26 24 JUNE 1980

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"Since the most important thing is to be a Christian, does it really matter which church I join?"

"Mennonites are too hung up on culture."

These statements reflect an issue with which many Christians, including Mennonites, have struggled for centuries. It comes up in every church history or theology course I teach at Bluffton College. The issue is tradition, or the role which a denomination's particular, distinguishing heritage or tradition plays in each person's religious experience.

All societies have traditions. Members of the society use ways which have been determined earlier so that each moment is not a new decision. Like any other community the church has traditions and a culture. These traditions include the way the church does things and the beliefs it holds.

Some traditions are common to all Christians. The traditional practice of Sunday worship began when the early followers of Jesus changed their meeting time from the Jewish Sabbath, or seventh day, to Sunday, the first day of the week, in celebration of Jesus' resurrection on that day.

When speaking of a denomination's theological tradition, we mean the way that denomination understands the various parts of Christian belief. Jesus' words "This is my body," for example, have quite different interpretations in Catholic, Lutheran, and Mennonite traditions.

At several levels the New Testament itself reflects the intersection of differing traditions. As recorded in Acts, the early church decided it was not necessary to express the meaning of Jesus through Jewish culture. At another level the New Testament illustrates that different worldviews or cultural expressions can serve as vehicles for the truth of Christ. Compare, for example, 1 Timothy 3:16 and the apostles' sermons in Acts. The former explains the meaning of Christ in terms of bringing together the upper and lower realms of a Greek worldview. The latter interpret the meaning of Jesus in terms of Hebrew, linear worldview, with Jesus the key even in a history which begins with Abraham and culminates at the end of time when God establishes the fullness of his kingdom.

Problems have arisen when Christians forget that all traditions reflect a particular set of circumstances. Then one particular cultural expression becomes accepted by some as the description of *the* way things are in the kingdom of God. A tradition which represents a way of doing things at one point receives an ultimate status. Divisions may occur at this stage. To those involved this action seems necessary to preserve the doctrine or practice in question, since it is the only way they believe the kingdom of God can be represented. Thus divisions have occurred because some thought German was the only language for worship; because clothing designed in Paris or New York would not enable outsiders to distinguish God's children from the world; or because organs or guitars either had to be used or could not be used in worship. It was forgotten that no finite cultural item could fully express an aspect of the infinite kingdom of God.

For some Mennonites the approach to traditional ways of doing things has been to reject them and to attempt to replace "Mennonitism" with a Christianity purified of Mennonite traditions. This rejection of the tradition goes by such names as "making way for progress" or "a separation of the gospel from cultural Anabaptism."

Those who reject the tradition, however, share a misperception with those who absolutize it. Each fails to recognize that every practice represents someone's tradition, and that every practice and way of understanding Jesus began at some particular point. Those who switch traditions do not cease to travel a cultural stream. They have merely made a portage of their canoe from one cultural stream to another.

Even those churches and individuals who claim only to "serve Jesus Christ"—and who profess no denominational loyalty—follow traditions. The persons of this tradition speak the same vocabulary, fellowship together, form alliances, and have a clear set of doctrines by which they distinguish erring theology from their understanding of Christ. This particular kind of claim to have no denominational loyalty arose within the frontier revivals of the 19th century and is nurtured by fundamentalist and evangelical movements today.

"For some Mennonites the approach to traditional ways of doing things has been to reject them and to attempt to replace 'Mennonitism' with a Christianity purified of Mennonite traditions."

mennonite tradition

Adopting the dominant practices of a society sometimes gives one the feeling of having escaped traditional ways of doing things—not unlike the Georgian who with Jimmy Carter in the White House said that for the first time we have a president without an accent. Many US churches simply reflect US society. If one accepts that society uncritically, the church which represents it will feel cultureless; in reality, however, one will merely have traded hooks and eyes for blue jeans, zwieback for McDonald's, German for English, "behind Goessel" for Peoria and the flag. The latter ones are as much culture and tradition as the former, although their commonness seems to render them neutral.

How then should Mennonite Christians deal with tradition? Rather than denying the existence of tradition or attempting to reject it, we cultivate a worldview which accepts that we all are Christians in terms of a tradition. While the Bible is our primary authority and its words do not change, we recognize that the tradition which we affirm—whether by choice or by default—influences the way in which we read and understand the Bible. Consider, for example, that for many issues which concern Mennonites and evangelicals today—including payment of war taxes, nonresistance and pacifism, confrontation witnessing to government, capital punishment, civil rights, the role of women in the church—on each side of the issues there are found recognized individuals with great respect for the Bible, and with high doctrines of biblical inspiration and authority.

Further, one must know one's own tradition—its unique points and its overlaps with other traditions. This clarity provides the best position from which to engage in ecumenical dialogue and it ensures that the insights of our tradition are not lost to the community of God's people.

Engage in dialogue with other traditions. We need their insight, and such dialogue keeps us aware of the relativity of any tradition. However, borrow selectively from other traditions. Just because an idea fits one tradition does not make it automatically desirable in another. For example, Mennonites have traditionally stressed the church as the community of God's people. In this context a strong emphasis on a vertical relationship between the individual and God but quite apart from any congregational commitment is not really appropriate for a tradition which describes its uniqueness in terms of community.

A continual reexamination of our tradition and its contemporary expressions is the one guarantee against religious hardening of the arteries. It should be emphasized at the same time that this ongoing examination of the tradition is not simply a search for things to discard. It is, rather, the perpetual attempt to state the essence of the tradition in terms comprehensible to the contemporary society. To cite a low-key example, a handshake has replaced the Apostle Paul's "holy kiss" for much of the Mennonite family.

I believe the Mennonite tradition has much to offer in today's world. I hope we do not make the mistake of thoughtlessly trading that tradition for another one due to embarrassment about earlier absolutizing of culture or because of a desire to attract favorable attention from any of several brands of mainstream Christianity.

Next issue I will attempt to define one unique aspect of the Mennonite tradition, and explain its implications in our continuing search for the meaning of the lordship of Christ in today's world. •

Hugo Neufeld

As I reflected upon eight busy days tha transpired at Hamilton, Ontario, las July, I could not help but compare th events at the Welcome Inn, an outreach friendship center, with the dramati Mennonite "barn-raising" ventures so often featured in our newspapers. How did this traditional spirit of cooperation and giving, undergirded by Christian motivation, manifest itself in the large industrial "steel city" of Canada?

A "barn raising" in

WELCOME INN

Most easily compared was the bricking of the main part of the Welcome Inn building. Under the careful supervision of Ron Dyck from Grace Church and Albert Willms from Hamilton Mennonite, 5,600 bricks were laid in one week. John Pries, our volunteer maintenance coordinator, brought together 25 men and women volunteers to assist with the bricklaying and making meals. Not only was the building brought up to a more acceptable level, but the barn-raising process afforded opportunities to share with inquisitive passersby.

Again last year the Schmidts in Dunnville invited our community families to what has come to be known as our annual "horse picnic." For the Schmidts it took teamwork to coordinate about a dozen horses and several wagons and give everyone an opportunity to ride.

Sunday evening 31 people participated in one of our Welcome Inn worship services. Several volunteers from the

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the city

Hamilton Mennonite Church together with voluntary service personnel assisted in giving spiritual leadership to this vital option in the range of available Welcome Inn programs.

Other events during this same week included an overnight camp for a number of 10-to-12-year-old girls, several day camps, and a family wilderness camp at Elora Gorge. Each camp required careful coordination and planning, leadership, a number of volunteers, and of course, arrangements for good meals. As at all barn-raisings, each event had specific tasks and a goal to meet.

Assisting our regular staff and volunteers during this week was a General Conference senior high school work camp led by Cathy Penner. Work campers from British Columbia and Kansas actually paid their own way in order to share in the ministry of the Welcome Inn for an entire month, including this particular week.

A lot of giving had taken place as in all barn-raising bees. Not only had bricks and mortar been included in our tasks, but we had also been involved in building relationships, sharing our material goods, teaching Christian commitment and values, and leading in a worship experience. Exciting was the fact that while the majority of volunteers were of Mennonite background, the "barns" that were being built were not for Mennonites alone. Perhaps even more thrilling was the knowledge that alongside of us Mennonite folk various people from the community who were on the receiving end were now joining us in the barn-raising. A young man from the neighborhood loading a wheelbarrow of bricks, or a parent offering to drive another family to the horse picnic, or a mother from a non-Mennonite background sharing in the worship service what a particular biblical passage meant to her all joined us in the work.

Yes, we need to extend the invitations to others, particularly those who need our friendship, to join us in these barn-raising experiences. Our barn-raising needs to go beyond our Mennonite people and beyond bricks and mortar. As we do this, let us help our newly acquired friends identify the Christian components that lead us to a spirit of cooperation and helping, and let us lead them to accept a Christian motivation for barn-raising. •

Hugo Neufeld explaining directions to "horse picnic" in Dunnville

Ron Dyck fashions a mortar birthday cake for work camp leader Cathy Penner.

Ron Dyck (left) and Albert Willms (right) lay brick number 5,600, completing job.

A prayer

Louise Dueck

O Lord, teach me what service means.
Why am I so eager to burn myself out
in serving others, yet resent
the demands my own family
makes on me?

Help me to see people, all people,
as you see them, as individuals
with unique needs, and help me
to respond to those needs as I
meet them,
at home,
in the community,
in the world.

Amen.

Mennonite tractor attacks bombs in Laos

Vientiane, Laos—A specially equipped farm tractor purchased by Mennonite Central Committee arrived in Laos' heavily bombed Zieng Khouang Province in late April and began to explode antipersonnel weapons left by the United States Air Force in its 1964-73 campaigns against the Pathet Lao army. Near the tiny town of Phonesavane, capital of the province, the spinning chains of the tractor's prototype flail device hit and detonated four guava bombs during its first three days of work.

Residents of Xieng Khouang Province, location of the scenic and militarily strategic Plain of Jars, are the only people in the world whose land has absorbed an estimated two tons of bombs per capita, a first in the history of the human race. The purpose of the US bombing was to slow down the passage of war supplies from northern Vietnam to southern Vietnam via eastern Xieng Khouang's mountainous border region.

The Johnson administration relied exclusively upon air power in Laos to avoid antagonizing the political forces at home already outraged by commitment of ground troops to Vietnam. US bombers that otherwise would have been idle during halts called for negotiation with Vietnam were diverted to Laos, releasing a destructive force that did not distinguish between military and civilian targets.

For five years these raids were kept secret from the American people before Senate hearings and news reports exposed them in 1969. By the time of the cease-fire in 1973 nearly every building in the province had been leveled, virtually all the population displaced, and formerly abundant herds of livestock reduced to stray survivors, and thousands of hectares of forest, pasture, and rice paddy strewn with bomb craters, shrapnel, and antipersonnel mines.

Linda Gibson Hiebert and Murray Hiebert, whose MCC assignment moved from Vietnam to Laos in 1974, reported in 1977, "Providing the Lao with information on how to clear their fields of unexploded munitions could perhaps be MCC's most valuable contribution outside of getting the US government to come heal the wounds of war." The Hieberts were familiar with a project initiated in Vietnam in 1974 by MCCers Earl and Patricia Martin, who purchased a tractor with a rototiller attachment to safely cultivate land infested with American M-79 grenades.

John and Beulah Hess-Yoder, who succeeded the Hieberts, made two more visits to the province and proposed the purchase of a tractor to the Lao government. The government's go-ahead came in August 1979.

The British-made International Harvester 674 tractor, with its custom-built steel and plexiglass cab, is designed to attack guava bombs (the BLU-26), sometimes called "bombies" by the Lao. About 200 kilos of chain, attached in two-foot lengths to a hydraulic-powered axle, beat the ground ahead of the tractor in an attempt to stimulate the force of hand hoeing, a common cause of accidental bombie explosions in Xieng Khouang.

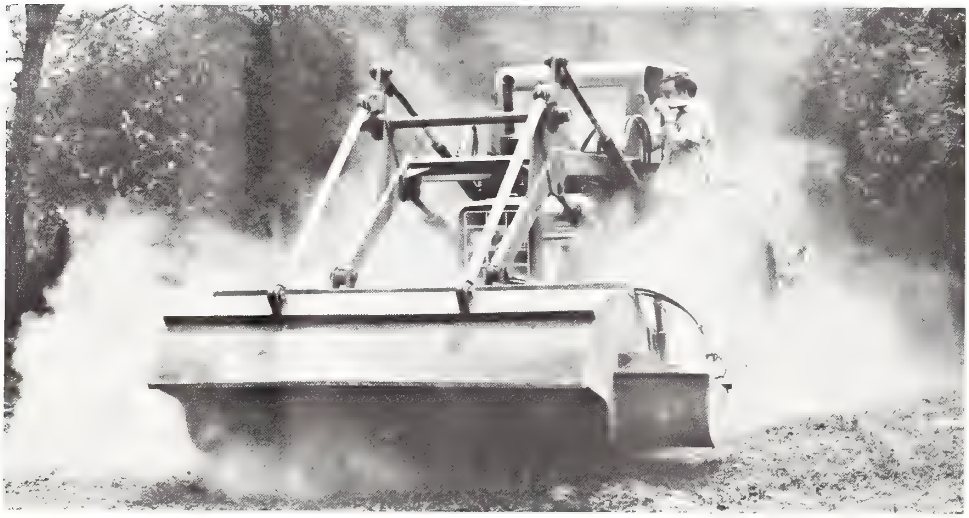
The flail is hooded by a sheet metal shield, reinforced by a second layer at the crucial section facing the tractor. The tractor's power take-off runs a rear attachment called a rotavator, a heavy-duty tilling device consisting of rotating, four-inch blades, designed to clear thick brush, crop residues, and pasture land. A shield welded to the front of the rotavator protects the tractor and driver from explosions in the rear.

The first days of use in Xieng Khouang, during which both Fred Swartzendruber and province employees drove the tractor, demonstrated that guava bombs can resist explosion even after being struck and dislodged several times by the chains and/or rotavator blades. However, four guavas which were detonated by the flail proved the ability of the shielding to protect the tractor and driver.

At minimum, Swartzendruber concludes, the rotavator will be useful in exposing bombies, nearly always found within an inch or two of the surface, after which various detonation techniques, including flailing, can be tried.

While future experience must answer remaining questions about the tractor's efficiency, the initial tests have aroused hope in Xieng Khouang residents that more of their land can be safely returned to cultivation through such tractors.

The next step will be for the province to organize a team to continue experiments with the original tractor, recording the number of bombies found per hectare and the proportion of them detonated by the flail or rotavator. If the proportion is very low, or if design flaws appear in the flail mechanism, another design will have to be considered. *Jan Swartzendruber, MCC Laos*



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Women break 20 percent barrier in seminaries

New York (NCC) — In 1979 one out of every five theology students in the US and Canada was female, marking the first time women have broken the 20 percent barrier, according to a new edition of the *Yearbook of American and Canadian Churches*.

Published by Abingdon Press for the National Council of Churches, the yearbook also reports that membership trends in American churches remained relatively steady in 1978, the latest year for which full statistics are available. Total church membership increased 0.7 percent to 133,748,776, a growth rate close enough to the estimated 0.8 percent increase in US population to render the difference statistically insignificant.

Conservative churches leading the growth race in 1978 were the Presbyterian Church in America (+11.09 percent), the Free Methodist Church of North America (+6.02 percent), the Church of God (Cleveland, Tennessee) (+3.91 percent), the Seventh-Day Adventists (+2.56 percent), and the Church of the Nazarene (+1.55 percent).

Among the mainline Protestant bodies reporting losses were the United Presbyterian Church in the USA (-1.60 percent), the Lutheran Church-Missouri Synod (-1.57 percent), the United Church of Christ (-0.93 percent), the Lutheran Church in America (-0.85 percent), the United Methodist Church (-0.55 percent), the American Lutheran Church (-0.54 percent), and the Episcopal Church (-0.12 percent).

In addition to its statistics on women in seminaries the yearbook offers figures on minority enrollments from the Association of Theological Schools in the US and Canada. While black students continue to increase in number, their rate of increase has slowed from 15.4 percent in 1977 and 9.1 percent in 1978 to 6.5 percent in 1979, the figures show. Last year there were 2,043 black theological students in the two countries, only 4.2 percent of the total seminary population.

Though Hispanic students still represent only 1.7 percent and Asian-Americans only 1.2 percent of the total seminary populations, these groups appear to be increasing faster than any others. In 1979 the increase for Hispanics was 20.7 percent, up from 13.3 percent the year before. For Asian-Americans the 1979 figure was 15.6 percent.

In its section on Canada the yearbook reports that Canadian church membership rose 0.68 percent in 1978, keeping rough pace with the growth rate of Canada's population. For the second year in a row the Roman Catholic Church accounted for the entire gain, however, registering a 1.11 percent increase. The United Church of Canada lost 0.8 percent of its membership, while the Anglican Church of Canada reported a drop of 3.99 percent.

Dutch woman works with handicapped in Recife's slums

Akron, Penn. (MCC) — Bacana, or "really neat," is how many people in the Mustardinha section of Recife, Brazil, have referred to Mennonite Central Committee worker Greta Lodder. A social worker and teacher of the handicapped from Yerseke, Holland, Lodder has been working and living among the residents of Mustardinha for almost a year. She works with the Catholic Church.

The area is a poor one, with most families' income below minimum wage, or less than $60 a month. Consequently, most of the physically handicapped children and young people cannot obtain physical therapy.

"Transportation is a difficulty, and even if there were good transportation, money is a difficulty. That's why we wanted to start in Mustardinha to work with handicapped children," explains Lodder.

Although there are some 80 physically handicapped children and young people in Mustardinha, Lodder has time to visit only about 20 each week.

Elveraldo is one of Lodder's special interests. Until two years ago Elveraldo could use his legs, but a bout with measles coupled with weakness from malnoursihment, giving him little resistance against disease, have made Elveraldo's legs crippled. Though he has a wheelchair, much of the time he propels himself on the ground by pushing with his arms.

An intelligent boy, Elveraldo is now healthy enough to go to school. "When I started in January 1979," says Lodder, "I thought it was a pity that he was always staying at home; he was so bright. So I tried to get a place for him at school. He was the first handicapped one to get into a normal school. In the beginning he was afraid because he never had been away from home, and it was especially difficult having normal children around."

Greta Lodder wheels Elveraldo to school with the help of friend Ivan.

Lodder felt it was important that Elveraldo have a school background. His family had doubts about Elveraldo attending school, thinking that perhaps his physical condition would not allow him to get along.

Today Elveraldo enjoys school. No longer afraid of associating with other children, he is inquisitive and eager to learn and especially enjoys reading. "His world is much bigger now," says Lodder.

Lodder sees her work with people such as Elveraldo as an opportunity for Christian witness. "I think to serve people is always an expression of your faith," she says.

Now Lodder is giving leadership to organizing a therapy center for physically and mentally handicapped children in Mustardinha. The local government is providing several rooms for it, and Lodder's friends in Holland have given funds to purchase some equipment. Physical therapy students from the university will donate time as therapists.

Artists and scientists will address the theme "The Humanizing Imperative" at the 1980 Mennonite Graduate Seminar August 14-17 at Associated Mennonite Biblical Seminaries (AMBS) in Elkhart, Indiana. Along with presentations in the area of the sciences the seminar will include drama, a folk concert, and a creative worship service. The event is sponsored by AMBS and the student services offices of the General Conference, the Mennonite Church, and the Mennonite Brethren Church. Cost of the four-day seminar is $30, including registration, meals, and lodging. Write: Box 370, Elkhart, Indiana 46515, or call 219/294-7523.

US multinational companies take more money out of Third World countries than they bring in. For every $1 of direct investment in the Philippines, for example, foreign investors have borrowed $8.33 from Philippine sources. Korea's Economic Planning Board said that by 1976 US firms had already taken out of the country in profits 75 percent of the money they had originally invested. This is money the corporations admitted they had taken out and doesn't count any additional profits shifted in bookkeeping maneuvers from one branch of a company to another across the globe.

HUNGER: Simple personal lifestyles are important now as models of the kingdom and as a call to systemic change

Akron, Penn. — Five years ago our response to world hunger seemed easier than today: food relief shipments were needed for India and Upper Volta; money was needed for development programs in Chad and Bangladesh; hunger-related legislative initiatives in Washington and Ottawa needed support, and we believed cutting back on food and fertilizer consumption could transfer to more readily available resources for Haiti and Ethiopia.

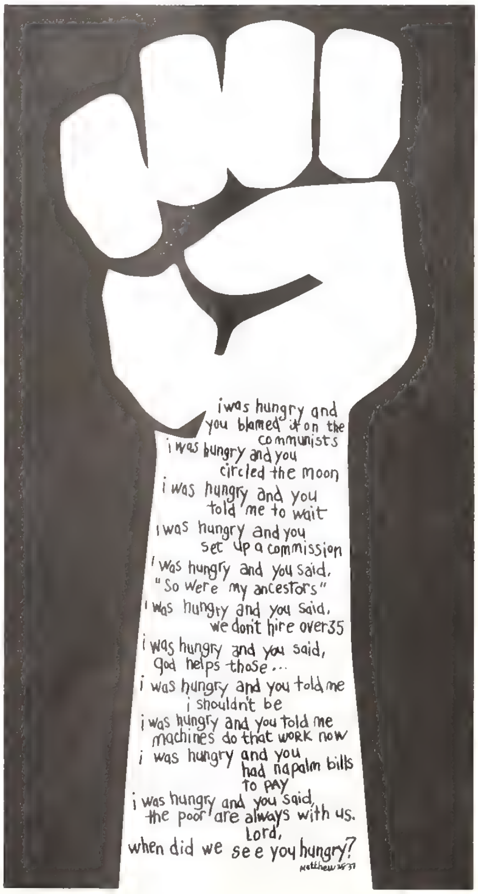
Now as Christians we often feel frustrated in trying to help. We have given generously. We have tried to live responsibly. We have written to our government officials. But as many people are hungry today as were hungry in 1974.

Today's world hunger problems seem more complex, more deeply ingrained in the structures of our world, and thus more unresponsive to our hands of help. We ask, "What good is our relief food if there are adequate food supplies in the world?" Why push Congress and Parliament for more assistance for the poor when inflation, defense, and energy are the only topics that matter? What is the use of eating less when both the United States and Canada have wheat and feed grain surpluses? How do Christians help the hungry when the primary reasons for that hunger are political and economic?

Political and economic factors in the world hunger picture are not new. Proverbs 13:23 seems as if it were written by a church hunger task force. "The fallow ground of the poor yields much food, but it is swept away through injustice."

It is relatively easy for us to say that Christians today, like the Old Testament prophets and Jesus, should be concerned about hunger and justice. But it is more difficult and controversial to say how to express that concern. More of the traditional responses are needed—greater food aid, additional money and personnel for development programs, and more sacrificial living—but new responses are also required.

If the last five years have taught us anything, it is that world hunger is caused by economic and political structures that cater to the interests of the rich and powerful rather than the poor. Food aid and traditional development programs are needed but do not do enough to solve the fundamental injustices that keep people hungry. Regrettably, we North American Christians benefit and often help perpetuate these unjust structures. Our demands for ever-cheap food, abundant energy, and military and economic superiority and security force our governments and corporations to farm, mine, and police the world for our material enrichment rather than for the benefit of the hungry.


i was hungry and
you blamed it on the
communists
i was hungry and you
circled the moon
i was hungry and you
told me to wait
i was hungry and you
set up a commission
i was hungry and you said,
"So were my ancestors"
i was hungry and you said,
we don't hire over 35
i was hungry and you said,
god helps those...
i was hungry and you told me
i shouldn't be
i was hungry and you told me
machines do that work now
i was hungry and you
had napalm bills
to pay
i was hungry and you said,
the poor are always with us.
Lord,
when did we see you hungry?
Matthew 25:37

Much of our economic well-being can be attributed to our efficiency and productivity, but some also must be attributed to greed and exploitation. Bruce Birch and Larry Rasmussen say it clearly in their recent book, *The Predicament of the Prosperous*, "We are coming closer and closer to the brutal equation that one person's wealth is another's poverty. Riches held are riches withheld."

In 1974 one frequently heard the proverb "Give a man a fish and he will have fish for a day; teach a man to fish and he will have fish for a lifetime." In light of current understanding of the causes of hunger the proverb should be amended to say not only "Teach a man to fish" but "Help get him a place at the stream so he can fish."

Ron Sider says in a new book, *Christ and Violence*, "If we take seriously the model of the Incarnate Son who became a slave to redeem us, then we will not wait to begin living simple personal lifestyles until we have changed economic structures. Simple personal lifestyles are extremely important now—both as visible albeit imperfect models pointing to the coming kingdom, and as an indication of our call to government for sweeping systemic change.

Christians must give greater attention to the hungry and the deeper causes that perpetuate hunger. We need to pray that

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Heston, Kansas 67062,
or call collect: 316/327-4221.

"Moving Up the Ladder," "Dealing with Power and Responsibility," "Being Real Loving People in the Secular Working Place" were issues that focused at a workshop on work held in Chicago May 10 at Lawndale Mennonite Church. The tension between Christian values of service and justice and secular values of survival and competition was the focus of the day. This focus was explored by the seminar's five resource persons in the areas of art, business, psychology, school administration, and the labor force. The keynote address, "On Being Sane in Insane Places," was given by Kirk Farnsworth, chairperson of Trinity College's psychology department. He focused on the presuppositions and processes to be aware of in the working place. "Blaming the victim" (women for being in secondary jobs, for example, and the unemployed for being out of work) and "the Band-Aid approach" were two of the practices pinpointed. Roger Gilman, a poet, spoke about being an artist and a Christian. He emphasized how art, by focusing on form rather than content and usefulness, causes reflection, helps us look afresh at all around us, and calls us to appreciate creation simply for *being*, rather than evaluating all in terms of performance.

God will grant the hungry food and grant us insight at how our living patterns perpetuate hunger. We need to sharpen our awareness of the 450 million that have too little to eat by more conscious reading, visiting, and talking with persons who live and serve among the poor. We need to confess our greed and commit ourselves to change. We need to examine our patterns of living, investments, and purchases. "Getting the best bargain" is not in the Ten Commandments. It is not a good guide if the "bargain" is at the expense of the poor and hungry.

We must find ways of reducing our needs so that more resources are available for mission and service programs of the church.

Direct service in helping the hungry grow food or related services is essential. Skilled servants are needed by MCC and other development agencies. Church members, neighbors, and government officials should repeatedly hear our cries for the poor. That cry, authenticated by responsible living, will be salt and light in the world. *Paul Longacre, secretary, MCC Food and Hunger Concerns, last in a series*

"Ingenuity of women," small communities to be presented as models for peacemaking

Friends, Mennonites, and the Church of the Brethren, along with peace activists from other denominations, are working together in the New Call to Peacemaking. They will meet in Green Lake, Wisconsin, October 2-5, to find new patterns to speed up their responses to recent conflicts erupting between nations and peoples.

One suggested model will come from Elise Boulding, Dartmouth College sociologist, who will address the 250 to 400 invited delegates at the fall meeting. "The ingenuity of women may be the most precious resource the human race has left," says Boulding, a specialist in family life and a member of the Society of Friends. In her study on the role of women in history, published as *The Underside of History*, she has documented on how repeatedly through the centuries women "have done the invisible work of reconstruction and repair for warring male societies."

In the face of the threats of runaway military disasters, the related fallout from impending chemical-nuclear catastrophes, and repeated energy crises, she calls for an emphasis on problem solving at the local level. Such a strategy could succeed only if it enlisted the participation of women, whose contributions have until now been largely neglected.

Sharing the Green Lake platform with Boulding will be Emilio Castro, director of the Commission on World Mission and Evangelism of the World Council of Churches, and Timothy L. Smith, professor of American religious history at the Johns Hopkins University.

Castro, a Methodist from Uruguay, rates high the value of small communities in evangelism and peacemaking as well as in struggles for liberation. In such endeavors he sees that "the existing Christian communities will become living samples of the gospel of God who lives for others."

Smith, who finds the roots for social reform in the revivalism of the churches in the mid-19th century, will lead the Green Lake conferees in a series of Bible studies. If the Christians of this century are to take up where those of the last stopped short of their goals, they will find that driving force in the Bible. "We must search the Scriptures together, evangelicals all," says Smith.

Saskatchewan farmers ponder stewardship

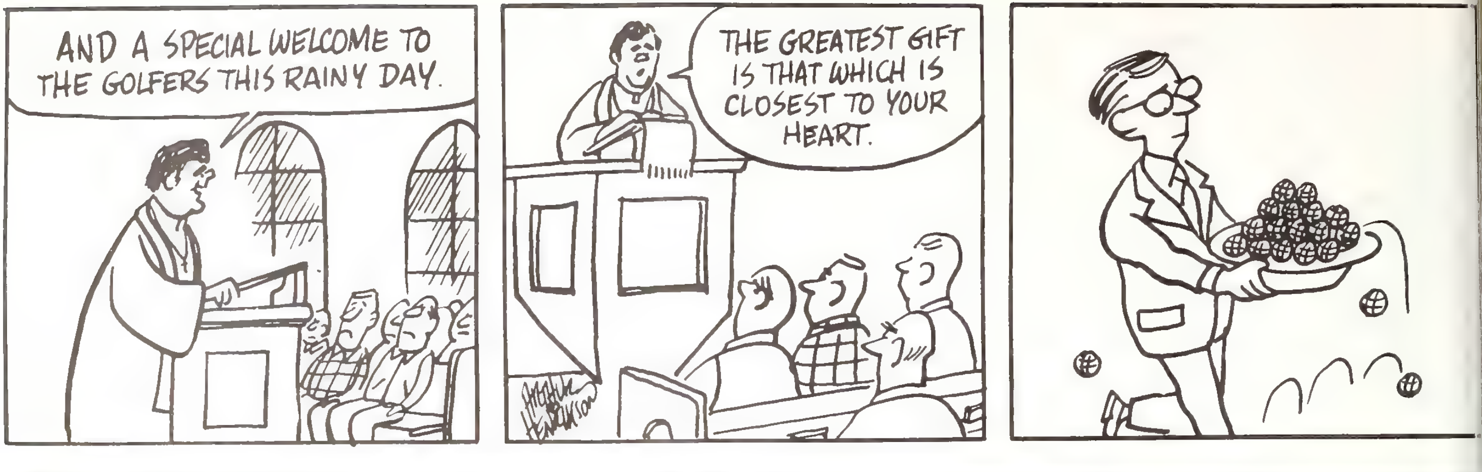
Rosthern, Sask. (MCC)—Approximately 70 farmers and farmers' friends gathered at the Mennonite Youth Farm here on March 15 for a day-long "Christian Stewardship in Farming" seminar.

Jim Visser of the Christian Farmers' Federation of Western Canada said everyone in the nation—farmer, city dweller, and government official—is involved in establishing the conditions within which the farmer exercises stewardship. He raised questions: How do current food marketing practices and society's eating patterns affect the crops grown? Do we know the real costs of using high volume inputs of nonrenewable items in agriculture? Do we strive for self-sustaining practices in our own food production and distribution? Are we using our land resources as intended by our creator?

Four farmers described the criteria that determine their farm's size and questioned the audience on their validity. Among the factors cited were the personality of the farmer, the involvement of family, the family's financial needs, and personal fulfillment.

Harry Harder, provincial agricultural representative, said agriculture in western Canada is really in its infancy when compared with agriculture in some other parts of the world where over hundreds of years of trial and error methods have been found that tend to keep the land permanently fertile. We must search for methods that will reverse the trend to reduced organic matter and increased salinity in Saskatchewan soils, he said.

During a time for reactions and input from the audience participants were moved by Oliver Heppner's dream for the 120 acres God is allowing him to tend as an "overtime farmer." His market garden and "open farmyard" have a strong impact on visiting city families and children.


AND A SPECIAL WELCOME TO THE GOLFERS THIS RAINY DAY.
THE GREATEST GIFT IS THAT WHICH IS CLOSEST TO YOUR HEART.

Going to Estes Park?

How to avoid a dull conference report

You are a delegate from your church to the Estes Park triennial conference. And already, before you leave home, you're wondering how you are going to report to your congregation once you get back.

Want some ideas? Stan Bohn, executive secretary for the Commission on Home Ministries, has several suggestions on how to avoid a dull report.

He says delegates can avoid "reports on reports" by spicing things up with visits to home mission projects while en route to Estes Park, Colorado. The report would then include information about actual workers and their ministries.

Visiting home missions would also tie the workers into the larger church and be a morale booster. "Find out who the workers are at the project, and see if there is some gift from a Sunday school class," suggests Bohn, "that might communicate to them that your church appreciates their service." He suggests fruit from a fruit-growing region, ham from a hog-growing region, etc. "There's nothing like talking to the people actually involved," says Bohn, "to find out what they have actually tried to accomplish and whether or not they feel they are out there alone and unnoticed by the church back home."

Another possibility, he says, is that the visitor might receive an invitation to come again and talk over some involvement, or an invitation to send people to help out in the work.

To help keep your congregation aware of mission opportunities and places to serve, you can visit the following home mission areas. Calling ahead is a must. In Indian ministries: Willis Busenitz, Busby, Montana, 406/592-3643; in Arizona among the Hopi Indians contact Pearl Janzen, Tuba City, 602/283-5374, or Margaret Thiessen, Oraibi, 602/734-2453; in Clinton, Oklahoma, Lawrence and Betty Hart, 405/323-5320.

To visit Mennonite Voluntary Service units contact the following: Hamilton, Ontario, 416/525-5824; Cincinnati, Ohio, 513/621-5416; Chicago, Illinois, 312/549-0681; Markham, Illinois, 312/333-1232; St. Louis, Missouri, 314/721-0591; Beatrice, Nebraska, 302/223-4766; Kansas City, Missouri, 913/342-2371; Wichita, Kansas, 316/262-2862; Hutchinson, Kansas, 316/663-8522; Liberal, Kansas, 316/624-2678.

In Denver and Arvada, Colorado, MVS is involved in a number of projects. These can be visited by tour groups. To make arrangements before the conference at Estes Park contact David Orr in Newton, Kansas, at 316/283-5100, or during the conference at the MVS booth in the Long House auditorium.

Eight churches apply for membership in General Conference

Eight churches or fellowships, ranging in membership from 11 to 111, have made application for membership in the General Conference Mennonite Church (GCMC). Action on admission will take place at Estes Park, Colorado, July 12-19, during the triennial meeting of delegates from the US and Canada.

The applicants are as follows: Detroit (Michigan) Mennonite Fellowship has lay leadership and is a member of the Central District Conference; Evanston (Illinois) Fellowship, whose leadership is distributed among lay members, and which is already a member of the Central District Conference of the GCMC; First Mennonite Church, Burns Lake, British Columbia, with 111 members the largest group seeking membership, has membership with the Conference of Mennonites in British Columbia and the Conference of Mennonites in Canada; Maranatha Mennonite Fellowship, Lincoln, Nebraska, arose from a church-planting effort of the Northern District Conference beginning in 1977; New Creation Fellowship, Newton, Kansas, is a member of the Western District Conference and is a church community in which members have a common treasury and hold their property in common; Sermon on the Mount Fellowship is an inter-Mennonite congregation in Sioux Falls, South Dakota, formed in 1975, which is a member of the Northern District Conference; St. Louis (Missouri) Mennonite Fellowship began in 1973, sponsors a Mennonite Voluntary Service unit, and is a member of the Central Dictrict Conference; Vancouver (British Columbia) Chinese Mennonite Church, a member of the Conference of Mennonites in British Columbia and Conference of Mennonites in Canada, began in 1977 as an evangelistic outreach to Cantonese-speaking Chinese and has 75 members.

Teacher wanted

Church of the Way (Mennonite) in Granisle, British Columbia, requires a teacher for Granisle Christian School. Please direct inquiries and resumes to George Born, Box 510, Granisle, B.C. V0J 1W0; telephone (604) 697-2558.

"Many health authorities believe that when all factors are taken into consideration, alcoholism and other sedative addictions are America's number one health problem," reports Edgar Metzler, who is leaving his post as director of addictions services at the Oaklawn Center, Elkhart, Indiana. "The mental health field has been slow to recognize alcoholism as a distinct disease entity and has tended to treat it as a symptom of emotional problems. That situation is changing as medical schools and other training centers give more attention to alcoholism."

Houseparents needed

The Mennonite Collegiate Institute, Gretna, Manitoba, requires a Christian couple to assume houseparent duties in the residence. The responsibilities are shared with one other couple and staff. Work commences September 1.

Address all enquiries to: John Wiens, 125 Riley Crescent, Winnipeg, Manitoba R3T 0J5; telephone 204-474-0743.

Faith Mennonite Church of Newton, Kansas, dedicated an addition to their church building June 15. A Christian education unit was built, the sanctuary was enlarged to seat 400, the fellowship hall was enlarged, and a new set of offices was added. Frank Keller, Western District Conference minister, spoke at the dedication. Faith Church began in 1957 as a church-planting effort by the Western District and first met in Sister Frieda Chapel, part of the Bethel Home for the Aged. The present church building was erected in 1962. Leonard Wiebe serves as pastor of the church, whose membership is 328.

Tax exemption resolution to be presented

A resolution seeking approval to initiate a judicial action to exempt the General Conference from withholding taxes from the income of its employees will be presented to delegates attending the denomination's triennial meeting in Estes Park, Colorado, July 12-19.

At a special meeting of church delegates in Minneapolis in February 1979 the highest governing board of the church was instructed to vigorously search for "all legal, legislative, and administrative avenues for achieving a conscientious objector exemption" from withholding taxes. Implicit in the initiative is the view that if it is wrong for pacifists to countenance the drafting of their bodies, it is also wrong to agree to the drafting of that portion of income taxes which go to the military.

The judicial action would be based on the First Amendment to the US Constitution, which protects the church from laws causing it to violate its principles. The estimated cost of a judicial action is $75,000 to $130,000. It would likely require several years to reach a final decision by the US Supreme Court. Delegates will be asked to authorize an annual church offering to fund this action and also a stepped-up drive to gain congressional support for the World Peace Tax Fund act.

The latter is a proposal which would give conscientious objectors a legal alternative to paying income taxes for the military. Instead, the taxes would go to the WPTF and be used to fund various humanitarian projects. By the summer of 1983 the historic peace churches (Church of the Brethren, Mennonites, and Quakers) hope to have 100 congressional sponsors. To accomplish this a major educational and promotional effort among the historic peace churches would be done.

Nearly half billion Scriptures distributed in 1979

New York (ABS)—The American Bible Society, together with its 63 partner organizations in the United Bible Societies, distributed nearly a half billion Scriptures in 1979.

This figure—494.4 million—includes more than nine million complete Bibles and more than 12 million New Testaments distributed worldwide. The remaining Scriptures distributed were in the form of Scripture especially translated for people just learning to read.

Several areas throughout the world showed dramatic increases in the number of Scriptures distributed. In Africa Scripture distribution climbed 24 percent to a total of 18.4 million. This reflects a trend indicating the numbers of Christians in Africa is rising at a steep rate.

Other areas of the world showed increases as well. In Europe Scripture distribution climbed by 10 percent to a total of 12.3 million. In Asia and the Pacific Ocean region Scripture distribution climbed to 207.3 million, an increase of 6.5 percent.

In terms of numbers the most Scriptures distributed worldwide were in the Americas, where the two chief languages—English and Spanish—now have common language versions of the Bible (the *Good News Bible and Dios Habla Hoy*). Over 256 million Scriptures were distributed in the Americas.

One of the most significant developments is the increase in Bible distribution in areas of political turmoil and internal strife. In 1979 the Bible Society of Uganda increased Scripture distribution by 90.3 percent to 1.06 million in the aftermath of the overthrow of Idi Amin.

Record

Workers

Sheldon Bassett, Evangelical Mennonite Church, Upland, Indiana, has been appointed men's basketball coach and women's tennis coach at Bethel College, North Newton, Kansas. Bassett has coached at Indiana University and more recently (1970-79) at Taylor University in Upland.

Greg Brooks, New Marshfield, Ohio, has been named head baseball coach and assistant football coach at Bluffton (Ohio) College. He will also serve as instructor in health, physical education, and recreation.

Weldon and Jenny Martens have been appointed committee work coordinators for the Western District Conference. They will combine their efforts into one full-time job and work with *Frank Keller*, who will continue as conference minister. The Martens will work with district youth and the life enrichment committee, while also meeting with other committees of the district. Another change at the Western District office involves *Jude Krehbiel*, who began working as office secretary June 11. She replaced *Kathryn Penner*, who resigned this spring after serving 10 years. Krehbiel also replaced Penner as editor of the *Western District News*.

Edgar Metzler, Goshen, Indiana, is leaving his post as director of addictions services at the Oaklawn Center, Elkhart, Indiana, to resume full-time his interest in peace issues and international concerns. Oaklawn has appointed *Gary Seymour*, Goshen, as the new director.

Glenn Snyder, who will continue as director of admissions, has been named head basketball coach at Bluffton (Ohio) College.

Reviews

Deciding about abortion

Abortion: The Agonizing Decision, *by David R. Mace (Abingdon, New York, 1972), is reviewed by Mary Rempel.*

In *Abortion: The Agonizing Decision* David R. Mace, internationally known authority on marriage and family life, counsels with Helen, the composite of women who for various reasons find their pregnancy unacceptable. Because he does not identify her specific problem, he can help many women through the decision-making process which follows an unwanted pregnancy. Helen is helped to identify and face her feelings of anger, fear, and guilt. She is encouraged to explore other options besides abortion.

Mace takes the reader through a detailed account of an abortion conference, providing reliable information on which to base a decision. Medical doctors, ministers, counselors, and sociologists provide valuable insights into the topics "The World Within the Womb," "Attitudes to Abortion, Past and Present," "The Liberalizing of Abortion: A World Perspective," "The Value of Unborn Life," and "The Need for Abortion Counseling." Conversations with Helen and conference presentations are recorded in detail.

Abortion: The Agonizing Decision is a valuable resource, not only for the woman with an unwanted pregnancy, but also for those concerned with helping her reach a decision with which she can live with confidence. Mace suggests a plan for helping would-be lay counselors become effective in aiding the many uninformed, confused women seeking an answer to their predicament. The decision, Mace emphasizes, must be the pregnant woman's own. It must be one in which the mind (knowledge) and heart (feeling) have been "brought into harmony." But to reach such a decision a woman needs supportive understanding, not condemnation.

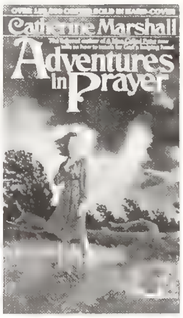
Mace has also authored *Success in Marriage* and *Getting Ready for Marriage*.

Becoming change agents

All That We Are We Give, *by James G. T. Fairfield (Herald Press, 1972, 175 pages), is reviewed by La Verna Klippenstein, 584 Berkley Street, Winnipeg, Manitoba R3R 1J9.*

What are the purposes God might have for your life? What do you perceive as the blocks in achieving those purposes? What has "church" meant to you in the past? How might it help you in the future? These are some questions to which the author speaks in the first of 13 chapters.

James G. T. Fairfield
All That We Are We Give
Developing lifestyle for Christian service



All That We Are We Give explores how we can live more effectively as persons and as members of the fellowship of faith. It suggests new ways for us to change ourselves and our world.

The book is divided into three parts. The first focuses on the background of our human dilemma—spiritually, ecologically, and economically.

Part II outlines practical methods of discovering latent talents and abilities. With suggested materials for group use, local congregations can develop programs to help members combine their gifts, interests, and opportunities into a lifestyle for mission to the world.

The through-the-week lifestyle is broken down into its material elements in Part III. "Christlike integrity," says Fairfield, "will change our approach to earning power, how we spend what we earn, what we save for our own future—all as part of the total giving of ourselves and our resources within the reinforcing strength of the community of God."

The book is designed as a study book to help individuals find themselves and their place as change agents within the kingdom of God. It can be used in a group process to strengthen the ability of the local church to assist its members in their search for a satisfying lifestyle. Finally, it is meant to help readers review the essential value of the community of faith as the living presence of God in the world.

The book contains practical help for getting more out of life, together with career guidance, how to live joyfully within your income, and giving our all to the way of Christ. An appendix lists five psychological tests to help identify abilities, talents, gifts, and interests. It also lists and briefly describes 38 books useful for further reading.

While Fairfield has given us a practical handbook for developing lifestyle for Christian service and stewardship, he makes some questionable statements: for example, "We are what we do." That poses problems with the Christian concept of self-worth which is based not on what we accomplish for God but on what he has done for us. Ultimate meaning in life is found not in achievement but in relationships.

The book leaves untouched the potential for ministry of those with physical or mental limitations. It focuses largely on visible, action-oriented gifts. Nevertheless, Fairfield's book provides us with a significant lifestyle for mission. I wish every member of my congregation had a copy.

Prayer is adventure

Adventures in Prayer, *by Catherine Marshall (Chosen Books/Revell, Old Tappan, N.J., 1975, 96 pages) is reviewed by Mary F. Heisey, 728 South George Street, York, Pennsylvania 17403.*

Reading this guide to a more adventuresome prayer life can create powerful changes in petitions and daily living.

Richly anecdotal, each essay encourages us to make our asking more specific. Then an appropriate prayer follows for our guidance and use.

Included: prayers of helplessness, relinquishment, and joyous blessing, as well as waiting and claiming prayers. My personal favorite: "Give Me a Dream." Faith believes, "The answer will come. How, I do not know."

Inspirational poetry

Poems of Inspiration from the Masters, *compiled by James R. Mills (Fleming H. Revell Company, Old Tappan, New Jersey, 1979, 173 pages) is reviewed by Mary F. Heisey, 728 South George Street, York, Pennsylvania 17403.*

How much Christian poetry can you recite from memory? If you're like me, you probably wish you had more lines to recall when particular crises demand and joys deserve the poets' rich legacy of God's truth and beauty.

This wondrous anthology contains over 100 poems by classical (16th-20th-century) English and American poets. Grouped into 13 helpful categories, these masterful poems permit reunion with old poem-friends and nurture the discovery of delightful new ones.

Speaking out

Convenience or responsibility

Katie Funk Wiebe

This is not the first word written about abortion—nor will it be the last. Before the debate about abortion is settled, millions of words will be written, shouted, and whispered. I hope a few will be prayed.

I find abortion on demnd an extreme position that is unacceptable. But I also believe that to hold that all abortion is murder is a trap the church should avoid. It reminds me of the attempts of some religious leaders of an earlier day to deny women in childbirth any kind of anesthetic on the grounds that it was God's will for a woman to suffer while giving birth. It was her punishment as the result of the Fall. With that kind of reasoning every tractor, combine, lathe, or saw a person used to earn a living would also be sin.

We should decry the widespread abortion practices for the sake of personal and social convenience of the women—and also the men involved. Some men are more eager that their wives or girl friends get an abortion than the women themselves. To use abortion as a form of birth control is wrong.

The issue of abortion is without ready-made answers, yet I find that when it is discussed quietly among women it sometimes gets a different hearing than when discussed openly by theologians. I am troubled by our inconsistency in attitudes toward the matter. Some people argue against all abortion because they insist the women involved should suffer the consequences of their actions. Their concern seems to be more that the woman be punished by going through the pregnancy than that the child be born into a situation of love and that the others involved be redeemed for Christ.

One church crisis counselor writes that after years of counseling women with unwanted pregnancies he believes the church has pronounced the verdict "murder" without hearing all the evidence. He learned that the woman searching for an abortion cannot be stereotyped. She is not usually young, unmarried, and promiscuous. She may be white or black, married or single, supported by her husband or boyfriend, or deserted by him. She is generally 18 to 24, working or wanting to finish her education so that she can become self-supporting. She is often an active churchwoman.

Our attitudes toward the fetus are also inconsistent. A child born full-term or nearly so, if stillborn, is considered enough of a person to be given at least a small burial. Likewise the premature infant.

But if a miscarriage takes place at six months or less, the hospital officials dispose of the fetus in some way. If the miscarriage takes place even earlier, the woman may simply flush it down the toilet, not always sure she was pregnant. If these fetuses were all considered as persons, shouldn't they be given a name, their premature death announced in the congregation, and be properly buried?

How many parents plan to meet an involuntarily aborted fetus in heaven some day? Our present practices seem to affirm that a fetus is not considered true humanity until it reaches nearly full term, but our words say something else.

We're inconsistent also in the way we think of abortion either as all right or all wrong, and yet leave loopholes for some. The rich, even the Christian rich, will always find ways of getting therapeutic abortions if the mother's life is at stake, if she is an older woman facing an unwanted pregnancy, or if genetic counseling has determined the child will be deformed.

Yet the poor woman who has conceived a child out of rape or incest is expected to bear the child with the glib assurance that "the Lord will provide." Admittedly, the Lord has provided for many women raped during war and revolution when demonic forces broke through all moral and social restraints, and sin and evil controlled the land. Yet what anguish and agony must have accompanied each such pregnancy and birth. I find it hard to accept that God expects a young girl of 13 or 14 raped by her father to bear the burden simply because he has promised to be with people in trouble.

We also tend to confuse morality and legality. Though the government may make abortion an option for all women who desire it at government expense, this decision does not mean that Christians need to accept the morality of the position. What society condones is not necessarily truth. The government is not deciding truth, and its position need not be the position of the Christian.

The whole matter is at best a muddy slough. The issue seems to be to decide whether the fetus is a human being or a potential human being. Wholesale abortion at will is assuredly a slaughter of the innocents, and we should oppose it. But to move to an extreme position which gives no room for exceptions is legalistic and unloving.

It is one thing to face such grave issues theoretically—another to face them in real life with a friend or relative. Someone has suggested that if the age group which decides matters such as conscription and war went to the front lines of battle, we would have fewer wars. It might be that if the persons deciding such matters as abortion bore the children, this matter might also have a different outcome.

Letters

Women professionals

Dear Editor: I was saddened by Monty Ledford's "Ordain Men Only" (March 18 issue). Although it may be some time before our churches are ready to accept many female ministers, I see it as a step backwards to categorically deny ordination to women. Recognition of female professionals is relatively new in many fields, especially religious ones, and particularly Mennonite pastorates. As in any cultural changes, we are caught between those who are clinging to past tradition as holy and those who insist change must occur as a matter of principle.

What is left out of any such argument are those particular women beautifully suited to the ministry, who are at peace with themselves and with those to whom they minister. We have examples of many such women in our conference, both ordained and unordained. To deny these women have gifts of ministry is to question God's creation of personhood.

It may be a long while before many Mennonite women will feel comfortable in preparing for the professional ministry. Let us meanwhile leave the avenues open for that to happen. Why should we limit God in choosing our leaders? *Charlotte Kroeker Spickelmier, 1317 Waters, Manhattan, Kansas 66502*
May 13

April 29 excellent issue

Dear Editor: Congratulations on an excellent issue (April 29). The COM insert together with the articles on Harold Regier and Hubert Schwartzentruber and the Lausanne lifestyle consultation in England present a very high standard for *The Mennonite* in expressing the whole gospel. Right on! *Bob Hull, Box 347, Newton, Kansas 67114*
May 13

Was headline appropriate?

Dear Editor: Your headline "Ediger Violates Conditions of 1979 Suspended Sentence" (May 6 issue) raises several issues for me.

1. Your use of *National Enquirer*-type attention-grasping headline. Was what he did in need of our attention? Was it in our best interest? Ediger gave his word under oath in 1979 "not to violate those boundaries." Yet only a year later he does just that. The service could have been conducted outside the boundaries and been completed, and the "power of prayer" would have been implemented and all the people would have had a part in it. Instead, only Ediger receives plaudits.

2. It is clear in my mind that the officials in 1979 did not want a confrontation or to tangle with the church, hence the suspended sentence. Now they are forced to because he has broken his word. In 1979 the point was made by all the demonstrators at Rocky Flats. To me the prayer outside the boundaries was a good idea . . . peaceful, Easter, nonviolent, a year later, etc., etc.

3. You then give license to his use of the other prisoners in city jail by graphically describing a seminar on war and peace. Is this behavior supposed to impress me?

4. Would the thousand dollars bail money have been better used in other missions than bailing a preacher out of jail?

5. I feel that when a person is a representative of my church, his actions reflect on us all, and that those acts are something that we should be proud of. I feel ashamed of Ediger's indiscretion and hurt that you would print it.

6. Think of the impression made on our youngsters — 13-or-14-year-olds — when they read *The Mennonite.* Is this the message we want to get across? We encourage these people to read it, to become interested, to know what's going on, and, true — "judge not lest ye be judged" — but did you slant the judging? *Armand Vigneron, Route 1, Newton, Kansas 67114* May 13

Reagan's militarism alarming

Dear Editor: Reagan won big in the Kansas primary—in Kansas, stocked with Mennonites. Why did this happen? Was it because he is "prolife" on the abortion question? What does it mean for a man to be prolife in regard to an unborn child when at the same time he is strongly antilife when it comes to millions of men, women, and children who have a developed personhood?

Through the years Reagan has demanded military action at the drop of a hat. And he asks for ever greater increases in military hardware. If he were president now we would in all probability be at war with Iran. Even a limited war kills thousands of people. Since the likelihood of such a war developing into a nuclear catstrophe is always imminent, how can we consider such a man for the presidency? Are we really prolife? If Reagan should be the next president of the United States I fear for our country. Yes, for the world.

We may not agree with a lot of things Carter does or does not do, but he has so far avoided a large military action against Iran. In recent weeks, however, he has threatened such action. Are we swamping him with letters and/or telegrams urging him to avoid resorting to the military and to continue to employ peaceful means? The militarists are voicing their views loudly. Will we permit them to outdo us? The few minutes that it takes to write. . . . Dare we do less? *Margaret I. Regier, Box 233, North Newton, Kansas 67117* May 16

Mennonites are involved

Dear Editor: In the editorial on the electronic pew (May 27 issue) the editor bemoaned the fact that Mennonites have not taken the initiative in developing more radio and television programs.

He did not mention those Mennonites who have cooperated with other religious groups in production and the airing of responsible programs on the electronic media. Some of the first programs in America were produced by Mennonites in cooperation with the United Presbyterian Church in New York. An elderly Presbyterian broadcaster once told me that he made his first broadcast on a Mennonite radio station in Pennsylvania.

Recently I heard Pete Peters recite one of his poems on CFAM radio station in Altona, Manitoba. It was one of the most creative communication productions which I have ever heard on radio.

Ken Krehbiel, a member of the First Mennonite Church in Moundridge, Kansas, is a producer of classical music programs on KMUW-FM in Wichita. He is gaining wide acclaim for his cultural contributions in central Kansas.

Mennonites have been involved in the electronic media programming from its very beginning. They still are involved today in a unique manner. *Arnold Regier, 212 Pine, Newton, Kansas 67114*
May 29

Faculty openings

Iowa Mennonite School needs a business education instructor and a librarian for the 1980-81 school year.

Interested persons please write or phone:

Norm Yoder, principal
Iowa Mennonite School
Kalona, Iowa 52247
319/656-2073.

Meditation

To be a genuine person

Jesus saw Nathanael coming to him and said of him, "Behold, an Israelite indeed, in whom there is no guile" (John 1:47).

No guile. No make-believe, no cover-up, no facade. What a compliment—and from Jesus.

John's Gospel—written years after the incident—reported the words "no guile." Probably Nathanael continued to be open, honest, and without pretense—a real person. Evidently Nathanael did not use people, but neither did he wish to be used. Consider his questions: "Can any good thing come out of Nazareth?" "How do you know me?" (John 1:46-48).

Nathanael is a good example of one who was not a manipulator. Neither would he be manipulated. In him there was "no guile." Guile is defined as deceit, cunning, duplicity, craftiness, fraud. A manipulator's style of life involves four fundamental characteristics: deception, unawareness, control, and cynicism, according to Shostrom in *Man the Manipulator*. Nathanael was no manipulator.

Nathanael was aware, hence he questioned. Note: his questions were answered! "Come and see," said Philip, implying that Nathanael was competent to judge for himself. "Before Philip called you, when you were under the fig tree, I saw you," Jesus told him.

Jesus complimented Nathanael for being what he was, without pretense. Yet Nathanael was willing to listen, to heed, to act, to trust his own sense, and to accept the truth when he saw it. Nathanael also responded, "You are the King of Israel" (John 1:49).

Nathanael serves as a model for us. We also can listen, heed, act, trust, accept, and respond. However, Nathanael was prepared by his family who probably taught him the Scriptures—he was an Israelite.

If our background of knowledge is lacking, the Bible is available to us and most of us can read. Also, Nathanael was in the proper place at the right time. We might give some thought to where we go and when. To listen, heed, act, trust, accept, and respond is appropriate at some places, inappropriate at other places.

Jesus complimented Nathanael for being open, honest, and real—having no guile. Jesus answered Nathanael's questions about how he knew him. But Jesus rewarded Nathanael's affirmation with a promise truly awesome, "Truly, truly, I say to you, you shall see the heavens opened and the angels of God ascending and descending upon the Son of Man" (John 1:51).

Oh to be real! Like Nathanael.

Pat and Bill Bouchillon

Adam II

That first Eden
had its snake
and Eve's tranquillity
was stolen by its guile. . . .

My Eden too
has its snakes
and my tranquillity
will suffer for a while. . . .

Both Edens share
God's mystique—
tranquillity and storm
in perfect balanced style;

He suffers snakes
their freedom—
but is himself the way
through which we win the trial.

Pollyanna Sedziol

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Would you cut off your fingers?

Gordon Houser

Emotions. Those awful pests that flare up at the most inopportune moments. Or those wonderful sensations (love, joy) that we wish could last forever, if only we could jettison their twins (hate, sadness), who seem to follow wherever they go.

People have trouble knowing what to do with their emotions. They generally follow one of two errant paths: either a blind stoicism that seeks "freedom" from all emotions, or a frantic hedonism that seeks pleasure and avoids pain. Of course these paths are followed to varying degrees, and elements in each overlap.

In April my wife and I attended a seminar led by a Christian psychiatrist named Conrad Baars. His topic was "Affirming Living," and he began by discussing emotions. He called emotions "psychic motors." They move us, but they need not steer us. They serve as the link between the body and the psyche.

Baars continually emphasized that emotions need to be accepted as a part of who we are. He stated the corollary: all emotions are feelings; not all feelings are emotions. For example, we feel hunger and thirst. Those feelings tell us something: we need food and drink. We don't beat ourselves over the head for having these feelings (usually). They're natural. They help us remain healthy.

When we feel certain emotions, however, we tend to feel guilty or helpless. But these emotions—be they anger, hate, or joy—also tell us something and help us function in healthy ways. "We are mature," Baars said, "when we no longer ask how to cope with our emotions. We don't ask how to cope with our fingers." Yet many of us who wouldn't consider cutting off our fingers would like to be rid of certain emotions.

Baars went on to delineate the various emotions we experience. He categorized love, joy, hate, sadness, desire as *humane* emotions, which are created by good and bad stimuli. Another category included hope, courage, fear, despair, which he called *utilitarian* emotions. These, he said, should work together with our free will, our supermotor. Our emotions are friends who need a guide. That guide is our intellect, which is made up of a reasoning mind and an intuitive mind. Our reason interacts with the utility emotions, while our intuition interacts with the humane emotions. Baars pointed out that our intuitive mind, or our "heart," is not well developed in our society. Thus we see too little compassion. It is much better developed in women than men, and men have much to learn in order to experience a more wholesome life.

Let me say again here: all emotions are good, God-given. For the spiritual life to be full, the emotional life must be full. Emotions must be felt without guilt. They are a part of how God has made us. But, contrary to much pop psychology, emotions should not always be expressed. Here's the point: we need to be comfortable with what we feel, whether it's sexual desire or anger. These are natural. If we don't ever feel them, something's wrong. However, these feelings need the guidance of the intellect to direct their expression.

What often happens is that we suppress our feelings because we're not comfortable with them. Baars gave the following illustration: He's sitting in a restaurant and the waitress brings him a burnt steak. He doesn't like burnt steak, so he asks the waitress to bring another one. He is angry at receiving a burnt steak. He can respond in several ways. He can ignore it, suppress his feeling, and eat the burnt steak, but this won't remove his anger. This would be the response of many Christians. Another response is to stand up, let the angry feelings overcome him, and cuss out the waitress. This would be hurtful and embarrassing. A third response is to feel his anger, let his intellect assess the need, and ask for a different steak.

Becoming comfortable with our emotions is a learning process. There are no quick solutions. And in the process we will make mistakes. "A well-integrated person," said Baars, "takes risks with emotions, lives dangerously."

In learning this freedom it is best to be in an environment in which we are loved unconditionally. Unconditional love is our most needful emotional food. Such love enables us to find the source of our feelings and respond to them out of freedom rather than compulsion.

Jesus is our primary example. He shows us what fullness of life means. He was not a stoic machine. He felt fatigue, hunger, and thirst. He felt sorrow, anger, despair. He was free to weep over Lazarus (John 11:35), to drive the moneychangers from the temple (Luke 19:45), to ask his Father to remove the cup of suffering (Mark 14:36). He was also free to desire a final meal with his followers (Luke 22:15), to rejoice at the fall of Satan (Luke 10:18, 21), to love those who came to him (Mark 6:34). He was comfortable with those feelings we often find troublesome. He invites us to experience the same freedom.

Following our summer biweekly schedule, the next issue of *The Mennonite* will be dated July 8.

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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That's why . . .
Healing helps for wholeness

Alan

The cycle can be broken

At 38 I was leading a classic double life. To our friends, my wife and I seemed an ideal couple. But I was an active homosexual.

As far back as I can remember I knew that men attracted me more than women, but I was naive about homosexuality. That was in a time when a homosexual lifestyle was so unacceptable that we didn't talk about it. The standard thing to do was to grow up, get a job, and get married. And I did.

I did the best I could to meet my wife's expectations, and for the first few years our marriage was fairly happy. We had two daughters, and by the time they entered their teenage years we had a lovely big house in the suburbs, a lot of friends, and we were both active in church.

It never occurred to me when we married to think of what I might do to the woman who joined me. But pretty soon my homosexual desires began to grow to the point that they totally dominated me. I was cautious at first about how I acted them out. I sneaked down to Washington after meetings to visit gay bars and movie theaters, or I planned business trips out of town. But pretty soon the desires so dominated me that I started hitting the gay bars in my hometown. I started going to the parks looking for other gay men.

I knew what I was risking. I loved my wife and children, and I knew I might lose them along with my job and my reputation, but it didn't matter. Fortifying myself with a drink, I could go out and do the things I knew I had no business doing.

> *"Fifteen minutes after I had renounced my homosexuality I could be right back into it. After a while I couldn't even confess any more, because I knew I would go back to it. I had no power to control my desires. I was miserable. My wife had discovered what I was and went through a terrible struggle. We fought a lot, and I took to drinking heavily. I came to dislike my job and more and more gave myself to degrading things."*

All this time I was active in the church. I taught Sunday school, and even though I might come in Sunday morning with a hangover, I fulfilled my responsibility. The God I believed in had created the world, had set up the physical and moral rules by which we were to live, and was sitting back watching us to see whether we made the grade or not.

I believed that everyone had advantages and shortcomings through no fault of their own. Some people were born too poor, some were physically handicapped, some were alcoholic, and some were homosexual. I happened to be homosexual, and felt no responsibility for it. The causes went too far back in my life. I was either born that way or something had happened early in my childhood to make me this way. I believed God was just and that in the end all these factors would balance out. I certainly didn't believe in a God who could come into my life and change me.

That was the way I thought part of the time. At other times I was deeply remorseful about what I was doing. I never kidded myself into thinking homosexual activity was all right. I believed it to be a sin. And in my case it was also adultery, so there was no way to excuse myself. I confessed it to God periodically. And I determined not to do it again. I asked God for strength, and at communion I claimed power to overcome, but it never worked.

Fifteen minutes after I had renounced my homosexuality I could be right back into it. After a while I couldn't even confess anymore, because I knew I would go back to it. I had no power to control my desires. I was miserable. My wife had discovered what I was and went through a terrible struggle. We fought a lot, and I took to drinking heavily. I came to dislike my job and more and more gave myself to degrading things.

Then two things happened. First, my wife joined a prayer group. Life had gotten so difficult for her that she knew she needed some kind of support, and when a woman in our church talked about forming a group she jumped at the idea. Well, those women really had the gift of prayer. They prayed for me and for our family. My wife never told them the nature of our problem, but they prayed for us faithfully.

The second thing that happened was that a friend of mine, who did not know I was homosexual, was converted. He and I met for lunch once a week and began talking about religious matters. I began reading C. S. Lewis' books and got him to read them also. He was reading Thomas Merton and got me going on that. Together we began a search to understand God and life.

Then something happened to him. He heard of a large charismatic prayer meeting and started going to it. There he found people with joy and a love for God most people don't have.

My friend was quiet by nature, but he was suddenly transformed. He just *lit up*; he didn't know how to express what had happened to him, but I could see the change written all over him. I remember him saying things like, "The flowers are brighter" and "The food tastes better." He was a new person, and because we were close friends I came to believe that what had happened to him could happen to me.

There began for me the worst struggle of my life. I hated the life I was living and wanted to change. I hated the deceit and guilt. I hated what I was doing to my family, but I was obsessed with my desires. They were the first thing I thought of in the morning and the last thing at night. I never chose a route to where I was driving without arranging it in a way that would stimulate my sexual fantasies. The thought of giving up all that was terrifying.

On the other hand, the thought of confronting God personally, of asking him to heal me and having nothing happen was almost worse. And mixed with it was the fear that I would have to confess what I was to everybody I knew before God would hear me.

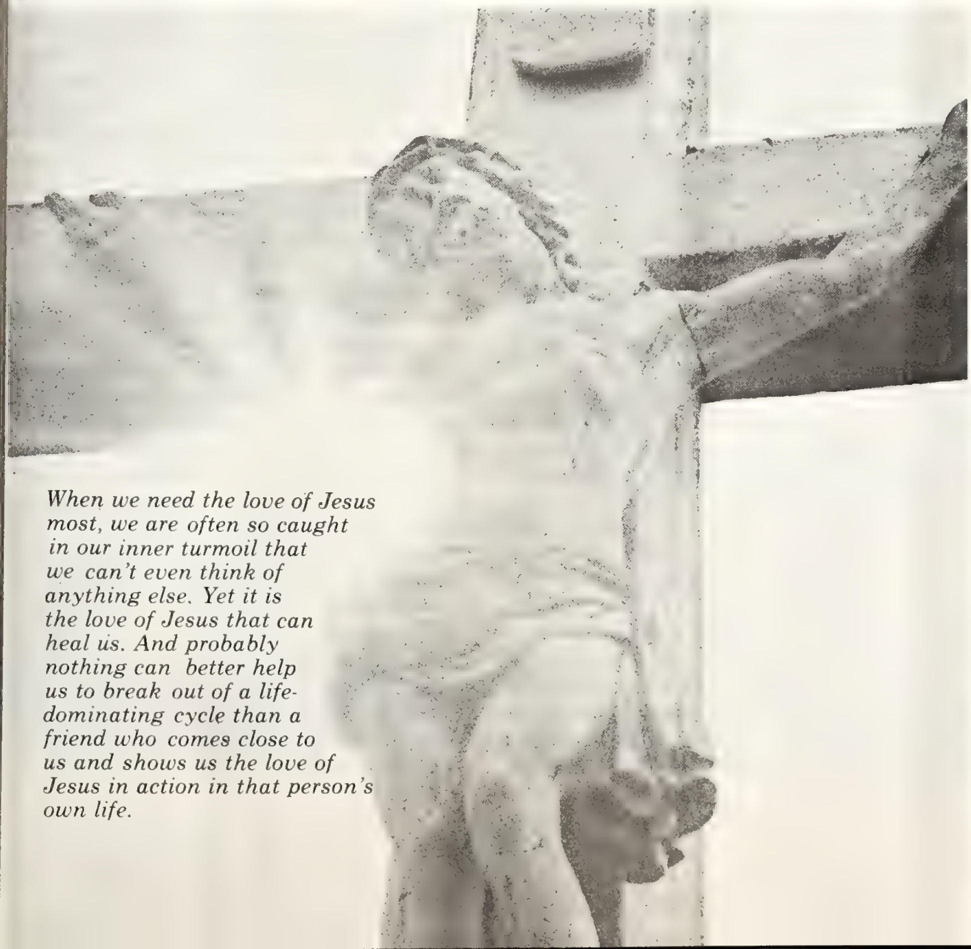
But I decided at last to go with my friend to his prayer meeting. It was on a Tuesday night. The attendance was large and the praying was noisy. But in the midst of it all I just quietly said to the Lord, "I'm fed up. I have tried for 30 years to make it my way. Now I'm ready to ask for help. I've tried to become stronger, and it hasn't worked. Now I just put myself in your hands, Lord, and ask you to do whatever you want with me, with no restrictions, no limitations."

I left the meeting with a good feeling. The roof hadn't come off the building; no heavenly choir had sung. But in two or three days I knew I had been healed. I was no longer a homosexual, and I could hardly believe it. My friend had said to me, "The Lord is going to work in your life in a way that is beyond anything you can expect," and I certainly hadn't expected this.

In five years since then I haven't had a homosexual desire. My wife and I have a renewed and deepened relationship that is a wonderful gift I never deserved. And all this came to me without a lot of faith on my part.

The one thing I had the night I gave myself to God was some hope. That hope had come through my close friend who, as far as I know, has never struggled with a "life dominating problem." But I watched him change and just threw myself on the Lord's mercy. So I guess hope is a part of faith, and I would like my story, like the change that came to my friend and inspired hope in me, to bring hope to others who are caught, as I was, in a defeating whirlpool.

When we need the love of Jesus most, we are so caught in our inner turmoil that we can't even think of anything else. Yet it is the love of Jesus that can heal us. What can break the cycle but a friend coming close and showing us the love of Jesus in action in life? •



When we need the love of Jesus most, we are often so caught in our inner turmoil that we can't even think of anything else. Yet it is the love of Jesus that can heal us. And probably nothing can better help us to break out of a life-dominating cycle than a friend who comes close to us and shows us the love of Jesus in action in that person's own life.

faith and tradition/2

J. Denny Weaver

the church in

The concept of the church forms one of the defining characteristics of the historic Anabaptist-Mennonite tradition. Mennonites have understood the church as God's people, called out from the world to be a community of witness to him. We have also considered the church to be the body of Christ; that is, a living organism whose head is Christ.

Mennonites have considered these definitions to correspond well to the biblical picture of God's acts in history. Beginning with Abraham, God calls into existence his people Israel, from whom the Messiah eventually comes. The new people of God—the church of the New Testament—are those who recognize Jesus as the Messiah and as their Lord.

Historical circumstances have served to contrast this particular image to other concepts of the church. Christians in the first century began as a minority in Greek and Roman society. They met for worship in homes; they preached in synagogues and in pagan temples. Persecution forced them underground, physically—into the catacombs—and figuratively. The Anabaptists of the 16th century found themselves in a situation somewhat parallel. Separated by persecution from the *Volkskirche* (the church which included all of society), the Anabaptist congregations met secretly in homes, barns, fields, caves, or forests.

The church today gains nothing by aping these first- and 16th-century practices as ends in themselves. They have significance, however, in that they demonstrate that the church consists of the people, and that the church does not depend for its worship or its existence on a particular holy place or building or hierarchy.

In contrast, the Catholics and the state church Protestants of the 16th century defined the church in terms of ministerial functions. Church structure highlighted these functions, and apart from the building worship was hardly conceivable. Catholics focused all attention on a high, central altar, while the divided chancel and central altar of Protestants portray the minister's reading, preaching, and distributing of sacraments.

To describe the church as the people of God is to make a statement about the gospel and the grace of God. To proclaim the gospel means to declare the existence of this people of God along with an invitation to join. God's act of grace toward sinners is to incorporate them into his people. To respond to God's grace means, therefore, to be reconciled to God by Christ and to be made a part of God's people. The image of the church as the body of Christ clearly shows that acceptance of Christ as Lord and Savior means to join the body of which he is head. Mennonites should resist the tendency of Protestantism to separate these two concepts (of accepting Christ and of joining his body).

Consideration of the church as God's people makes peace central to the gospel and to the church. This people of God transcends all national and ethnic borders, and it includes every person in the world as a potential member. It should not be conceivable, therefore, that God's people fight and kill anyone—believer or unbeliever alike—whatever their national and political affiliation.

This peace emphasis is heightened when we consider the church as the body of Christ. All Christians are part of the same body and therefore should not harm other members of the body. Further, Jesus the head of the body demon-

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Mennonites have understood the church as God's people, called out from the world to be a community of witness to him. In contrast, Catholics and state church Protestants of the 16th century defined the church in terms of ministerial functions. Church structures then were highly important to symbolize these church functions. Buildings were strategically placed to best symbolize the church's presence.

This photo demonstrates how a church building sits against the historic St. Louis archway.

mennonite tradition

strates that the God-ordained way to overcome evil is through weakness and submission. Those who belong to Jesus' body surely must follow the leading of the head if they truly belong to the body. Mennonites must be wary of attempts to define the gospel in ways which would separate it from concepts of God's people and from peace.

To consider the church as God's people makes evangelism a many-sided endeavor. It means to form the new community of God's reconciled people. It is also a peacemaking activity, since to love one's enemies is to treat the enemy as the brother or sister we hope to produce.

Creation of the community includes many kinds of activities, which can only be alluded to here. For one, it involves oral proclamation, both to individuals and to large gatherings. But it also means living so as to demonstrate that God's loving, concerned, reconciled people actually exist. Some members of the community may want to demonstrate its existence or its priorities through a confrontation with an unjust social structure or practice or the vehicles of nuclear destruction. Jesus' cleansing of the temple was such a demonstration of priorities in the kingdom of God.

The church as God's people means demonstrating that the reconciled people of God really affirm and accept persons of all races and nationalities. It also means finding and encouraging new cultural expressions of community and peoplehood. Until recently the majority of Mennonites have expressed community through a Swiss/German culture. There is no need to reject that culture. There is need, however, to accept and encourage other cultural expressions of Mennonite theology. We will all be richer for knowing what the essence of Anabaptist theology looks like for blacks, Latinos, Chinese, or Zairians.

Wealth raises serious issues for Mennonites at this time. Mennonites must resist the trend toward the pop gospel so visible on TV screens, a gospel which implies that beauty, wealth, and prestige come to the followers of Jesus. Mennonites must resist the gospel which separates salvation from ethics, and then has nothing to say about materialistic attitudes on the accumulation and preservation of wealth, or about our voracious consumption of the world's resources. The church must address these issues, since the Old Testament prophets and Jesus consistently make concern for the poor a mark of God's people.

The church as a new community of God's people has several implications for church leadership and decision making. While each congregation must develop its own decision-making structures, these must include as many members as possible at all levels of the process, with the goal of reaching decisions by consensus, rather than having winners and losers in a majority vote. Further, a people-centered church must neither expect nor allow its professional staff to set all policies and be instant experts on everything in the congregation.

The church as the people of God has implications for church buildings. While we need not reject buildings simply because the first- or 16-century church had none, our buildings must emphasize the essence of the church inherited from those formative times, namely, its existence as a people and a community of fellowship. Buildings must be functional and suited to the many things a community does. Mennonites must resist the trend toward elaborate and expensive worship sanctuaries which imply that corporate worship cannot take place elsewhere, and that other activities are inappropriate to churches. Congregations must seek opportunities to share buildings. Such sharing not only saves money, it also underscores the fact that the church consists of people, not a building. When building or remodeling cannot be avoided, Mennonites should look to their own heritage for architectural guidance rather than to those forms which express the theology of other traditions.

I believe that the Anabaptist-Mennonite concept of the church is a significant aspect of our heritage. We must not surrender it lightly to any of the camps of Canadian/US Protestantism. This concept of the church presents a comprehensive picture of the gospel and of peace and of proclamation and of ethics. Our challenge is to be this church in such a way that it truly invites all persons to come and experience the reconciliation of Christ. •

Registration starts soon: *Post office instructed to accept written-in conscientious objector statement*

Washington, DC — Officials of the Selective Service System plan to implement registration of 19- and 20-year-old males for military service in the latter part of July, according to a delegation of Mennonite leaders who visited Selective Service headquarters on June 16. Senate action on June 12 approved $13.3 million to conduct the registration. The House, which approved the funding earlier, was to vote again on the measure because of a slight difference in the Senate version, but this was expected to be perfunctory.

Young men who were born in 1960 and 1961 will be required to register during the two-week period of the registration. They will go to any classified post office, obtain a registration form, and fill in their name, address, date of birth, telephone number, and social security number. A postal clerk will request identification, such as a driver's license, and witness the signature of the registrant.

Mennonite Central Committee US Peace Section strongly urges conscientious objectors to write on the form in black ink, "I am a conscientious objector to war in any form." Bernard Rostker, director of Selective Service, said, "Postal clerks will not refuse a registration form on which the registrant has written that he is a conscientious objector. They are being instructed to accept such forms." Rostker added that a photocopy of the form will be available on request by the registrant, should he wish to use it later as evidence to support his claim for classification as a conscientious objector.

The June 16 meeting with Selective Service officials was arranged through the National Interreligious Service Board for Conscientious Objectors (NISBCO) in Washington, DC. MCC US is a member organization of NISBCO and is represented by John Stoner on the NISBCO board of directors. Warren Hoover, executive director of NISBCO, accompanied the Mennonite delegation to Selective Service headquarters.

The delegation expressed dismay to Selective Service officials that individuals of sincere conscience who refuse to register may be imprisoned for up to five years and/or fined up to $10,000. Atlee Beechy said, "We are talking about some individuals of very sensitive spirit. They are not acting impulsively or without thought when they say that their conscience does not permit them to participate in the military threat which the registration process is intended to be." Beechy implored officials to understand the motivation of such young persons.

Pausing outside the Department of Justice is the MCC delegation. From left: Dan King of the Beachy Amish; Paul Landis, chairperson of MCC US; John Stoner, executive secretary of MCC US Peace Section; Atlee Beechy of the MCC executive committee; Delton Franz, director of Peace Section's Washington office; James Longacre, chairperson of MCC US Peace Section. Also in the delegation was Reg Toews, acting executive secretary of MCC US.

Rostker responded that it is his duty to implement the law, and the law makes no exceptions to the requirement to register. He indicated that the Justice Department will handle cases of violation of the law.

The delegation asked whether the "Privacy Act Statement" on the reverse side of the registration form does not violate the intention of the Privacy Act of 1974. The statement indicates that the information on the registration form may be furnished for specified purposes to the Department of Defense, alternate service employers, Department of Justice, FBI, Immigration and Naturalization Service, Department of State, Office of Veterans' Reemployment Rights, and the general public. Specified uses for the Department of Defense are "for exchange of information concerning registration classification, enlistment, examination, and induction of individuals, availability of standby reservists. . . ." In the past the Department of Defense has not been involved with registration.

Rostker said that the Privacy Act Statement simply informs the registrant of agencies to whom Selective Service always has furnished information and that signing the registration form does not submit the individual to a compulsory waiver of his rights under the Privacy Act of 1974.

Selective Service officials said the question of whether peacetime conscription would replace the all-volunteer force was in the hands of Congress. Rostker said revised regulations for induction, classification, and alternative service are expected to be issued this fall, and the selection and training of local draft boards will begin in the fall. These measures, he insisted, were necessary for Selective Service to meet manpower requirements in the event of a war emergency and not for peacetime conscription.

Under any future draft, service programs sponsored by the church would be approved for alternative service, according to the director. Approval of service programs would be through the national Selective Service structure rather than through the states. Rostker said that he and James Bond, deputy director, favor federal funding of alternative service on a level parallel to the military pay scale. They would like to see alternative service jobs which pay more than military positions taxed to reduce take-home pay.

The Mennonite delegation also paid calls on the Department of Justice and two Congressional offices. At the Department of Justice, Criminal Division, the delegation inquired what measures could be taken by that department to alleviate the injustice of inflicting heavy penalties on conscientious objectors who refuse to register. They were told that the government does not have the resources to prosecute all offenders.

The mood of the country and inclination of judges will in large part determine the severity of sentences imposed on draft law violators, according to Philip T. White, acting deputy assistant attorney general in the Criminal Division. The delegation stressed that young Mennonites who refuse to register are looking at a world poised on the brink of nuclear destruction, asking what they must do to resist unthinkable catastrophe.

On the House side of the legislature, Michael Remington, assistant counsel for the House Judiciary Subcommittee on Courts, Civil Liberties, and the Administrator of Justice, told the delegation that Congressman Robert Kastenmaier, who chairs the subcommittee, is a dedicated watchdog of citizen's First Amendment rights of religion, speech, and the press. The subcommittee has adopted an amendment to the criminal code revision bill (HR 6915) which would reduce the penalty for failing to register to 30 days in prison and/or a $5,000 fine. However, this would not take effect for three years after passage. Remington said that Mennonites are respected by Congress and should make their voice heard.

On the Senate side the delegation met with Rick Rolf, legislative aide to Senator Mark Hatfield. The delegation expressed appreciation for Senator Hatfield's "heroic struggle against draft registration," including his sponsorship of an amendment calling for a line on the registration from permitting the registrant to indicate conscientious objector convictions. Rolf said that Hatfield is deeply concerned about the fate of nonregistrants and wants to be informed of their situation. Rolf indicated that Hatfield will observe the operations of the Selective Service System closely and will continue to oppose the return of the draft.

Jim Amstutz of Bluffton, Ohio, will join the US Peace Section staff in August to work as a draft/peace counselor trainer. Ed Metzler of Goshen, Indiana, will monitor draft concerns as part of a 10-month Peace Section Washington office assignment beginning in August. *John K. Stoner, executive secretary US Peace Section*

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Bringing the world to your family

LOAVES and FISHES
A Love Your Neighbor Cookbook
a kid's introduction to world hunger

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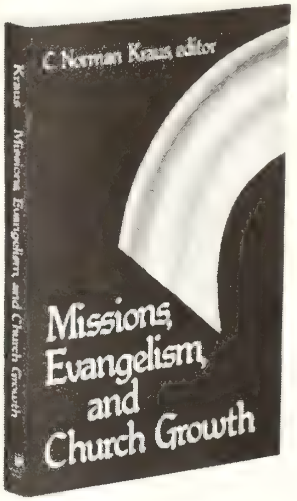

Attention present and ex-MCCers
The Mennonite Central Committee Story

Three volumes chronicle the beginning and growth of the Mennonite Central Committee through firsthand accounts. Volume 1, **From the Files of MCC,** tells the story of the founding of MCC and its refugee work. Volume 2, **Responding to Worldwide Needs,** tells the story of TAP, PAX, Self-Help Stores, and MEDA. Volume 3, **Witness and Service in North America,** tells of MCC Peace Section, CPS, VS, MDS, MMHS, and other work in North America.
Each volume, $3.95 in Canada $4.60; Complete set of three volumes $10.65, in Canada $12.35.

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"If you really want peace, then work for freedom and justice," civil rights leader Vincent Harding told a Bluffton (Ohio) College forum audience May 12. Harding, a member of the teaching staff at Pendle Hill Quaker Center, Wallingford, Pennsylvania, presented the second annual Keeney Peace Lecture. Americans must "choose new levels of humanity—or choose not to be humans at all," he said. "Most often in the history of the United States we have chosen not to be the most human we could possibly be. . . . Americans have always been too busy becoming a great nation to become great human beings," he said.

Peace worker needed

A newly formed Catholic-Worker-style hospitality house, associated with the Ames (Iowa) Mennonite Fellowship, is seeking to develop a peace and justice education program. Qualifications are flexible. Responsibilities include:

1. develop and help teach courses in peace studies;
2. help establish and run a peace and justice resource center;
3. assist in offering temporary food and shelter to transients.

For more information contact Mennonite Voluntary Service, Box 347, Newton, KS 67114; 316/283-5100.

An American Catholic nun has offered to change places with a prisoner in Siberia. Sister Ann Gillen has asked the Soviet government to allow her to serve the rest of a four-year sentence imposed on her Russian friend Ida Nudel. Nudel is known across the Soviet Union as the "angel of mercy" for her support of Jews harassed or jailed by Soviet authorities. Gillen says she has made her offer in the spirit of a religious order of the Middle Ages called the Order for the Ransom or Redemption of Captives. Its members used to exchange places with people serving time on slave ships.

Northern District highlights being good news messengers

Freeman, S. Dak. — Holding up a peace pipe, Willis Busenitz opened the 87th session of the Northern District Conference, June 12-15. The fitting symbol was presented to the conference in 1973 from the Northern Cheyenne Indian churches.

The session was held at the Bethany Mennonite Church, Freeman, South Dakota, centered on the theme "I Will Build My Church."

The theme was followed by President Busenitz in his conference sermon and also by conference speakers Jake Elias and Floyd Bartel.

In his first sermon Elias, professor of pastoral ministry at Mennonite Biblical Seminary, Elkhart, Indiana, pointed out that we need to focus on the first word of the theme "I." We must be clear whose church we are seeking to build. It is our task to participate in the mission begun by Jesus but still to be consummated.

Elias' second sermon was based on Luke 10:1-20, where Jesus sends out the disciples and 72 others, giving words of instruction. Elias pointed out that we can still apply these instructions. We must be persons who prepare the way for others to meet Jesus. As a church we must appoint, equip, and commission people to be good news messengers.

Elias listed three things that we as messengers must do. (1) Identify with people. We cannot keep people at arm's length and effectively communicate the good news; (2) Demonstrate good news by living in a way which demonstrates the power of God in our lives; (3) Announce the good news. It is not sufficient to identify and demonstrate; we must verbally proclaim the good news.

For the third sermon Elias and Bartel, secretary for congregational mission for the General Conference, were joined by a group of young people for a dramatic presentation of four good news churches.

Northern District president Willis Busenitz, left, found time for relaxed discussion with conference speakers Floyd Bartel and Jake Elias.

In the first scene, the young people dramatized the events of the days following Pentecost. In scene two the focus shifted to Samaria after the Jerusalem persecution. Bartel emphasized that as we modern-day Christians are dispersed by economic or social factors we can be missionaries just as Philip was in Samaria. In scene three Elias pointed out that Paul had a strategy for church planting. He always found a center from which to work; he evangelized, taught, appointed elders to care for the flock; then moved on himself. Bartel said that although we have a shortage of pastors today, God has given all gifts needed to the churches, including the gifts of pastoring and eldering.

The final scene found Paul at Mars Hill. His message was strange to the heathen; debates and discussions took place. Bartel suggested that issues faced in the marketplace today are as tough as those faced by Paul in the Athens marketplace. It is up to us to speak to the false mythologies of our times.

President Busenitz presented the request of the Castleton, North Dakota, congregation for membership in the Northern District. It was passed unanimously. This church will hold dual membership in the Northern District and in the Mennonite Church Conference.

The item which generated the most discussion was presented by John Arn, chairman of the committee on the ministry, in the form of a statement on "Procedures and Definitions for Ministerial Certification in the Northern District Conference of the General Conference." Questions from the floor dealt with licensing, procedure to find a new pastor, and certification of pastors. Following discussion and some changes the statement passed unanimously.

Other concerns expressed from the floor during the time for new business included abortion, homosexuality, and draft registration.

During the workshop on abortion one of the panel members, Harris Waltner, pastor of the Bethel Mennonite Church in Mountain Lake, Minnesota, said the sinfulness of humanity means abortion cannot be eliminated in our society, but

The US media failed to cover nuclear power industry problems documented by the Union of Concerned Scientists (UCS). The UCS issued a report in 1978 documenting the Nuclear Regulatory Commission's sloppy inspection record. The UCS contended that inspection efforts were "biased against enforcement, undermined by political considerations, weak, and ineffective." UCS found that only 1-5 percent of safety-related nuclear power plant activities are inspected; NRC inspectors spend most of their time inspecting utility records, not power plants; and most regulatory standards are drafted by the nuclear industry itself.

About 100 persons gathered on the Canadian Mennonite Bible College (Winnipeg, Manitoba) campus April 27 to formally break ground for the construction of a 24-suite apartment building for students at the college. The building includes 24 apartments ranging in size from bachelor suites to three-bedroom apartments. The design also includes community spaces on each of the three floors where larger groups of residents can gather for activities. A study hall and day-care center are also included.

First lay president elected

Love and forgiveness dominate Pacific District dialogue

The 1980 Pacific District Conference sessions were held in Aberdeen, Idaho, June 12-15. The theme of the conference was "Serving in the Name of Christ" with Peter Dyck, Mennonite Central Committee, as the main speaker.

Conference president Floyd Quenzer opened the sessions with a sermon which emphasized the need for confession, forgiveness, and love in the life of the congregation. Quenzer illustrated his sermon with recent personal experiences and areas of spiritual growth. Al Heer, vice-president, moderated a time of sharing after the sermon. Conference delegates responded by sharing of their experiences and need for forgiveness and love. A large number of delegates affirmed the theme of the conference sermon, and one delegate wondered when the conference would return to Pauline biblical principles. One pastor stated that when churches learn how to love and forgive they usually grow numerically. A communion service, symbolizing repentance and confession of faith, followed the time of sharing.

Peter Dyck presented five talks on the theme. With a combination of autobiography, slide illustrations, biblical exposition, humor, and anecdote, he told the story and purpose of MCC. The Christian life must integrate word and deed, said Dyck, challenging everyone to live a life of service to others. In reference to Bonhoeffer's *Life Together*, he emphasized that service begins with listening to the needs of others. Start somewhere, he encouraged, whether it is a small act such as putting aside money for persons in need, or the decision to take a vacation in a poverty area, such as Haiti, instead of going to Hawaii.

The district home missions committee reported on their commitment to continue aiding a number of growing urban congregations while at the same time developing new congregations. In Spokane, Washington, Nick and Barb Kassebaum are providing leadership to an emerging house fellowship. In Tempe, Arizona, a church has been meeting for some time, but they now will be purchasing property as a meeting place. This past year the committee also explored the potential for starting a Chinese congregation in San Francisco and a church among Latino peoples in Los Angeles. In cooperation with the Warden, Washington, church, the district may begin work with Chicano farm workers.

The ministerial committee will again plan the four-day pastor and spouse retreat on the Oregon coast. During the past year the committee participated in the ordination service for William Garrison, Atwater, California, and granted ministerial licenses to Mark Yoder from Calvary Mennonite Church and Chris Arney of the Warden Mennonite Church. A resolution from the committee, calling for congregations to cooperate with the district in the calling of pastors, was passed by the delegate body.

The education committee participated in a major "Call to Teach" workshop June 23-26 in Salem, Oregon, in cooperation with the Mennonite Church. The committee will also place a major focus on district youth work during this coming year.

The peace and social concerns committee sent five delegates to the MCC Peace Seminar in Washington, DC, and two representatives to the consultation on the draft in Goshen, Indiana. The findings report from the Goshen consultation was presented to the delegate body, which voted unanimously to adopt it as a district position paper.

Every congregation was allotted two minutes to report on "kingdom happenings" during the past year. These reports were filled with joy as delegates told of refugee families, mortgage burnings, baptisms, new youth groups, camps, and Mt. St. Helens' ash. Chris Arney, Warden, Washington, stated that this was the first conference AD (after dust).

Al Heer, Paso Robles, California, businessman and farmer, was elected as the district's first nonordained president. Heer had completed a two-year term as vice-president. The executive committee voted to continue the part-time employment of Elmer Friesen as conference minister for Oregon, Idaho, and Washington, and Floyd Quenzer for Arizona and California. *Lauren Friesen*

Northern District

quoting Bernard Nathanson, author of *Aborting America*, he concluded, "Are we to abort in order to weed out the useful from the nonuseful. . . ? Is abortion to be used to create perfection. . . ? That goal is not realistic in a society that surrounds us with physical, mental, and moral imperfection, and always will."

New officers elected include Myron Schrag, vice-president, and Jake Gross, Jr., secretary.

A large group, including 176 delegates, attended the conference, and there was a spirit of good feeling about it. Ron Preheim, a farmer from Henderson, Nebraska, said, "I appreciated the diversity of the workshops. The one on draft registration was especially timely. I also appreciated the impact of the speakers who delivered the sermons."

President Willis Busenitz probably expressed the feeling of most conference goers when he said, "I sensed a feeling of unity and still a freedom to express concerns." *Willard and Elma Waltner*

Mien people, a hill tribal group originally from Laos, are being sponsored by a number of central Kansas churches. About 80 persons are expected. Don Sensenig, Mennonite Central Committee refugee resettlement coordinator, is in charge of all matters related to getting the refugees to central Kansas. Tim Schrag, MCC Central States regional assistant, and the local sponsors are making the necessary plans for their settlement. Traditionally the Mien have been animists, write C. W. and Lois Callaway, missionaries among the Mien in northern Thailand. In the camps in Thailand, though, many have become Christians.

When it comes to politics, evangelicals have traditionally focused on the wrong things, said theologian Carl H. Henry April 27 at the National Association of Evangelicals Insight Briefing in Washington, DC. "We have a history of rallying to single issues or personalities," Henry said, "and our track record is that of ignoring principles, programs, and party involvement. We are intellectually lazy and give no guidelines for Christian philosophy when our nation is in crisis. . . . What counts most are the revealed ethical social principles within the Bible and the effort to apply those principles."

The seventy-fifth anniversary and homecoming celebration of the Lowe Farm Bergthaler Mennonite Church will be held on Saturday afternoon and evening, July 26, and Sunday morning and afternoon, July 27. All members, former members, and friends of the church are invited to attend. Food and lodging or trailer space will be provided. For more information call John L. Braun 204/746-8063 or Beno Schroeder 204/746-8596, Lowe Farm, or Peter G. Dueck 204/324-8539, Altona, Manitoba.

Taiwan Presbyterian gets seven-year sentence

Taiwan (EPS) — A military court in Taiwan on June 5 sentenced Kao Chung-Ming, 51, general secretary of the Presbyterian Church of Taiwan, to seven years in prison for hiding an antigovernment dissident. Four others, also Taiwanese, convicted on the same charge, received sentences ranging from two to seven years.

The arrest of Pastor Kao on April 24, and the subsequent one-day trial on May 16 of him and his co-defendants, stunned the ecumenical movement. A delegation of World Council of Churches and World Alliance of Reformed Churches leadership visited Taiwan after the arrest but was unable, despite repeated efforts, to meet with government officials.

The others who were tried with Kao were Miss Lin Wen-Chin, 41, dean of the Calvin Theological College, who was sentenced to five years; Heu Ching-Fu, 45, a businessman, who received seven years; Miss Chang Wen-Yin, 31, a dentist, and Wu-Wen, a 37-year-old Lutheran preacher, who each received two-year sentences.

All five were accused of harboring Shih Ming-Teh, general manager of the now banned "Formosa" magazine, who was one of eight defendants tried earlier by a military court after he had eluded police arrest for 57 days for charges growing out of a public demonstration for human rights last December 10 in Kaohsiung. Shih was sentenced to life imprisonment.

The Presbyterian Church of Taiwan (PCT), whose 200,000 members are largely native Taiwanese rather than emigrated mainland Chinese, has a history of harassment by the ruling Kuomitang (KMT) government. In 1970, after the PCT called for the admission of the People's Republic of China into the UN, the government forced the PCT to withdraw from the World Council of Churches. In April of this year the PCT voted overwhelmingly to reactivate its WCC membership.

Two years ago the PCT issued a declaration on "Our National Destiny" which advocated political justice. Last year the church resisted the government's attempt to pass a law on temples, shrines, and churches which would have imposed severe restrictions.

The day after the sentencing of Kao a spokesman for the Taiwanese government reaffirmed in a public speech the existence of religious liberty in Taiwan and expressed the hope that the condemned pastors would "learn from their errors and become in the future preachers of heavenly bliss."

May receipts down compared to 1979

Donations to General Conference ministries during May totaled $205,304, a drop of $7,000 from the May 1979 receipts of $212,565.

However, all donations for the first five months of 1980 are up by $112,000 compared to 1979. Receipts to the end of May totaled $1,159,970 or 28.8 percent of the budget of $4,025,190, reports Ted Stuckey, conference treasurer. The comparative figures for last year are $1,047,173 or 29.3 percent of the 1979 budget of $3,571,550.

Receipts for the commissions and the seminary with 1979 figures in parentheses are as follows: Commission on Overseas Mission—$796,923 ($679,370); Commission on Home Ministries—$202,881 ($188,963); Commission on Education—$84,627 ($79,196); Mennonite Biblical Seminary—$75,539 ($99,644).

Women in Mission has received $78,922 (39.9 percent) of its $198,000 budget. The comparative 1979 figure is $49,316 for a budget of $180,000.

Sunday school sends members to Washington, DC

Newton, Kans. — Concern about world issues led members of the college-age Sunday school class of the Tabor Mennonite Church, rural Newton, to send two representatives to Washington, DC, June 7-10.

Specific issues which were emphasized in visits with legislators included the renewed draft registration, the World Peace Tax Fund Act, and the Iranian hostage dilemma.

Sherwin Frey and Kendall Heinrichs, both Bethel College (North Newton, Kansas) seniors, visited with one Kansas senator and one representative. The Sunday school class fully supported the trip financially and with suggestions for how and what to tell the legislators. The 15-member class is taught by H. B. Schmidt and Leann Toews.

Senator Nancy Kassebaum, said Frey and Heinrichs, was friendly, helpful, and supportive of the pacifist position they represented. However, she said a strong military was necessary as a deterrent to war and to give the United States bargaining power. She said 18- to 30-year-olds should consider serving their country in some manner.

Both Frey and Heinrichs said they are more confident in the capability and responsiveness of politicians than they were before they went. Personal visits and letters have a larger impact than they had expected. They also said it isn't necessary to be an expert on legislation in order to let your opinions and conscience reflect your witness.

Finally, they gained a new understanding of the humanness of leaders.

A 60-minute TV special surfaced as the major new development in an inter-Mennonite media campaign on responsible living during a two-day meeting of the board of directors of Media Ministries, a division of Mennonite Board of Missions, Elkhart, Indiana. The late Doris Janzen Longacre's cookbook *More With Less* and her soon-to-be-published sequel *Living More With Less* will provide the basis for the TV special and a major print media tie-in to the campaign. "This campaign will help people face the lifestyle changes that I firmly believe are coming in our society," said Merrill Moyer of Harleysville, Pennsylvania.

Valdoie, France—Some 90 delegates gathered here May 3 for the first meeting of the new French Mennonite Church, a union of the 1,400-member Association of Evangelical Mennonite Churches of France and the 1,000-member French-Speaking Evangelical Mennonite Churches Group. The French Mennonite Church will host the next Mennonite World Conference in Strasbourg in 1984.

"Christian Education Begins with Adults" (*New Horizons*, April) is Charles Schauffele's reminder to readers. "When we come to the biblical imperative for learning," he says, "the emphasis by far is upon adults who are to teach their younger counterparts." He goes on to say how adults learn: "Adults learn best in company with others. Small social groups of not more than 20 are ideal learning components. Adults learn best when their felt needs are met." He concludes, "The science of teaching adults can be thought of as the three 'I's.'" They are: ideas, inspiration, innovation.

Record

Calendar

July 12-18—General Conference sessions, YMCA Camp of the Rockies, Estes Park, Colorado; theme, "A People of the Word in an Uncertain World"

Central

July 26—MCC relief sale, Arthur, Illinois

August 2—MCC relief sale, Fairview, Michigan

August 2—MCC relief sale, Kidron, Ohio

Ministers

Edmund Pries began serving Carman (Manitoba) Church May 1. He is a 1980 graduate of the University of Manitoba, after graduating from Canadian Mennonite Bible College, Winnipeg, Manitoba, in 1979. He was a member and lay minister at Springfield Heights Church, Winnipeg. David Friesen resigned from the Carman congregation in July 1979.

Ernie Sawatzky will begin serving Lethbridge (Alberta) Church September 1. He previously served as pastor at United Mennonite Church, Thompson, Manitoba, and at Rosemary (Alberta) Church. He was a Native Ministries pastoral worker from 1962-68, and 1979-80. He graduated from Associated Mennonite Biblical Seminaries, Elkhart, Indiana, in 1962. Nick Dyck resigned at the end of 1979.

Erwin Wiebe began serving Springfield Church, Pincher Creek, Alberta, July 1. He is a graduate of Rosthern (Saskatchewan) Junior College and a 1980 graduate of Canadian Mennonite Bible College, Winnipeg, Manitoba. Elwin Epp resigned June 30.

Workers

Asia Alderson Bennett has been appointed executive secretary of the American Friends Service Committee, the first woman appointed to this position in the organization's 63-year history.

H. Ernest Bennett retiring executive secretary of Mennonite Board of Missions, has been appointed executive director of the new Mennonite Health Association. His term is two years.

Joni Finney has been named assistant dean of student affairs at Bluffton (Ohio) College. Finney will serve as head resident of a women's residence hall and will have major responsibility for the housing program, including residence hall staff development.

Delton and Marian Franz, Washington, DC, will be churchmen-in residence at Bethel College, North Newton, Kansas, for the school year. Delton is director of the Mennonite Central Committee Peace Section office in Washington, from which he will be on sabbatical leave. Marian has been on the staff of Dunamis, a group which develops pastoral/prophetic relationships with people in positions of power. The Franzes will teach a course during the fall semester entitled "The Church As Change Agent" and will be available for other speaking engagements.

Jim Harder, student educational encounters director at Bethel College, North Newton, Kansas, has accepted an appointment as director of news service and editor of the Bethel College Bulletin for the coming year. *Monica Gross*, who has been public information director and editor of the Bulletin the past 15 years, has resigned from that position and will serve as coordinator of alumni and development records and research.

Edgar Metzler, Goshen, Indiana, and *Jim Amstutz*, Bluffton, Ohio, have been appointed by Mennonite Central Committee US to positions in its Peace Section. Metzler will serve as assistant director of the Washington office of Peace Section US from August 1980 through May 1981. Amstutz will begin directing a draft/peace counselor training program in August. He will organize sessions across the US to train persons to counsel draft-age youth in issues of draft and peace concerns.

Marjorie Nussbaum Warkentin has been appointed full-time coordinator of volunteers at Eden Mental Health Centre, Winkler, Manitoba. She will coordinate existing volunteer programs and initiate new programs as well as recruit and train volunteers.

Warkentin

William Zuercher, Harlan, Kentucky, and *Paul Leatherman*, Akron, Pennsylvania, were elected chairperson and vice-chairperson, respectively, of the Mennonite Mutual Aid board of directors May 30-31.

Houseparents needed

The Mennonite Collegiate Institute, Gretna, Manitoba, requires a Christian couple to assume houseparent duties in the residence. The responsibilities are shared with one other couple and staff. Work commences September 1.

Address all enquiries to: John Wiens, 125 Riley Crescent, Winnipeg, Manitoba R3T 0J5; telephone 204-474-0743.

Christians and world events—a comment

The logic of noncooperation

Ted Koontz

Over the past several months the US Congress has moved slowly toward reinstating registration of men for the draft. It now appears that only a court challenge can stop the process. During these months Mennonite concerns in the US have come to be dominated increasingly by registration and draft issues.

The primary question has been whether Mennonites subject to registration should cooperate with the system by registering and claiming CO status or refuse to register. While most of the central questions have been laid out clearly in church discussions, there is at least one aspect of the problem which I believe has been inadequately addressed—the kind of logic which lies behind increased talk of noncooperation.

To what extent are Mennonite views favoring nonregistration shaped by an authentic pacifist commitment, and to what extent are they reflections of a wider societal skepticism about the justifiability of the kind of war which many see as being most likely—a war to defend Western economic interests in the Persian Gulf? The question strikes me particularly because of my contact with students at Harvard, a university which is perhaps as close to the heart of the "establishment" as any, and one which has been hotly debating the registration issue. It is hard to imagine such debates at Harvard at the time of World War II, and it is equally hard to imagine that many of those students have become pacifists. Rather, they reflect a dramatic attitude shift on the part of many Americans concerning their country's role in the world, a change which certainly shapes Mennonites as well. These students are making political and moral judgments within something like the just war framework. It is a framework which requires that wars be fought by legitimate authority, for a just cause, using just means. Despite its many failures in application, Mennonites should be glad that others are perhaps beginning to hold a more critical attitude toward the claims of the state.

Nevertheless, the just war theory is a form of reasoning which is clearly different from the reasoning of the pacifist tradition. Accepting its logic would lead one to approve some wars. If one refuses to register *because* the most likely US war would be designed to defend unjustifiable economic interests, one is suggesting implicitly that there may be opposing forces for which it would be legitimate to fight.

It may be that Mennonites who contemplate refusing to register follow a different logic, perhaps rooting it in biblical themes different from those leading to alternative service, or showing how changes in historical circumstances result in different action even though the theological foundations are the same. But the fact that the issue first arose for Mennonites in times when reasoning such as that outlined above has become widely accepted in the larger society should make us especially careful that our thinking on nonregistration reflects solid theological roots and sound political analysis rather than another form of acculturation—this time into the liberal-radical school of critics of American international policy instead of into the uncritical, comfortable mainstream of American life and thought.

While the registration/nonregistration issue is crucial, it is unfortunate that it tends to absorb nearly all of our time and energy, making it difficult to deal with other aspects of the registration/draft issue which are also central. I can do little more than list some of these other issues here.

1. Should not Mennonites be strong advocates for extending the privilege of conscientious objection to those who object only to particular wars they feel are wrong, as well as to those who object to all wars? While their logic is not the pacifist logic of Mennonites, how can we work with integrity for provisions which protect our form of conscience without also seeking to extend protection to others with equally sincere beliefs?

2. What is our position on registration of women? The American Civil Liberties Union is planning a court challenge to registration of men only because they claim it violates the "equal protection" clause of the Constitution. Is it not more fair to force all persons of a certain age to face military service?

3. What is our position on military pay raises? Many observers argue that the main reason for the problems the military has in maintaining adequate manpower for the all-volunteer army is poor pay. When conscription ended in the early '70s, military pay was increased sharply so that it compared favorably with many civilian options. But military pay has lagged behind pay in the civilian sector recently, making the military a much less attractive option. Raising military pay would probably help make it more possible to avoid a return to conscription and it would be more just, yet it would mean an increased military budget, something we have always been opposed to. Should we support proposals to increase military pay? If not, aren't we indirectly contributing to a return to conscription?

Commitment to our peace position, to concern for justice, and to political witness are not always easy to harmonize. Simply defending our rights of conscience and opposing indiscriminately everything having to do with the military is inadequate. The complexity of the issues related to the registration/draft problem provide us with the opportunity to test our powers of discernment on questions close to the heart of our traditional political concerns.

June 17

Ted Koontz, 27 Fairlawn Street, Everett, Massachusetts 02149, is a graduate student at Harvard University.

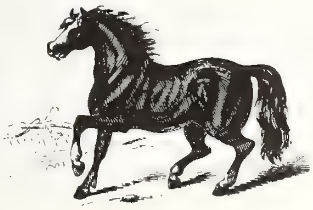
Review

Disarming innocence

The Black Stallion , *directed by Carroll Ballard, is reviewed by Gordon Houser, editorial assistant for* The Mennonite.

At last a movie that everyone may attend without subjecting their time to the pastiche of violence, sex, and glamour that permeates most films. Even those done well (good acting, photography, etc.) and not burdened by superficial plots and dialogue are incommunicable to younger viewers.

The Black Stallion is a uniquely fresh exception to this array. From the beginning I was absorbed by the beauty and innocence of the film. The dialogue is sparse, and the scenes are breathtaking, some of the most beautiful I've seen on film.

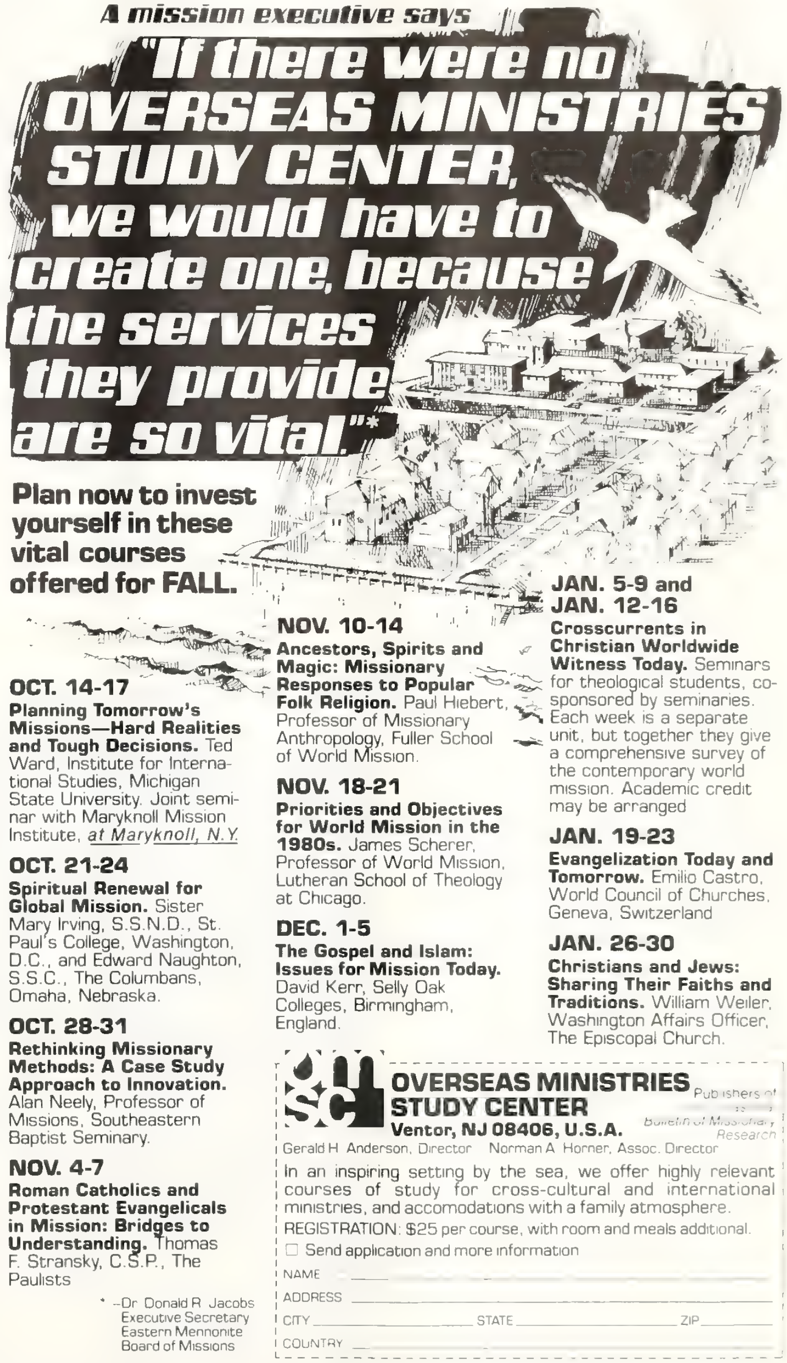


The story is based on the 1941 novel by Walter Farley. A boy and a horse survive a shipwreck and are washed up on the shore of a deserted island. Through various dramatic circumstances and a ballet-like testing, the two develop a relationship of trust and love. The intense intimacy of the boy, the horse, and their environment, with no words spoken, are captivating, drawing one's attention fully to the screen, not wanting to miss one movement.

The plot proceeds as the two are rescued and returned to the United States, where they meet ex-trainer Henry Dailey (Mickey Rooney). Events follow which I won't relate, but one is left sad, wistfully recalling the Eden innocence of their island setting. Although the boy and the horse adjust "successfully" to civilization, it's clear they're not at home.

I sat in the theater wishing films of this quality would be more predominant and available to children than the mesmerizing trash that soaks their minds from the TV screen. I wish all could experience the disarming innocence of this film.

Perhaps a noteworthy comment on the film was the fact that very few people left the theater while the credits rolled by at the end. New scenes appeared of the horse and boy on the beach. No one wanted to leave. No one wanted it to end.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OCT. 14-17
Planning Tomorrow's Missions—Hard Realities and Tough Decisions. Ted Ward, Institute for International Studies, Michigan State University. Joint seminar with Maryknoll Mission Institute, at Maryknoll, N.Y.

OCT. 21-24
Spiritual Renewal for Global Mission. Sister Mary Irving, S.S.N.D., St. Paul's College, Washington, D.C., and Edward Naughton, S.S.C., The Columbans, Omaha, Nebraska.

OCT. 28-31
Rethinking Missionary Methods: A Case Study Approach to Innovation. Alan Neely, Professor of Missions, Southeastern Baptist Seminary.

NOV. 4-7
Roman Catholics and Protestant Evangelicals in Mission: Bridges to Understanding. Thomas F. Stransky, C.S.P., The Paulists

NOV. 10-14
Ancestors, Spirits and Magic: Missionary Responses to Popular Folk Religion. Paul Hiebert, Professor of Missionary Anthropology, Fuller School of World Mission.

NOV. 18-21
Priorities and Objectives for World Mission in the 1980s. James Scherer, Professor of World Mission, Lutheran School of Theology at Chicago.

DEC. 1-5
The Gospel and Islam: Issues for Mission Today. David Kerr, Selly Oak Colleges, Birmingham, England.

JAN. 5-9 and JAN. 12-16
Crosscurrents in Christian Worldwide Witness Today. Seminars for theological students, co-sponsored by seminaries. Each week is a separate unit, but together they give a comprehensive survey of the contemporary world mission. Academic credit may be arranged

JAN. 19-23
Evangelization Today and Tomorrow. Emilio Castro, World Council of Churches, Geneva, Switzerland

JAN. 26-30
Christians and Jews: Sharing Their Faiths and Traditions. William Weiler, Washington Affairs Officer, The Episcopal Church.

* –Dr. Donald R. Jacobs
Executive Secretary
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Letters

Individualism is essential

Dear Editor: In your editorial "From Me to We" (May 6 issue) individualism is spoken of as "selfishness, self-actualization." But it also means "existing as an entity, not capable of actual division without loss of characters essential to its existence; personal independence of action, character, or interest; a tendency in religion and ethics favoring the liberty of the individual."

These latter definitions are portrayed by great persons of all ages, who Bruno Bettelheim in his book *The Informed Heart* describes as having "the inner ability to govern themselves and quietly act out their convictions." Moses, Abraham, Elijah, Menno Simons, all were individuals who thought out their positions and acted on these ideas, often in direct opposition to the crowd. Innovators and creative people are usually individuals who through intuition, insights, hard work, and persistence follow through on their ideas and produce spiritual progress for the benefit of all.

As important as maturity of the individual is for the individual, it is just as important for the group, for "if the individual is not truly regenerated in Spirit, society cannot be either, for society is the sum total of individuals in need of redemption (C. G. Jung, *The Undiscovered Self*).

Has the church given up on growth and salvation of the individual soul, that we hear so much about the value of the group, the structure, the encouragement of communal living, and "we-ness"?

Because we live in a land that has a lot of freedom of choice and an economy of plenty it is all the more important that individuals "have the inner ability to govern themselves and quietly act out their convictions."

C. G. Jung in his book *Memories, Dreams, and Reflections*, speaks to this problem: "The individual is still relying on a collective organization to effect his differentiation for him; that is, he has not yet recognized that it is really the individual's task to differentiate himself from all the others and stand on his own feet. All collective identities, such as membership in organizations, support of 'isms,' and so on, interfere with the fulfillment of this task. Such collective identities are crutches for the lame, shields for the timid, . . . but they are equally shelters for the poor and weak, . . . and a mother providing nourishment and growth. It would therefore be wrong to regard this intermediary stage as a trap; on the contrary, for a long time to come it will represent the only possible form of existence for the individual, who nowadays seems more than ever threatened by anonymity. Collective organization is still so essential today that many consider it, with some justification, to be the final goal; whereas to call for further steps along the road to autonomy appears like arrogance . . . or simply folly."

The family is a good example of the model for organizations; namely the family is to create an environment where children can grow and develop their potential to the fullest and thus become independent and able to make wise decisions. A person from such a home will also have experienced a wholesome relationship with its members, "love your neighbor *as yourself*," respecting their lives, individuality, and liberty.

We think it is essential to encourage individual development. There are groups that promote this. But most groups grant validity to the individual only if the individual supports the collective group goals. *Jake and Florence Wiebe, 636 West Court Street, Beatrice, Nebraska 68310*

May 20

Meditation

That's why . . .

We were having our daily sessions of special school and needed a break, so we resorted to riddles, one of which asked, "Why are an apple and a skateboard alike?" The answer was, "Because they both cause the 'fall of man.'" I, in teacher fashion, asked Robert Lujano if he knew what was meant by the 'fall of man.'

"Yes, that's why I am the way I am. It's all the devil's fault," Robert answered without hesitation.

Robert does a puzzle with his "magic hand." He has also been fitted and trained in the use of artificial arms and legs and manages with the use of a cane.

Robert lives with his grandmother, Hope Lujano, in Newton, Kansas, when he is not in the Children's Memorial Hospital or the Rehabilitation Center in Chicago, Illinois. In January 1978 at age nine he ran a temperature and had red spots on his chest. Diagnosis confirmed that Robert was the victim of a rare malady, meningcoccemia, which necessitated amputation of both arms slightly below the elbows and both legs above the knees. The upper lip and inside mouth were also affected, and further repair and bone replacement in the mouth are still ahead for Newton's much-loved and admired youngster.

It was my privilege to set up a one-room school situation which we called Washington West in the basement of his home. Reading, math, English, social studies, science, writing, music, art, and recess were all included. The floor was the playground where we enjoyed our own version of baseball, basketball, hopscotch, etc. An attachment, his "magic hand," held a pencil for writing, a paint brush for art, and an upside-down pencil for turning pages in library books. With his mouth, containing only a few teeth, he could hold a straw with which he could draw in and blow out water on his growing wheat, a science project. Singing was greatly enjoyed, and each day's closing included a song, the words of which he helped write.

Weekly released time Bible school is an option in Newton's elementary schools, and his grandmother gave permission for Robert to have it also. He delighted in reading the Bible stories from *The Good News Reader* printed by American Bible Society, and chose repeatedly "Jesus' Wilderness Temptation by the Devil," and also read it to his grandmother. Choruses and hymns

Tough decisions in bioethics

Dear Editor: I want to express appreciation for the editorial on bioethics (April 22 issue) and the admonition to face the future in which many of these decisions will no doubt be commonplace.

It is my view that we have waited much too long to speak to many of the issues of the day (for example, abortion) and that we have used our faith as a defense mechanism to shield us from tough decisions rather than a guiding light to help us find direction and give leadership to those who would seek to direct the course of human affairs.

I would hope that you might continue to air some of the issues mentioned in your editorial and that you would seek out those writers who are trying to give directions and insights and understanding on some of these issues to help us think through them. I see *The Mennonite* as an excellent forum for this.

The question is no longer *whether* these decisions affecting our lives and the future of mankind will be made. The question is only *how* these decisions will be made . . . and on the basis of direction and input from *what* value system or systems. I hope we can set aside some time in Estes Park to further discuss some strategy on these matters.

Thank you again for your editorial in the April 22 issue of *The Mennonite*. *Ronald Ropp, Mennonite Hospital, 807 North Main Street, Bloomington, Illinois 61701* May 23

Who speaks for justice?

Dear Editor: I read with interest the letter "From a Colombian Christian" in February and the subsequent responses from Jerry Kagele and Doug Hostetler. I also have spent (only) two months in Colombia in the last year, and I believe the Amnesty International reports quoted by Hostetler corroborate many of the facts presented by the author.

Colombia is not unique in its violations of human rights in our world (and in the US such abuses also occur with frequency), but to ask our church community, as Kagele does, to accept the perspective of international corporate and diplomatic interests on whether justice is being done is to deny the good news. "Truth" as announced by the powerful is a far cry from the experience of the poor and powerless to whom I believe Jesus gives a unique voice.

I appreciate your willingness to print articles and news items from a variety of viewpoints on issues facing the church community, and your care in processing the issue represents good journalism. I'm sure we North American Mennonites would do well to listen more to those who suffer injustice and oppression. *Bruce Miller, 407 North First Street, Goshen, Indiana 46526* June 9

were also a part of weekly Bible school.

A show we presented to his extended family included a rundown of daily school activities through various puppets, his being one without arms and legs as he requested. An Indian puppet sang, "Jesus loves little Indian boy, bow and arrow for a toy. . . ."

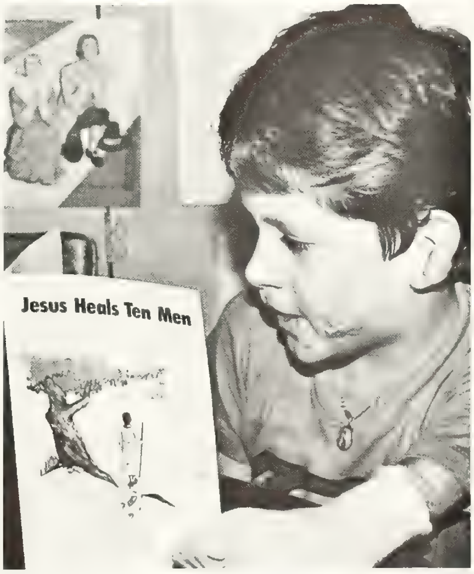
"I am glad that I didn't mess up when we gave the puppet show," was one of the daily entries in his journal. They frequently began with "I am glad. . . ."

"Where do you think I should go to college?" he asked me one day. He has brave optimism for the future, but world conditions and widespread suffering are concerns, more so it seems than to most youngsters his age.

"I would like to help others someday," he remarked during our discussions.

"You already do," I wanted to shout. If he only knew, I thought, of the inspiration and encouragement he is to those who know him and to those who know of him.

Elda Bachman



Robert delights in reading the Bible stories from the Good News Reader series put out by the American Bible Society.

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CONTRIBUTORS

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Healing helps for wholeness

Granger Westberg (*Theological Roots of Wholistic Health Care*) quotes one doctor as saying, "Half of the patients I see have problems that are more in a minister's field than in a doctor's. The physical symptoms they come with are often little more than 'tickets of admission' to get to talk to someone who might help them cope with a whole host of problems that are overwhelming them. We need help if we are ever going to treat the whole person."

It has taken a long time for us to realize this profound truth. Persons like Westberg and Paul Tournier, the Swiss Christian psychiatrist/author, have been a great help. Tournier (*Guilt and Grace*) says that being unreconciled in a significant relationship, particularly with a parent or spouse, is at the heart of just about any illness.

In the health-care field today a refreshing new emphasis is being put on holistic health centers. I wonder at times whether we in the churches are neglecting this vital truth. We still too often minister only to the "soul" and expect the rest to take care of itself.

I say this because I sense that people with life-dominating cycles and those with hang-ups about tradition too easily feel uncomfortable to share their burdens. They are afraid we won't listen, or—if we find out their sins—we will reject them.

It makes me wonder at times whether our own wholeness needs more checking. What do you and I find of ourselves when we are honest about it? Are we still plagued easily by feelings of resentment, guilt, fear, insecurity, and an inability to forgive? If so, we probably suffer from personal lack of closeness to our Lord and to our fellow believers. Our own salvation is still too partial and is not growing into the dynamic agent of reconciliation we can become in Christ. The spirituality within us is fragmented.

Walden Howard, editor of *Faith at Work*, July/August 1979, page 8, writes about five spiritual healing forces available to all believers.

Truth—We especially need the personal kind that translates into honest openness and allows us to put our illusions away.

Community—All of us need support and affirmation from others. Nobody finds healing in aloneness. Salvation is *always* personal, but *never* individual. Seekers need those who care enough to find.

Forgiveness—The Lord's Prayer is profound on this point. We will be able to accept and receive the Lord's healing forgiveness as we learn also to forgive others. Unrelieved guilt toward God for our own sins or toward others for relationship sins produces sickness.

Faith—Can you imagine a person as a successful doctor, nurse, minister, missionary, parent—without believing the best for people? And because of Christ we can dare to expect wholeness for *any* person. Our own service for Christ is determined largely by the wholeness of our faith—in God, in self, in others.

Love—I'm not thinking of the mushy "strokes" we all need and never get too many of. Here I mean God's unconditional, logic-defying care for us as shown at Calvary. His is perfect love. I'm not sure you and I can ever capture it fully, but are we moving toward it?

There is so much fear and brokenness among those outside of the body of Christ. They are waiting desperately for healing.

Are our congregations such agents of healing? Can we demonstrate wholeness to those beyond our fellowship? Even to others within the body of Christ?

Let's practice the healing spiritual forces with one another more and more. Anger, frustration, and resentment are natural human responses. We all have them. To admit this could be one of the biggest steps toward wholeness. Then we can help each other move through our built-in hostilities and seek spiritual helps toward wholeness—for ourselves and for others. *Bernie Wiebe*

Following our summer biweekly schedule, the next issue of *The Mennonite* will be dated July 22.

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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Inside this issue

Jesus became my best friend
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Break out of the chaos
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Power is everybody's business

> *"A large circle was made, with everyone standing arm in arm; something I'd never done with my friends before. . . . What was I missing? They all seemed so* happy, *and I wanted to learn their secret more than anything."*

JESUS became my best friend

Debbie Pettett

Debbie Pettett is a teenager in a family of six; all are actively involved in the (Phoenix, Arizona) Trinity United Methodist Church. Debbie is the youth group president, sings in the choir, and serves on several other church committees. She is a journalism student and has had articles published locally and nationally. She says her desire is to use journalism as a witness for Jesus.

I always thought it would happen to me on the top of a mountain with Julie Andrews singing in the background and a flock of angels overhead. But it didn't. I found him in a group of high school kids who showed me what faith, love, and Jesus are all about.

I still remember how scared I was as that weekend—my first weekend with them—approached. I'd never been involved with a large group, and the idea of spending three days with 50 people I didn't know, except for an occasional "Hi" after church service, sent chills down my spine and put a lump in my stomach. I worried about everything as the afternoon of my dreaded departure arrived. When Mom dropped me off at the church, questions raced through my mind. Did I bring too many things? Was my suitcase too big? Did my hair stick out on the sides or did it look alright? I didn't realize then that none of that was important to anyone else.

Although the bus was filled to the brim with kids I still felt lonely on the ride to the camp. (Even in a crowd you can feel alone.) Most reminisced about past retreats and told stories about the last party they had had. I could only sit on the sidelines and listen. I wanted to belong.

When we arrived everyone pitched in to unload the bus. After all that strenuous work it was decided by unanimous vote to treat ourselves to steaming mugs of hot chocolate before cabin numbers were given out and the ritual of carrying suitcases back and forth began. As I looked around the room I felt like crying. Everybody knew everybody. I was the new girl. A group gathered by the fireplace to warm up their freezing hands. A crowd had assembled by the Ping-Pong table at one end of the hall where a game was in progress. The kitchen was occupied by laughing people trying to fix the chili for dinner that night. Where did I belong?

Feeling alone, I walked off to my cabin—number 14. Others were running back and forth from cabin to cabin, finding out who got with whom. All I could think of was my warm bed at home and how much I wanted to be with my family, where things were stable and I felt sure of myself. Suddenly I felt an arm link in mine. I turned around to find I was staring into the face of a 5'2" brunette with big brown eyes. With her arm in mine she took me to the cabin the two of us were to share with four other girls till Sunday. Maybe I *could* belong after all?

Saturday seemed like it was gone almost before it began. Dressed in warm clothes, we spent the afternoon out in the snow. Old patched-up tires were put to use as sleds to carry down groups of three or four, heaped together in a jungle

of arms and legs. I sat up on the hill looking around at these kids. There was something about each one of them that made them different from any of my other friends. The way they got such excitement from tires, snow, and mud—I just couldn't figure it out.

That night something in my life changed. I can remember playing a game called "Squirms," which was like charades. I was chosen to be one of the players in the simulation, which meant having to get up before all these people. My stomach tied itself in knots, but luckily my feet were in control and up I went. Looking into the faces of so many kids—kids whom I'd only known for a little bit—made me feel like I was on trial. What if my attempt at comedy—which everyone else seemed to manage with ease—flopped?

I looked around and into the smiling face of a girl I had only seen from a distance. Her smile gave me all the confidence I needed. I felt as though all eyes were upon me as I acted out my part the best I could. Soon I relaxed and made a few feeble attempts at some funny punch lines when opportunities came along. They laughed! It was almost too good to be true. Their smiles and nods of approval pushed me to finish. As I headed for my seat, one of the counselors pulled me aside and said, "Debbie, now you know you're loved. You belong with us." Those two sentences made all the difference in the world for me.

Later that night we had communion, which seemed strange to me. I always thought God was something saved for Sunday mornings. The minister spoke: "The body of Christ, the blood of salvation. . . ." They all took it so seriously. Why couldn't *I* feel for communion as they did?

In a serious mood we all made our way up the snow-covered hill to a room. Inside was nothing but a fireplace, glowing with a blazing group of logs. More and more people piled in, stomping snow off their boots and welcoming the warmth of the fire. A large circle was made with everyone standing arm in arm—something I'd never done with my friends before. Still I had the funny feeling I had had all night. What was I missing? They all seemed so *happy*, and I wanted to learn their secret more than anything. What was it? What magical, mysterious ingredient did they possess which let them love each other? And themselves?

One by one they shared what they were thinking and how they felt. "Sisters" and "brothers" told how much they loved one another. I could never see *me* saying things like that to my sister. Friends told friends how much they appreciated each other. Weren't they embarrassed to admit those things?

Suddenly I felt something happening inside of me which I didn't understand. Confused and scared, I tried to speak. I wanted to tell them how much they'd helped me feel a little more comfortable about being with a group of strangers and how thankful I was. But it never all came out. I cried; for what reason I wasn't sure. The two people beside me hugged me and told me they loved me. Something happened then which I couldn't explain. It was a strange feeling, like the way I felt when I had aced a difficult history test or had seen a rainbow after a thunderstorm. Was this it, I asked myself? Was this what it was like to have Jesus in your heart? Then I knew—I found Jesus. I didn't realize he had always been there; that I had been pushing him aside till now. Inside that room, on a cold February night, Jesus came into my life. I knew then what they all had that I was lacking. They had the Lord in their lives. But now I had him too.

In that one short weekend I changed. I found things I never before thought I'd find, no matter how hard I searched. I discovered friends whom I learned to love and will always love. But I found something even more precious. That weekend I found a friend who's with me now and will be forever. I'd like you to know him too. Meet my best friend—Jesus. •

Max Ediger

JUSTICE
—for all God's people

Justice is important to almost everyone, especially those whose world perspective is based on a religious foundation. For the haves of this world, the issue of justice is often centered around how to disperse of their surplus in a way which benefits the most people. For the have-nots, the issue of justice is getting enough to eat. To many of the Old Testament prophets the question of justice was one of trying to discover why the haves have and the have-nots have not.

"The Lord is ready to judge his people. He makes this accusation: 'You have plundered vineyards, and your houses are full of what you have taken from the poor. You have no right to crush my people and take advantage of the poor' " (Isaiah 3:13-15).

To Isaiah the haves have because the have-nots have not.

Sharing of our wealth does not always mean we have come face to face with the issue of justice. Many of our economic systems are so designed that resources filter from the bottom to the top so that a small percentage of the people (only about 5 percent in Thailand) actually control these resources while the rest of the people must struggle for survival. Sharing of our surplus is of limited help to the poor if those resources will soon be taken away from them so that the rich will have to once again "share" with the poor.

Thailand has a population of about 45 million people. Approximately 11 million, or 24 percent, live below the subsistence level, earning $100 a year or less. A total of about 85 percent of the people are considered poor. Despite large exports of rice and other food items, about 4 million children in Thailand are undernourished, resulting in 55,000 deaths each year.

Massive amounts of aid enter Thailand every year. Bilateral aid from the US amounted to about $15.5 million in 1979. Added to this is about $111.5 million which is given through the World Bank, Asian Development Bank, and various United Nations offices. Other countries also have large aid programs to Thailand, not to mention numerous voluntary agencies which make small but substantial contributions. With this type of aid, why must 85 percent of the people still be poor?

Northeastern Thailand is one of the poorest areas of the country. Drought and flood take a high toll from the farmer's labors.

Nit was a farmer in this area. Some years ago a dam, funded by foreign loans, was built in Nit's area. Once the dam was built, Nit was informed he must move out as his land was to be flooded by the dam. Not having any other place to go, Nit moved his family to Bangkok. Now powerful electric lines run from Nit's flooded fields, across the neighbor-

Justice, like the Spirit of God, is all around us, waiting for us to allow our lives to be channels for it to become reality. Justice will flow freely when we establish a right relationship with those of God's people who are poor.

ing parched lands, to supply electricity for the hotels, factories, and TVs of the city.

Becoming a squatter in Bangkok, Nit got a job as a day laborer at the port, carrying 220-pound bags of rice from barges onto ships for export. He earns about 5 cents for each bag he carries, and if he works hard and long, can carry about 200 bags in one day. This company, which is privately owned and was built with foreign assistance, makes use of cheap labor from thousands of people like Nit in order to increase the company's profits.

Nit has also now been evicted from his squatter's quarters so that a new superhighway being built by foreign loans can be built from the port area to the provinces. The highway will be used by those who have enough money to buy a car and by the companines which exploit Nit's cheap labor. Nit was given almost no compensation for his small shack, and was given no assistance in finding a new place to live.

One of the major problems with aid for development is that plans are designed at the top with the misconception that benefits from these plans will filter down to the people at the bottom. This is rarely the case since aid simply cannot filter down that far. If we want to seek a just approach to helping the poor, we need to start with the poor and let them define their needs.

On the outskirts of Bangkok is a large mountain of rubbish. This is the city's main dumping ground and has become known as "Garbage Mountain." About 1,800 people live around this mountain, searching for glass, cans, plastic bags, and bits of metal which they can sell to the middle merchants who in turn sell it to factories for recycling. The work is hard and must be done in both the burning sun and the pouring rain. The income is small, usually not enough to provide enough food, clothing, and education for a family. Many children in the slum do not have birth certificates and so are not allowed to attend government schools. These people have also been forced off of their lands and into the slums of Bangkok. With few education possibilities they seem doomed to live and die in this slum. Even the children have little hope for a better life.

Several years ago two factories were built on the edge of the slum to convert garbage into fertilizer. The fertilizer, of course, will be sold to farmers who can afford such luxuries. For the garbage scavengers the factories offered the hope of jobs. However, only about 100 villagers were able to get jobs in the factories, and the pay was not as much as they usually made collecting the garbage. Now the garbage trucks dump the garbage at the factories instead of on the mountain so there is less to work through. Development has been a severe blow to these slum dwellers, and their future is bleak.

"How terrible for you religious people! You give to God a tenth even of the seasoning herbs such as mint, dill, and cumin, but you neglect to obey the really important teachings of the law such as justice and mercy and honesty. These you should practice without neglecting the others" (Matthew 23:23).

Even though slums are often surrounded by development projects, the slum dwellers rarely benefit from these projects. Most aid projects, even those run by church groups, are designed to help the majority of the people. That often means a minority must suffer, and the minority are usually already the most powerless of the community.

The words of Jesus are a painful reminder to us that we must do more than share of our surpluses. "How terrible for you religious people! You give to God a tenth even of the seasoning herbs such as mint, dill, and cumin, but you neglect to obey the really important teachings of the law, such as justice and mercy and honesty. These you should practice without neglecting the others" (Matthew 23:23).

A good place for us to start is to ask ourselves why we have while others have not. How have we accumulated a surplus, and what is our relationship with the poor around us?

We might also take Christ's example seriously and spend time with the poor. When we get to know and understand their problems, perhaps we can help them in their struggle for their rightful place in society. As the prophet Jeremiah said, "Did not your father eat and drink and do justice and righteousness? Then it was well with him. He pled the cause of the afflicted and needy. Is not that what it means to know me?" (Jeremiah 22:13-17).

We also need to realize we cannot buy justice with our money. Justice requires our lives. It requires opening ourselves up to those who are suffering and learning of their suffering. If we can as a community learn to do this, then surely "justice will roll like a stream, and righteousness like a river that never goes dry" (Amos 5:21-24).

Where is justice? It is, like the Spirit of God, all around us, waiting for us to allow our lives to be a channel for it to become reality. Justice will flow freely when we establish a right relationship with those of God's people who are poor. •

THE MENNONITE (ISSN 0025-9330) seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church. Second class postage paid at Newton, Kansas 67114, and at additional mailing offices. Subscriptions in United States and Canada $11.00 one year; $19.00 two years; $28.00 three years; foreign $11.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main Street, Box 347, Newton, Kansas 67114. Postmaster Send Form 3579 to Box 347, Newton, Kansas 67114

News

First meeting since 1971

Asian Mennonite leaders seek "living" witness

At the opening service of the Asia Mennonite Conference

Osaka, Japan—Sixty-eight persons (including guests) registered for the second Asia Mennonite Conference (AMC), June 2-4, at the Osaka Mennonite Brethren campground.

Takeji Nomura, chairperson of the hosting Japan Mennonite Fellowship, welcomed delegates by stating, "Japan is a pocket-sized country with a pocket-sized church (about 2,000 members in 60 Mennonite congregations) . . . Japanese people do things fast—we have bullet trains, we walk fast, we eat noodles fast—but the Christian church grows slowly. . . . It is appropriate to hold a second Asia conference at this time. The times are ripe for the gospel in Asia. I hope we can learn together how to use this opportunity for Jesus Christ."

At the first AMC held in 1971 in Dhamtari, Madhya Pradesh, India, eight persons were elected to an executive. Headed by S. (Pak) Djojodihardjo of Java, Indonesia, the executive met annually to carry on the agenda of the AMC. In 1973 the executive also formed an Asia Mennonite Services (AMC/S) committee to be responsible for direct missions activity by the AMC.

P. J. Malagar, Dhamtari, serves the AMC/S one-tenth time as executive secretary.

Djojodihardjo gave the first address to the three-day conference (theme: "Extending the Kingdom of God in Asia") on the topic "The Kingdom of God in Broken Asia." He reminded delegates that the kingdom of God first came to a broken world in Jesus Christ. The presence of the church in today's Asia "introduces the kingdom . . . but it is not the kingdom." Asian Christians need to deliberately be "signs" of God's kingdom even as the continent continues to struggle in a juxtaposition of modern technology, prosperity, injustice, suppression, and poverty, he said.

Foppe Brouwer, Australian pastor also on the AMC executive, presented one of the Bible studies on the kingdom "here and now." He reminded the conference that three-fourths of the world's population is in Asia, with 80 percent under age 40.

Takio Tanase, Japanese pastor and vice-chairperson of the AMC, led a further Bible study on "The Kingdom of Hope and Challenge." He divided the conference into small groups to discuss four questions: (1) Is God working today? (2) Where do you see the signs? (3) What is the basis of your judgment that God is working? and (4) Is God working where students are being killed and people imprisoned? If so, how? If not, why not?

Takashe Yamada, director of the AMC/S Institute for Mennonite studies and a Japanese pastor, gave the keynote address on "Seeking for Integration of Critique and Formation." In his mystic but biblically profound way Yamada challenged Asia Mennonites to integrate the vertical axis of mission (God's revelation to the world as unity) and the horizontal axis of mission (how Christians have missionized on earth). The Bible reveals Jesus as fulfilling the "suffering servant" prophecy (Isaiah 53), and the risen Christ challenges all Christians to go as Christ goes.

"Too often our spiritual aggressiveness has resulted in violence. . . . Our religious zeal often leads us to self-aggrandizement and power. . . . The vertical axis of mission cuts across the horizontal axis," he said.

Yamada added that Anabaptism and the peace witness stand as antitheses to Protestantism, which has often separated critique (suffering servanthood as a way of life) and formation (institutional efficiency, oriented soul-saving, and sacrament dispensing). Peacemaking and evangelism must stand together, he said.

In the Third World there are no "Christian" countries. Here mission cannot be seen as "overseas"; instead it requires a free, diversified, covenant community which exemplifies a counter-culture of a relational, voluntary, and personal quality, he said.

Yamada's call for a "living" witness in Asia was echoed repeatedly. The Christian voice best heard in Asia is the "life" of the believer.

Other program highlights were two. Felinito Sacapano told how he was led 37 years ago from being a Philippine

Asia Mennonite Conference executive committee, seated (left to right): Takeji Nomura, Japan, treasurer; Kumbino, Indonesia, vice-chairperson; Timothy Liau, Taiwan, chairperson; P. J. Malagar, India, secretary; standing: Foppe Brouwer, Australia; Peter Kehler, USA, for Council on International Ministries; Raymond Eyer, France, for European Mennonite Evangelism Committee

soldier looking for Japanese to kill and today working with the Manila Mennonite Bible School. Following his testimony, chairperson Hiroshi Yanada, Miyazaki (Japan) Mennonite pastor, reached out to Felinito and apologized for what the Japanese "fathers and brothers" did in the past.

Charles Christano, Indonesian pastor and president of Mennonite World Conference, addressed the AMC about China. "I don't believe China was ever closed to the gospel," said Christano, "and maybe it is our eyes that need to be opened anew. After 30 years of isolation the church in China appears alive and strong." Christano shared plans to visit China later in June.

Executive secretary Malagar guided most of the business discussions. The AMC executive proposed a new constitution for the conference, calling for an executive of 10 members, conferences every five years, and employment of a full-time executive secretary. This constitution was adopted in principle for the next five years with modification to a seven-member executive and continuation of the one-tenth time services of P. J. Malagar.

Two main projects carried on by the AMC/S are the International Reconciliation Work Camp (IRWC) and support for the Subandies in Bangladesh. Both projects were enthusiastically endorsed for continuation. Verney Unruh, Taiwan, was named to replace Carl Beck as IRWC director. A second couple, the Masaki Yamazakis of Hokkaido, Japan, are preparing to go to Bangladesh in 1981.

Over the next five years the AMC executive and service committee is to work on leadership training and arrange for more women's involvement.

A 1981 AMC/S budget of $17,400 (US) was adopted. Delegates were urged to request their home conferences for two percent of their local conference income for AMC/S projects. They were also to seek local support for the new constitution.

Much of the floor discussion was dominated by the India delegation, which readily used English and parliamentary procedures. The problems of language and different cultural styles seemed to keep the Japanese, Taiwanese, and Indonesians largely silent.

At the same time one could not help seeing the birth signs of something powerful.

P. J. Malagar said to this reporter at the conclusion of the conference, "I believe we are getting a new sense of the need for cooperation in leadership training and mutuality in Asia outreach. . . . We always have the problems of distance and language. . . . We now have the start on the constitution for a strong Asia conference."

A mystery and concern to Malagar is that "our larger churches are in the economically poor countries, while the wealthier Asian nations have very small churches. How do we deal with that?" *A Meetinghouse report by Bernie Wiebe*

More news about Asian Mennonite leaders meeting with the Mennonite World Conference executive committee (June 4-5), and the meeting of the Mennonite World Conference executive committee (June 5-7), both in Osaka, Japan, will be published in subsequent issues.

Warm hearts in a cold world

The barriers between East and West can create a cold world.
But when an agricultural apprentice from Poland
Spends a year living and working on an American Mennonite farm,
Hearts are warmed,
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They give as well as receive.
Why not open yourself to a Polish visitor this year,
And warm a heart or two in the process?

Write to:
Polish Agriculturist Visitor Exchange
Mennonite Central Committee
21 South 12th Street
Akron, PA 17501

Pawel Stepniak gathers eggs at the Raymond S. Kauffman farm, Ronks, Pa.

Ropes and Yoke-bars is the title of a new record album by Charles Neufeld, associate director of Mennonite Voluntary Service. The album contains 11 songs composed and performed by Neufeld with instrumental backup by Duane Gundy, who plays mandolin, bass, and guitar. Several of the songs deal with the need for change and the need for peace. Others highlight pain, love, joy, and sorrow. The record may be ordered from the MVS office for $6.99. Write: Mennonite Voluntary Service, Ropes and Yoke-bars, Box 347, Newton, Kansas 67114.

The 38th annual Manitoba Women in Mission conference was held May 3 in the Sargent Mennonite Church, Winnipeg. Anne Neufeld Rupp, copastor of Pleasant Oaks Church, Middlebury, Indiana, talked about "Voices in the Dark." These voices, she said, include (1) old versus young, the generation gap; (2) security and affluence; (3) complexities and busyness that can destroy us unless we control them; and (4) the power of superiorities. Later, in a meditation entitled "No Language—But a Cry," Rupp asked what it means to be a listener. First, she said, we must hear the cry. Then we must identify the need. Finally, we must help the person in need.

Western District dissolves union with Presbyterian church

Newton, Kans. (GCNS) — A 10-year effort to create a viable merger of Presbyterians and Mennonites in Oklahoma City has been dissolved by the home missions committee (HMC) of the Western District, Trinity United Church, and the Indian Nations Presbytery. The dissolution was effective June 12.

In 1971 HMC and the Washita (now called Indian Nations) Presbytery decided on a union which would bring Mennonites into an interracial, although predominantly black church. Earlier, in 1964, HMC workers O'Ray and Edith Graber began investigating the possibility of starting a Mennonite congregation in Oklahoma City. They recommended that since the area was already highly churched, a church-planting effort should be a lower priority than establishing some kind of reconciling mission work in the city. Later a voluntary service (VS) unit directed by Don Schierling was begun by Mennonites.

Since the Grabers had affiliated with Trinity Presbyterian Church, the VS unit was invited to join in the total life of the congregation. The hope was that Trinity would provide the setting for worship, education, and fellowship, and that the Mennonite emphasis on discipleship would serve as a catalyst for the entire congregation. Eventually the congregation involved itself in the mission begun by the VS unit.

A vision evolved to create an interracial, interdenominational church. The church became active in civil rights leadership in the area. By 1971 the 200-member congregation had two pastors, James DeFriend, a Presbyterian, and Stan Smucker, a Mennonite, and had changed its name to Trinity United Church. The Western District gave the VS unit house to the church, and Mennonite and Presbyterian causes received an equal share of benevolent giving. The Western District began contributing a subsidy to the congregation, and the church, already a member of the United Presbyterian Church USA, eventually affiliated with the Western District and also with the General Conference Mennonite Church (1977). DeFriend retired in 1977; Smucker resigned in 1978; and in June 1979 Lael Smith was called as pastor.

Two major points of friction evolved over the years, says Norma Wiens, Newton, Kansas, who was HMC liaison with the church. One was the division of benevolences which some in the largely Presbyterian membership felt was unfair to Presbyterian ministries. A decline in benevolent giving occurred. Some opposed the ministry of the VS unit which did home repair. Some said the VS unit should be treated as a Mennonite benevolence and not as a congregational mission.

Styles in church polity didn't mix. Mennonite congregationally based decision making did not adjust readily to Presbyterian structures, nor vice versa.

Efforts to resolve the negative feelings of some members were unsuccessful, and as attendance declined the HMC deemed it better to withdraw rather than to have congregational life continue under a cloud of dissatisfaction.

After several meetings attended by the church's session (council), and representatives of the WDC and Indian Nations Presbytery, it was officially agreed on June 12 to dissolve the union. Subsequently, the presbytery reorganized Trinity as a United Presbyterian Church and appointed a commission to study its problems.

Under the dissolution agreement the Western District will again have title to the house used by the VS unit, and the church will retain title to Trinity United. No transfer of funds is involved.

The voluntary service unit will continue without a supporting congregation, although a support group made up of Oklahoma City residents will be available.

Teacher wanted

Church of the Way (Mennonite) in Granisle, British Columbia, requires a teacher for Granisle Christian School. Please direct inquiries and resumes to George Born, Box 510, Granisle, B.C. V0J 1W0; telephone (604) 697-2558.

MEDA field representative

MEDA (Mennonite Economic Development Associates) require a field representative for Zaire. Responsibilities include advisory role to Zairian staff, conducting project feasibility studies, design of appropriate training, and credit delivery services. French language skills essential. Send resume and application to MEDA, 21 South 12th Street, Akron, Pennsylvania 17501 or 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8.

Assistant director needed

Youth Orientation Unit (YOU), which is a Mennonite Central Committee (Alberta) farm work program designed to assist young adult offenders, requires an assistant director effective September 1.

The unit has facilities to handle 12 boys. It is located on scenic land bordering the North Saskatchewan River near Warberg, Alberta, about 50 miles southwest of Edmonton.

Interested persons are asked to send applications stating experience and qualifications to: George Friesen, 84 Woodhaven Drive, Spruce Grove, Alberta 20E 2C0; telephone 403/962-3387 or Ray Brubaker at 403/459-3867.

Federal funds earmarked for fighting youth crime are going mostly to white youngsters, according to Robert Woodson of the American Enterprise Institute. Woodson, a black, estimates that 80 percent of the $448 million spent by the Office of Juvenile Justice and Delinquency Prevention has gone for counseling of "status offenders" like truants and curfew violators. About 82 percent of such juveniles are white. Meanwhile, the more serious delinquents whose actions provoked the funding are untouched. One result is that as white youths are removed from the criminal justice system, the prison population becomes increasingly black and poor.

How does 126 pounds of sugar and 9 pounds of additives consumed annually by each American affect our mental health? It is not known, but evidence suggests that 6.4 million people in the US now under mental care, as well as 13.6 million in need of it could be cured through proper nutrition. Despite the evidence, reports the *Progressive* (May 1978), there is little funding for efforts to discover the sources of the problem and possible solutions.

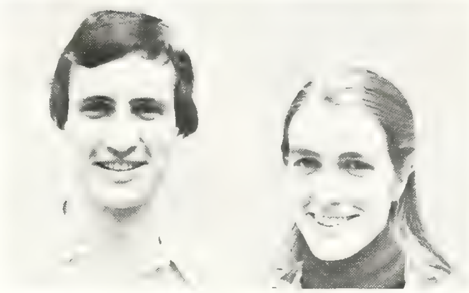
Record

Workers

Bergen

Coleman

Dycks


Clements-Gottliebs

Janice Bergen, Herbert (Saskatchewan) Church, began a two-year term with Mennonite Voluntary Service in June, working at the Edgewood Children's Center in St. Louis, Missouri. The center serves developmentally disabled children. Bergen studied psychiatric nursing for two years at the Wascana Institute in Regina, Saskatchewan, and has worked as a nurse's aide. She is the daughter of John and Martha Bergen of Herbert.

Roland and Sophie Brown, Bethel College Church, North Newton, Kansas, and Alexanderwohl Church, Goessel, Kansas, respectively, and son Keith returned to Taiwan July 1, where Roland continues to serve as medical director of the 139-bed Mennonite Christian Hospital in Hwalien. In 1960 the Browns joined the mission staff of the Commission on Overseas Mission, and Roland gave leadership to the medical program in Taiwan. Sophie assists with the work of the New Dawn Center, operated by the Fellowship of Mennonite Churches in Taiwan, which helps developmentally handicapped children.

John and Ruth Clements-Gottlieb, First Presbyterian Church, LaGrange, Illinois, and St. Paul's Church, Willimantic, Connecticut, respectively, will begin a two-year term with Mennonite Voluntary Service at the end of July. They will work in Kansas City in legal aid and other ministries. John earned the jurisprudence degree in 1979 from Washington University Law School in St. Louis, Missouri, and Ruth graduated with an AB in comparative religion from Harvard-Radcliffe College this year. She has worked as a camp coordinator and counselor, and John has worked in legal research and trial preparation. His parents are Reynold and Jennette Gottlieb of Oak Brook, Illinois. Ruth's parents are Bruce and Hanna Clements of Willimantic.

Julia Coleman, First Baptist Church, Tell City, Indiana, has been working with Mennonite Voluntary Service since April in community services with native Americans in Clinton, Oklahoma. Her term is two years. In 1978 she earned a BS in forest management from the University of Illinois and worked for the US Forest Service in Tell City. Her parents, James and Marjorie Coleman, live in Atlanta, Illinois.

Otto and Elaine Dirks and family returned from Taiwan on June 18. The Dirks were instrumental in beginning a new church in Hwalien which now has a membership of more than 30. The Fu-An Mennonite Church is already planning to purchase additional property to construct a new church building. Elaine also gave leadership in beginning a school for developmentally handicapped children. They plan to make their home in Ontario for the next year.

Iris and Ted Dyck, Bethel Church, Winnipeg, Manitoba, began a two-year term with Mennonite Voluntary Service in June in St. Catharines, Ontario, concentrating on outreach ministries. Both are graduates of Mennonite high schools, and Ted also studied for a year at Red River Community College in Winnipeg. He has worked in electrical and telephone installations; Iris has worked in child care, as the activity director in a nursing home, and as the manager of Global Giftshop. Iris and Ted's parents, Cornelius and Laura Friesen and Anne and Peter Dyck, respectively, live in Winnipeg.

Duane Earley, Wilmington (Ohio) Friends Church, is the new assistant business manager in the central offices of the General Conference. His responsibilities include payroll for the office staff and overseas missionaries, pensions for ministers, missionaries, and staff, and medical insurance. Earley is a 1980 graduate of Bluffton (Ohio) College with a BA in business and accounting. His parents are Richard and Delores Earley of Wilmington. Earley replaces *Sid Sprunger*, who has been assistant business manager since July 1974. Sprunger begins his certified public accountancy training in Wichita, Kansas, in August.

The search is on. For the fourth time in 60 years Mennonite Central Committee is looking for an executive secretary, to begin in January 1982. The search committee looks for the following qualities: an understanding of the biblical-theological base of MCC; ability to articulate and to interpret MCC philosophy in the churches of the constituency; ability to develop good contacts and relations with the churches; competence in leading the administrative team and staff; understanding of the diversity of religious and political ideology and the relationship of relief, development, justice, and reconciliation to faith; a vision for how the church ministers to the whole person in the 1980s in a way that is realistic, idealistic, and grounded in biblical truth. The search committee wants to bring a recommendation to the January 1981 annual meeting. Persons are asked to send recommendations to: Hugo W. Jantz, Search Committee Chairperson, 1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8.

Twenty-six summer gardeners have gone to 15 native communities in Canada, all the way from Cape Croker in the Georgian Bay area of Ontario to Port Hardy on Vancouver Island in British Columbia. Begun in 1977 with one volunteer gardener, this program has grown rapidly. In each location the summer gardeners assist the communities with their gardening projects, offering expertise like choosing a good site, planting seeds, rototilling, fertilizing, and watering. They also become more deeply involved in the life of the community as they take part in sports and recreation, church work, and cultural interaction.

Susan Flickinger, Jubilee Church, North Newton, Kansas, began a three-month term with Mennonite Voluntary Service June 15, working with the Fellowship of Reconciliation in Seattle, Washington. She has attended Bethel College, North Newton, for two years, and has worked as a nurse's aide. Her parents, Calvin and Sidonnia Flickinger, live in Phoenix, Arizona.

Kathleen Fuller, Faith Church, Minneapolis, Minnesota, began a one-year term with Mennonite Voluntary Service on July 4, working with an Optimist Boys' Club in Fresno, California. She earned a BA in studio art from Carleton College, Northfield, Minnesota, in 1979, and has worked in a credit office. Her father, Warren Fuller, lives in Shoreview, Minnesota, and her mother, Esther Fuller, lives in Flagstaff, Arizona.

Russ and Jean Gaeddert, Tabor Church, Newton, Kansas, and Bethel Church, Inman, Kansas, respectively, begin a two-year term with Mennonite Voluntary Service August 1 as teachers at Hopi Mission School in New Oraibi, Arizona. Both are 1980 graduates of Bethel College, North Newton, Kansas, Russ in elementary education, and Jean in English. His parents are John and Mary Gaeddert, North Newton; Jean's parents are Virgil and Anna Grace Flickinger of Inman.

Teresa Goertzen, Jubilee Church, North Newton, Kansas, began a three-month term with Mennonite Voluntary Service on June 1 working in recreation at Yarrow Gardens Apartments in Arvada, Colorado. Teresa has studied social work at Bethel College, North Newton, for three years. Her parents, Orlando and Lois Goertzen, live in North Newton.

Earley

Flickinger

Gaedderts

Fuller

Goertzen

Debra K. Good, Pine Grove Church, Bowmansville, Pennsylvania, began a two-year term with Mennonite Voluntary Service in March, working in home repair services in Cincinnati, Ohio. She earned an associate degree in accounting in 1978 and has worked as manager of a pizza outlet. Her parents are Linford and Shirley Good of Bowmansville.

Julie Hershberger, Salem Church, Dalton, Ohio, began a two-year term with Mennonite Voluntary Service in June, working as a secretary at the Crossroad Community Center in Philadelphia. She is a 1980 high school graduate. Beverly and Theron Hershberger of Dalton are her parents.

Good

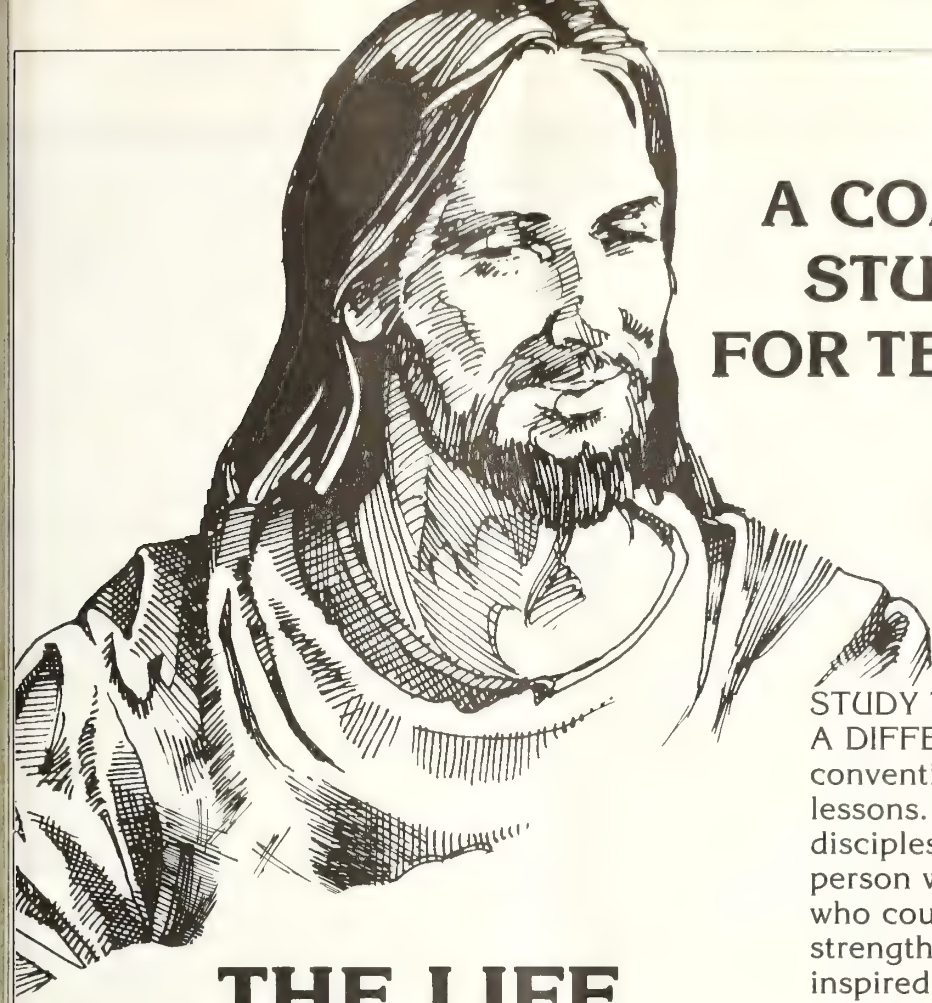
Hershberger

Hieb

Martens

James Hieb, Bethesda Church, Henderson, Nebraska, began a one- or two-year term with Mennonite Voluntary Service in March, working in maintenance at the Edgewood Children's Center in St. Louis, Missouri. Hieb attended Freeman (South Dakota) Junior College for one year. His parents, W. E. and Selma Hieb, live in Henderson.

Susan Martens, First Church, Eyebrow, Saskatchewan, returned from Taiwan on June 12 after her fourth term of service. During her last term she served as director of nursing and education at the Mennonite Christian Hospital. She also served as chairperson of the Taiwan Nursing Association and organized the nursing departments of two large new hospitals in Taiwan which have a total bed capacity of approximately 2,000. She also served as a Sunday school teacher and council member at the Po-Ai Mennonite Church in Hwalien.



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Letters

Watch the product

Dear Editor: The cover and theme of the May 27 issue intrigued me, so I immediately read the articles.

The electronic media are very influential and powerful in our society. On this continent radio and TV are used extensively for selling goods, services, and ideas. But frequently the sales pitch belies the inferiority of the goods. Young children soon learn that pre-Christmas advertising for toys is much more interesting than the toys themselves. The word, the sales pitch, is not consistent with the deed, the actual product.

Barth Hague aptly points out that much religious broadcasting follows the same pattern. And please be assured that much of the public recognizes the insincerity and the lack of substance of such broadcasting.

In my work I relate to many people who are not churchgoers and who have little or no knowledge of the Christian faith. Here in southern Manitoba our electronic media conveys contrasting images of Christianity and the Mennonite faith. The image which hurts and frustrates me is the one in which my acquaintances see Christianity represented by "that goof, ----." The more positive image is presented by the Mennonite and Salvation Army media spots, the news reports of Mennonite Disaster Service or Mennonite Central Committee work, or the recent drama on the CBC network about a Mennonite farmer in Saskatchewan who puts his beliefs ahead of personal profits. (The drama dealt with a uranium refinery site, a close parallel to the news item on page 348 of the same issue.) This latter image is the one which attracts people to seek the message of Christianity.

A young (nonchurch) friend put it aptly, "Anyone can talk; let's see what you do." *Rudi Peters, Suite 410-40 Eveline Street, Selkirk, Manitoba R1A 2K4* May 28

Accolades to Minnich

Dear Editor: I have just completed a letter of appreciation to R. Herbert Minnich, author of the fine article "Anabaptists and the Holy Spirit Gifts" (May 20 issue).

Not only did this bring a wealth of valuable historical information and perspective, it gave a fine challenge to us as we move forward in a time of some real uncertainty.

I found myself responding affirmatively and supportingly to the challenge of the final paragraph of that article. Thank you for printing it. I would urge not only individual reading of it, but also small group discussion and study of the contents. *Claude Boyer, Box 111, Reedley, California 93654* May 28

No to selective literalness

Dear Editor: Daniel Tiessen's suggestion (Letters, May 27) that the argument from literal interpretation of 1 Timothy 2:11, 12 by Monty Ledford (March 18 issue) be applied "much more broadly" can be extended even further.

The implication is put forward that since we do not consistently apply literal interpretation, literal interpretation is not valid. While I would not agree with all of Tiessen's examples regarding women, his point is well taken, if he is urging us to be more consistent in applying the text and not to reject the text. Let us not subtly reject the clear meaning of texts because we can point out inconsistencies in their application. We need to be more diligent in applying the texts to our lives consistently.

But of equal concern is the inconsistency in interpretation. On certain issues—women in the church, homosexuality, etc.—we are being asked to accept a nonliteral interpretation as the only interpretation. Yet few would argue the point that literal interpretation of certain texts is the foundation of the doctrine of nonresistance. And we are often urged to accept this literal interpretation on nonresistance by those who would have us believe that they disdain literal interpretation. I doubt that many who hold strongly to nonresistance would be willing to apply the same principles of interpretation to the texts supporting nonresistance as are used on texts relating to other issues.

If we accept literal interpretation in matters of nonresistance, why not in other matters as well? And if we can argue away the literal interpretation by cultural means and the like, why not in matters of nonresistance as well?

What we need is consistency in both application and interpretation. *Stephen C. Strunk, 700 South 19th Street, Clinton, Oklahoma 73601* May 28

Faults indecision

Dear Editor: I appreciated the report you printed relative to the annual sessions of the Eastern District Conference. I want to commend the pastors and leaders of the conference for their biblical position against the ordination of women. I have made a careful study of this issue and have prepared a research paper on the subject. I am convinced that the Bible emphasizes the importance of women serving the Lord within the framework of the church; however, in every instance their ministry is under the supervision of male pastors or elders. This same principle can be applied to the many dedicated women who are currently teaching in Sunday schools, directing choirs, as well as serving on the mission fields.

By the way, it was these same Eastern District leaders who presented a resolution at the General Conference at Bluffton, Ohio, encouraging the delegates to take a stand against abortion. I was surprised when the motion was tabled for further study while millions of babies are continuing to be murdered while Mennonites remain "the quiet in the land" on that subject.

Why are we so indecisive on these issues? I believe it is related to one's basic viewpoint of Scripture. Those who are committed to the *inerrancy* and *infallibility* of Holy Scriptures are clear and definite in their position on abortion, the ordination of women, as well as homosexuality. I say this because I hold in my hands a research paper on the ordination of women prepared by a midwestern educator. In the opening paragraphs he makes it clear that "Paul the Apostle was not the human author of the epistles to Timothy and Titus." This paper has been accepted and endorsed by many leaders in the state of Kansas.

It is such attitudes which make it necessary for concerned Mennonite leaders to convene in a session such as the one held at Smoketown, Pennsylvania. *Harold D. Burkholder, 520 North Main Street, Elbing, Kansas 67041* June 4

The weekend brawl syndrome

Dear Editor: In reference to a letter foreseeing ultimate destructive war, it's fascinating to review what seems to be a defect in the human makeup: that lemming-like quality that drives us into the sea of self-destruction. People band together into stockades, determine boundaries, and worship the religion of nationalism, and neighboring groups act in similar fashion.

Then follows what I dub the "weekend brawl" syndrome. People labor in blank drudgery until Friday and the 3D's: drink, drive, and drugs. If still alive come Monday, time again to drag back to yet another dull week.

Nations, consisting of individual people, do likewise. Peacetime is recessionidden, with economic ills and a stultifyng period to regain strength from previous conflict, thereby preparing for he next war or weekend brawl. Cannibals, at least, waste not the spoils.

Does anyone really believe the lives of he prematurely dead can be adequately appreciated by names etched in granite and Memorial Days? The *Guinness Book of World Records* tells of the Bloodiest Battle, the First Battle of the Somme in World War I, from July 1 to November 19, 1916, with more than ,250,000 killed and wounded. All that emains are monuments and a line in history books. Of World War II it records a total of 54,800,000 battle and civilian deaths.

Recorded history, consisting mostly of weekend brawls, is to be made, not emembered, or it wouldn't be repeated, would it? *Theodore Jantzen, 8 Houston Street, Florida, New York 10921*

June 4

Focus on the real issues

Dear Editor: I would like to make a few comments on Daniel Tiessen's reply May 27 issue) to Monty Ledford's nterpretation of 1 Timothy 2:11, 12, "Let women learn in silence. . .". Dan's ongue-in-cheek response shows how difficult it is to be literally consistent, but beyond that his comment is not very helpful (and this may not have been his ntention).

While pointing out the dangers of a iteral approach to the biblical text in question, he has left me with the impression that some sort of nonliteral approach is the correct one. Is this really where the issue lies? Literal or not?

It seems to me that the real issues lie elsewhere. The readers' task is to "listen n" on the dialogue between the original writer and his first audience. This mplies taking the historical-cultural context seriously and seeking to ascertain as closely as possible what the author's intention may have been, whether the material is understood iterally or not. A basic question must be, What was the author's intention in writing what he wrote and how it was written?

A further step then is to ask, What did the author's words mean? Only after this is done are we ready to ask what the significance of the passage is for us today. By careful listening we should be able to identify the points of intersection between the ancient text and contemporary experience.

I believe this approach would lead us in the direction of the real issues and away from the false issues of literal versus symbolic. *John H. Neufeld, 39 Bellavista Crescent, Winnipeg, Manitoba R2Y 1A9*

June 5

Secular thought a threat

Dear Editor: I have appreciated the growing dialogue on abortion within the "Letters" section of *The Mennonite*. However, I note that abortion is handled much as a single issue rather than within the larger context of our presuppositions concerning man. Abortion "on demand" was not developed in a vacuum. It is rather the logical outworkings of a larger shift in secular man's thought.

There is a growing consensus within our nation that the nature of personhood is dependent upon the ability of the individual to be freely capable of social interaction and independent of external aid. Developing from this concept is the qualitative determination of "fully human" life. One may then be human, but not a person. This emerging redefinition of "persons" presents a serious challenge to the Christian's perspective of the sanctity of life. It would serve the Christian community well to remember this same "definition" was the prevalent measure of man in the Nazi Reich. In fact its articulation became the philosophical justification for the "termination" of nonpersons—the aged, the retarded, the Jew.

It is imperative that our society recognize the fallacy inherent in such a redefinition of human values. We as the body of Christ have a special responsibility in showing forth the dangers of this ethical shift in that our own faith is the key to seeing the logical inconsistency. For our own commitment to living out our lives in Jesus Christ stands us in stark contrast to those who stress persons as "conscious beings free of total dependence on an external source." We, by our very confession of faith, recognize ourselves as being incapable of "full humanity" without being fully dependent on and sustained by the grace of our Lord Jesus Christ. If we then as God's people shirk our responsibility in affirming the sanctity of life; if we as believers refrain from presenting and developing creative alternatives to abortion, infanticide, and euthanasia; if we as the body of Christ do nothing; we condemn ourselves to propping up the very social machinery of our own demise. *Christopher Arney, Box 766, Warden, Washington 98857*

June 6

Clarifies Ediger's action

Dear Editor: The letter from Armand Vigneron (June 24 issue) may have given some readers some wrong impressions about the character and motives of Peter Ediger when he was arrested for making a witness at the nuclear bomb trigger plant in Rocky Flats. I think the following facts are important.

1. Peter Ediger did not give his word under oath to the court that he would obey probation restrictions or later break his word as the letter writer implied. When placed on probation, he told the court he could not promise to abide by restrictions and would follow God's leading. Readers could get the impression from Mr. Vigneron's letter that Peter had lied or tried to trick someone, and that is not the case. He was courteous and loving in his dealings with court authorities.

2. A strong case can be made that Peter did the same thing other witnesses at Rocky Flats have been doing but that the guards preferred to "misunderstand" or ignore his comments in order to arrest him.

3. The thousand dollars bail money was not misused as the writer suggested. The court returned it to Peter in a few days, realizing it was not necessary or fair.

The other points in the letter seemed to deal with views on witnessing to Christ, influencing others, and whether Peter Ediger's actions reflect unfavorably on the church. I am writing to Mr. Vigneron to try to discuss those things further. However, it is a serious thing to imply that a person has broken his word given under oath. Many people consider that the same as being described as a liar. Knowing corrections don't usually have the same impact as the original accusation, I nevertheless hope that the facts are respected and we are not guilty of character assassination by unintentionally making false statements. *Stanley Bohn, 333 East 9th Street, Newton, Kansas 67114*

June 24

About letters: To encourage readers to express themselves on a variety of issues we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations. Editor

Break out of the chaos

Perry Keidel

It was 2:00 a.m. The scanner pulled the curtain about him again to shield out the low red light behind and resumed the starboard watch. He sat down before the large search window and the blackness of a moonless, starless night over the North Atlantic. It had been five days and nights since a single faint "mayday" from someone lost at sea had come across the airwaves. The patrol had yet found nothing.

His searching eye movements were as mechanical as the roaring aircraft engines outside. There were no lights or distant features of any kind to show that there was an ocean or sky out there. Space seemed to be swallowed by an opaque mist, maybe like staring into the bottomless pit. Time ceased to have any meaning, though enough of it was felt to reinforce his feeling of hopelessness. He still scanned, for this was his duty. He fought off disorientation, blinking his eyes to keep them from becoming glazed.

Are you impressed that some people are living this same anguish deep in their souls? Whether they are symbolized by the vainly searching scanner or the lost sailor, many who are experiencing testing and searching for meaning are either drifting towards or struggling out of this despair and chaos. Are we sensitive to them? Why are they there? Are you there?

God verifies his parentage (Hebrews 12:3-11) by sending shakeups to shock us out of spiritual complacency. Shakeups reveal the stupidity of trusting in anything temporal, the vanity of sin, and the futility of life without Christ. I may be shook up or threatened from at least these three fronts: (1) I may experience temporal circumstances beyond my control and cry to God in exasperation. For example, the trustworthiness of mammon is shaken by an economic depression. (2) I may feel crushed and condemned by the weight of my sin and guilt. This drives many to discover God's grace. (3) I may be searching for meaning in life and find only futility and emptiness. As did Ecclesiastes, most of us experience this shakeup at some time. It holds great potential for our growth.

Shakeups raise perplexities not normally encountered. These faith-related perplexities arising out of hardship make the valley seem even darker. But refusing to consider the troubling questions, sheltering myself from reality, or blindly embracing prepackaged answers offered hastily by so many, are no solutions. Nor is losing patience (James 1:2-4) with the Christian way a solution. Though the disturbing questions of a few harsh realities make allegiance to God seem irrational for a time, losing one's faith while in the valley ("of the shadow of death") puts one's life in jeopardy. Losing hope to despair is the same terrible feeling as being lost at sea. We must resolve, as did Job amidst affliction, "Though he slay me I will serve him." Our understanding is finite. Many perplexities will simply not be resolved in this life.

Many believers consciously shy away from such cosmic questions for fear of losing their faith. Nonbelievers shy away from faith out of a fear of losing their reason. However, like the forbidden fruit, both groups are drawn to engage the thing they fear most. The skeptic is drawn towards faith out of a sense of despair. The believer is drawn towards rationalism out of an impatient urge to make sense of the inconsistencies about him.

The experience of anxiety and pressure is the best opportunity for the honest individual to come to terms with what you are and your need for something greater than yourself. As free moral agents stained by sin, our normal reaction is to deny our need. Such a need shatters our illusion that we are self-sufficient, which reminds us of Lucifer's first pretense to become as God. But we must first realize that we can find nothing but chaos and nonsense without God. We need something outside ourselves, some reputable object of authority that will return order and purpose. Only then can we find that Something in the same Power which first brought order out of chaos and filled void with content (Genesis 1). We meet Jesus.

Embracing Christ, he who holds in concord all that exists (Colossians 1:17), can ultimately return to life this concreteness and direction. He may rescue those perishing in the despair of their own existence. Embracing him is the critical faith decision. It is a commitment to a pilgrimage to choose the options and attitudes which will work for the life of my soul by taking into account the Word of God (objective reality) instead of those which work for its demise (*my* will only!).

It takes a long process to integrate Christ's teaching consistently into one's life. We must be understanding and loving to those undergoing testing. And when in the fire we must not lose our first love. Whether or not we resolve the questions or just make peace with them, surviving the shakeup will leave behind a faith that is more realistic, pure, and eternal, a faith more stripped of false or temporal ideals.

Meditation

Hiroshima Day—August 6

One of the projects of the World Friendship Center in Hiroshima, Japan, has been the recording of the life stories—especially their experiences in the atomic bombing—of the hibakusha (A-bomb survivors). Many people think that the last thing the survivors would want to talk about is their A-bomb experience, but the truth is often just the reverse. They long to have someone they trust listen to their experiences as a means of psychologically and emotionally processing the pain of it and coming to terms with the horrible realities of their death experience. This is one way their lives can matter, they believe, and effect change in the hearts of people. The voices of the hibakusha, which are becoming increasingly few with the passing of time, are the only record the world has of the human dimensions of nuclear war.

After taping one of these interviews, Stan Butler, Commission on Overseas Mission worker with the center, wrote the following poem:

Irradiated prayer

The tape turns relentlessly—
not hearing what you speak?
via broken voice
in the recall of that day:
melted flesh strewn in parched land,
soaked with radioactive rain of black
Gentle one with almond eyes,
now glass,
who saw the pika flash of August 6:
May we who have eyes to see
not allow them to be glassed
by our mushrooming fear of speaking out
against that which recreated you without sight
and blinds us too, by destroying our insight.

Verney Unruh

Love yourself

First we are to love the Lord our God with all our strength and heart and soul and mind. Next we are to love our neighbor as ourselves. Somehow over the years of Sunday school and church, when deciding on an order of things, I settled on the idea that God was first, others second, and myself last. Jesus' words about the greatest commandment and the second commandment seemed to back up the idea.

One day my mother was visiting from her home a couple of thousand miles away. We were talking, and she wondered whether Jesus in the sentence "Love your neighbor as you love yourself" wasn't perhaps acknowledging how hard it is for us to love ourselves.

It hit me hard. The idea got threshed in my mind, and one day I knew she was right. At first my traditional thinking was hard to leave, but the idea grew on me. Of course Jesus was saying that we should love ourselves. Love is a gift from God. Love is the constant. Only if I can love myself can I really love someone else. Not an egotistical self-serving love but the love of 1 Corinthians 13—patient, kind, unselfish, believing love.

This is what the world needs to hear; that we are individually lovable. God loves us all—the depressed person, the suicidal, the downtrodden, the whole of mankind. We need to hear we can love ourselves. It goes hand in hand with loving others.

The knowledge brought tears to my eyes. God wants me to love myself. Not to glorify myself but to glorify him.

I tried it out on my friends at Bible study. Could it be that Jesus was telling us we ought to love ourselves too? At first there were some dubious replies. As we reasoned among ourselves the idea felt right. "But it is so hard to love yourself," said one lady.

Exactly! That is exactly what I mean. Jesus knew that. Now when I read the second greatest commandment it tells me, "Love your neighbor (at the same time) as you love yourself." One is not possible without the other (Matthew 22:34-40).

Susan Black Fierbach

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Power is everybody's business

Vic Reimer

A churchwide consultation on Mennonites and their view and use of power has been announced for March 1981 in Washington, DC. It is being initiated by the Student and Young Adult Services team of Mennonite Board of Missions, Elkhart, Indiana.

It is a timely and necessary event. Even though General Conference Mennonites have a different tradition of leadership and a more diffused power structure than the Mennonite Church, we would do well to also think about power, authority, leadership.

The uses and abuses of power—parental, spiritual, economic, political, media, employer, labor, by spouses, friends, children—affect our psyches for good or ill every day. Mennonites, perhaps more than other groups, have ambivalent sensitivities about power because the capitalistic hierarchical model of control and management which we accept in institutional and business life appears to fly in the face of our theological model of servanthood, mutuality, unity, openness, community, accountability, and our history of being the "quiet in the land."

The use of power is everybody's business. John C. Harris, in *Stress, Power and Ministry* (The Alban Institute, Washington, DC), states: "Psychologists and theologians have shown us that, like generosity and affection, power is essential to our humanity; it is part of the created order of life. So it is in this positive sense that I speak of power: that it flows from recurring experience of self-actualization—learning to influence others, and in our work and family life, knowing our significance for others."

Any theology of power has to include peacemaking. Two Protestant sisters—Sister Albertine and Sister Maatje—from the ecumenical Grandchamp Community in Switzerland, studied at Associated Mennonite Biblical Seminaries this past semester. In an interview with Kristina Mast Burnett of Mennonite Central Committee, they said, "Peacemaking first means recognizing our hidden violence in the will to power, to possess and to gain prestige. These forces must insistently be exposed to Christ so that the will to power becomes obedience and humility, the will to possess becomes hands emptied for service, and the will to gain prestige becomes purity of heart, leading to a transparent life."

In the Mennonite Central Committee Peace Section Task Force on Women in Church and Society newsletter of March-April 1979, Janet Umble Reedy writes: "There is power that makes things happen. There is power that keeps things from happening. There is power that seeks the good of those over whom it is exercised. There is power that is wielded to benefit the one in power, and it is sometimes hard to distinguish the two. There are situations in which power is exercised autocratically. There are situations in which power is shared by many persons, more a matter of function than of person or position. There is power that is acknowledged both by those who wield it and those over whom it is wielded. And there is power that operates behind the scenes, sometimes privately recognized by both parties and sometimes not."

Fortunately, there is also the power shared with us by the Lord. A clearer view of power would help us address a whole jumble of issues.

One of these is the leadership style which fits our view of the local and larger church. We normally associate the exercise of power with leaders, persons who usually have experience and knowledge. Yet we know that intellect allied with talent does not automatically result in effective leadership and a blessed maturation of power.

Our theology says servanthood is the way to make friends and influence people. Does it? Is it effective?

Another issue is rooted in an understanding of power described by Theodore Roszak, social historian, and author of *The Making of a Counter Culture* and *Person/Planet*. In a recent interview with Stewart McBride of the *Christian Science Monitor* (June 25) Roszak says, "We're used to power being grounded in masses or in classes. All the politics of reform and revolution of the last two centuries have taken the form of mass actions. . . . The trouble with such politics is that it has no deep respect for people as persons. It treats them as a power base. . . . We live in a society which is committed on all fronts to the massification of people—as nations, markets. But there is a spontaneous rebellion growing up in Western society, people determined to express their uniqueness."

Roszak's analysis should be thoughtfully considered by anyone in leadership—whether in churches, their institutions, their left- and right-wing activists, or whether in other areas of endeavor. Yet there is also a cynicism abroad which expects anyone in leadership to foul things up. What then does the weakening (collapse?) of society's authority structures mean for us?

Following our summer biweekly schedule, the next issue of *The Mennonite* will be dated August 5.

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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Vic Reime

Has a quiet revolution begun in the General Conference Mennonite Church?

Like players in the Ungame, participants in the 42nd triennial sessions of the GCMC at Estes Park, Colorado, told it like it is, pointed the way to how it should be, and let it be known how it has been.

Estes was an exciting conference. It will mark some new beginnings.

There will be a realignment of political forces within the GCMC to more closely match its diversity. The votes, amendments, and discussion on the abortion resolution consistently showed that about 35 percent of delegates wanted a stronger, clearer statement. The 65 percent majority was cautious about what they perceived as judgmental statements which did not adequately "agonize" over what it means to be human.

Basic to this division, said Ted VanderEnde, pastor, Pandora, Ohio, are "two viewpoints on the Word." He said the General Conference should recognize this, decide to live with it openly, and in the future conference leadership should appoint members to committees so as to represent the two basic viewpoints.

Other new beginnings: The extensive use of dramatic techniques for teaching, worship, and reporting indicates that GC Mennonites are discovering and embracing this medium and incorporating it into the life of the church. Support for and interest in women's roles in and beyond the home and church was affirmed, although language used by speakers from the podium continued to be largely dominated by male imagery. The large number of life-related issues present in society brought a call for a permanent bioethics committee. Younger adults contributed significantly to the discussion of issues, an indication of emerging leadership with different perspectives. There was a strong upbeat participation in workshops, evidence of interest in informed evaluation of issues, and also of a viable model fo religious education of adults.

Longstanding themes were also evident: the Canada-US structures issue; a US caucus which wasn't sure why it was meeting; lifestyle concerns; Indian ministries; the debate over whether the gospel includes nonresistance; and whether GC Mennonites can break out of their "ethnic shells" and become evangelistic.

Although there were dead spots, the conference proceeded briskly. Those who got tired of the proceedings headed for the hills. A few took a tour in six-wheel-drive vehicles. Most, however, used buses or cars to view the spectacular scenery in the nearby Rocky Mountain National Park. Generally, though, attendance was good, and the 2,500-seat Longhouse was packed out for the special worship services on Saturday evening, July 12, on Sunday, and at the closing celebration on Friday, July 18.

A precise tally of how many attended is not possible because many youth registered as groups and after registration took their lists with them. The official total is 2,455, of whom 940 came from the Western District. About 1,850 of the registrants stayed on the YMCA grounds. The others were billeted in

The hills were alive with the sound of music.

A two-hour wait in the registration line greeted many delegates upon arrival.

A crowded Longhouse listens to Anthony Campolo.

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of the word
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motels and campgrounds in the area. Almost 300 persons did not preregister for the conference. Of the total about 600 were youth, and 300 were children ages 3-13.

The 2,500 conferencegoers taxed the YMCA services. People stood for hours to register, and stood in long lines to pick up meals, and to exit from the Longhouse, the main assembly hall, which had only three small exits for the crowd. Parents began telling stories of how the conference affected their preschool children. In one of these a three-year-old boy asked his parents, “Now where are we going?” “We're going to the conference,” they said, to which he adamantly replied, “I'm not going to stand in line again.”

But people were patient and not given to complain. The woman staffing the American Bible Society booth said she found the plenary sessions much more alive and interesting than the usual church conference she attends. In most denominations, she said, discussion is dominated by the hierarchy.

Participants in the plenary sessions, particularly in the abortion debates, coined catch phrases. The theme for the sessions, “A People of the Word in an Uncertain World,” became “A people of the world with an uncertain word” and “a people of uncertainties with a word for the world.” One pastor was angry enough to suggest that the banner behind the stage be “torn off the wall” because GC people were not a people of the Word.

There were many highlights in the week.

At the opening service on Saturday nine new congregations were accepted into membership. Lauren Friesen's drama *Three Visions and a Prayer* protrayed human struggles as suggested by biblical events in the life of Zacchaeus, Mary Magdalene, and others. The play was well received.

In his Sunday morning sermon, Lawrence Hart of Clinton, Oklahoma, challenged his listeners to realize the full implications of the lordship of Christ, including a willingness to love and give even at the cost of suffering. His sermon and several afternoon events commemorated the 100th anniversary of GC missions among native Americans. Hart is a Cheyenne chief and Oklahoma staff person for the Mennonite Indian Leaders' Council.

Additional activities Sunday afternoon included storytelling outdoors and a visit to the nearby Rocky Flats nuclear trigger factory. Carrying a large banner which read “Christ is betrayed by nuclear weapons,” nearly 100 conference registrants conducted a 45-minute program of singing, responsive reading, sharing, and prayer just outside the west gate of the plant. On Thursday a group of 200 conducted a similar service at the east gate of the plant.

In the hour before the Sunday evening communion service six persons introduced the six topics—evangelism; abortion; homosexuality; a peace, love, and justice statement; a constitutional change; and the church-as-tax-collector test case—to the conference.

The evangelism task force conducts a workshop.

Featured speaker Anthony Campolo makes a point.

A scene from Three Visions and a Prayer. *Delegates also saw two other major dramas,* A People of Mission *and* Linked in Love, *as well as shorter dramas presented in conjunction with morning Bible studies.*

Doug Krehbiel, North Newton, Kansas, leads his Wit group in a discussion.

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Ref

The commissions gave illustrative reports each morning.

By a ballot vote of 1,156 votes in favor to 353 against, delegates Monday evening okayed a judicial test case by the General Conference to exempt the church from acting as a tax collector. There were seven abstentions in the total tally of 1,516 votes. By week's end the credentials committee had tallied 1,097 delegates carrying 1,796 votes at the conference.

In the discussion on the judicial test case most comments were in favor of the proposal, which would be based on First Amendment grounds. James Klassen of Goessel, Kansas, likened the resolution to Paul's appeal to Caesar, which he said was not an appeal for mercy and justice, but was motivated by Paul's vision to give a witness to Rome.

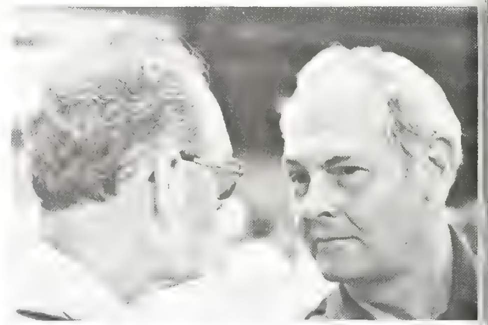
Ernst Harder, Dallas, Texas, said he saw the issue as one of separation of church and state. Myron Schrag, Minneapolis, Minnesota, said other denominations are closely watching what Mennonites are doing on this issue because they have similar concerns. "Our action will have far-reaching effects in other churches," he said, basing his judgment on what happened among Minneapolis churches after the General Conference midtriennium there in February 1979.

Funding for the test case would be via special donations for that purpose. Estimates of the cost varied widely, from $50,000 up.

By a voice vote delegates also approved an addition to the constitution which states that one of the duties of a member congregation in the General Conference is to engage in dialogue with conference officials prior to withdrawal of membership. Although 43 new congregations joined the General Conference during the past decade, another 12 congregations withdrew. In some of these cases there was no communication prior to notification by letter.

The first hour-long round of debate on the abortion statement happened Tuesday at 7:00 p.m. Speaking for the abortion committee, chairperson Duane Friesen said the study, the response of congregations, and the drafting of the statement had been a "rich experience." He said the congregational input showed three areas of disagreement: the status of the fetus; the moral position of the church relative to a legal position for all of society; and when abortion is justified.

When discussion began, the statement was both quickly criticized for being confusing and indefinite, and affirmed for being good. A substitute motion was presented by Andrew Shelly, Newton, Kansas. It stated: "Resolved that the GCMC meeting in Estes Park, Colorado, July 12-19, declares abortion contrary to the will of God since God created human life in his image, and human life is a continuum from conception to natural death."



Alvin Kleinsasser, Whitewater, Kansas (left) and Ken Bauman, Berne, Indiana

Proponents of the substitute motion said the initial motion was not strong enough, nor did it take into account the harmful effects abortion has on women. Those speaking against the substitute motion said it denied "openness and sensitivity" and did not adequately

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Stating their opposition to Selective Service registration, these nonregistrants appealed to the US caucus for moral and financial support.

Helmut Harder, professor of theology at Canadian Mennonite Bible College (Winnipeg, Manitoba) leads morning Bible study.

PLEASE
STOP

Because of the intensity of discussion, the conference program committee tried to limit the length of individual responses.

wrestle with the various dilemmas created by unwanted pregnancies. The substitute motion was defeated by 1,179 to 663 votes.

Finally, in a marathon session Thursday evening (five resolutions in 2½ hours) delegates accepted the original abortion statement after agreeing to several amendments, turning one down, and refusing to table the issue. The vote was 1,166 to 623 with 4 abstentions.

An amendment to replace the last paragraph of section 1 ("The Status of the Fetus") with a statement that human life begins at conception was defeated. Added to the original resolution was a commitment to uphold and teach sexual chastity before marriage and faithfulness in marriage. This was inserted at the end of section 2 ("Abortion as Birth Control"). A lengthier amendment was accepted in section 4 ("The Communal Nature of Abortion Decisions"), as paragraph 4. The amendment emphasizes the responsibility of the church community to promote and maintain quality of life for the poor so that some of the pressures for induced abortions would be minimized. As in the Tuesday evening discussion the abortion committee statement was faulted for being too indefinite, for having "gray areas," but was affirmed for allowing some latitude in its "basically pro-life" stance.

Members of the children's choir

In other action delegates: (1) authorized a study of homosexuality during the next triennium and heard a suggestion for a continuing committee on bioethics; (2) defeated a statement on the Iran situation 663 to 594, primarily because the statement did not also take issue with other repressive governments, including the current Iranian regime; (3) reaffirmed previous statements of support for persons facing the draft and registration; (4) directed the General Board to advocate greater female representation in GC commissions and committees.

In introducing the homosexuality resolution Marvin Zehr, General Board member, said the workshop sessions during the week showed "various directions in terms of biblical interpretation." The lack of pastoral concern in the provisional statement was faulted by workshop participants, he said. "We are not open to talk about the issue," he added. The resolution mandates a study of homosexuality within the context of human sexuality, to be presented in 1983. In speaking for the study one participant, a single pastor, said heterosexual singles share some of the pain of homosexuals because people are suspicious of older single persons.

After the Commission on Home Ministries report on Wednesday morning delegates quickly okayed two other resolutions. A recently written pamphlet on evangelism by a GC task force was commended to congregations for study and direction, and congregations were asked to review their evangelistic efforts. Also authorized was a joint study with the Mennonite Church on a Christian's responsibility for justice.

US delegates (and Canadians who didn't take the opportunity to do some hiking or touring) met Wednesday afternoon. About 500 persons attended the meeting which was chaired by Elmer Neufeld, president of the GCMC.

Jake Tilitzky, new GCMC president, responds to a question at the young adult barbecue Monday evening. Lois Bergen, director of youth education, is seated at right.

Hilda Voth, one of the readers in the Women in Mission drama Linked in Love

At the outset Neufeld said US churches needed a forum to handle US agenda, and there had to be moves to make the binational structure mutual. Speaking for the US districts, James Gingerich said there is lack of awareness in the US about the nature of the problem, that there are issues which fit a US caucus, but that US districts have no ownership in a caucus, and they don't want a US conference. Robert Kreider described parallels between the MCC experience and the GCMC situation.

Despite this strong introduction to the US-Canada structure issue, US delegates did not pick up this agenda item. Lengthy reporting and considerable input from US delegates on other issues killed the clock. The introduction was followed by reports on Indian ministries, church planting, pastoral leadership, registration, and an antinuclear appeal.

The clock ran out. This distressed some. CHM chairperson Don Steelberg said US Mennonites should know that 40 percent of CHM's funding is Canadian, and yet CHM does almost no work in Canada. "The US has become a foreign mission for Canada," he said.

In an electrifying statement read to the US delegates six young men facing registration said that although they

Quiet Talks

recognize the validity of both nonregistration or registration followed by alternative service, they would not register with the Selective Service. They do not intend to hide.

They asked for support. This support, they said, means affirmation and help from the church, friends, and family, as well as financial aid if necessary. (In a near unanimous vote the next day delegates voted to stand by members who chose nonregistration and its legal penalties.)

They received warm applause for their convictions, several affirmations, including a tearful one, and also an admonition for not living the quiet life described in 1 Timothy 2. David Habegger, Wichita, Kansas, said he was sorry Canadians were not present. "If these were Canadian sons I would want to support them," he said.

The Estes Park conference saw the largest registration of young people for any General Conference, with over 600 registered by week's end. The youth conference had a busy agenda of its own, including issues sessions, question-and-answer periods with various church leaders on selected topics—morality, emotions, doctrine, and third-world issues—workshops, Wit groups (similar to K-groups or discussion circles), and various forms of recreation.

Numerous youths cited the addresses by Anthony Campolo and the Wit groups as being the most important parts of the conference for young people generally. Wit group activities included singing, discussion on various topics, prayer, and worship. Many young people felt both reassured and challenged in matters concerning their own spiritual growth.

Elected as chief officers for the GCMC for the next triennium were Jake Tilitzky, Abbotsford, British Columbia, president; James Gingerich, Moundridge, Kansas, vice-president; and Norma Wiens, Newton, Kansas, secretary. •

Campolo generates enthusiasm with tough demands

When's the last time you heard a General Conference body shout "Amen" and "Sunday's a'comin'" in response to an evening service preacher? Anthony Campolo, sociologist and featured speaker at the Estes Park triennium, managed to elicit just that kind of response.

And this after he told us that Jesus calls us not to "beliefs" ("everybody has the blood, the Bible, and the blessed hope, even in the bars") but to discipleship. Jesus wants us to challenge the principalities and powers. He was crucified because he threatened the total sociopolitical order. Too many Christians follow the system which gives us what we want. In Christ we become free not to want what the system offers. "That is revolutionary; the system loses control," he said.

Campolo illustrated his beliefs. He and his friends bought stock in Gulf and Western, then went to New York and challenged the corporation's actions in the Dominican Republic. In response the corporation, which has $500 million invested there, promised to spend $100 million for people-development programs and invited Campolo to be a consultant.

In the second of his rousing oratorical presentations Campolo challenged all North American Christian families (average of four per family) to cut back their standard of living to $15,000 per year. He said that research shows that such a level of living in this part of the world could free enough resources to feed the world's hungry. Besides, "If we don't lead the way to a simpler lifestyle, we'll be dragged to it within another 20 years," he said.

Calling the conference to an evanglism which deliberately introduces people to Jesus Christ, Campolo warned of two major dangers in the process: (1) The Jesus propagated across many pulpits in Canada and the US is one of middle-class values and nationalism. This movement is led by persons like Jerry Falwell and several other major TV gospel merchants. (2) The Jesus popularly promoted in our mass media and churches is one who blesses the faithful by making them economically prosperous. Campolo asserted that "many Mennonites have bought into this mocking discrepancy between a theology of good fortunes versus the real teachings of Jesus . . . the gospel is about one nailed to the cross who dares to say that his suffering and death will draw people to God . . . not piety but sacrificial life and service is a measure of your faith."

It is the Jesus who identifies with the poor, the powerless, the dispossessed, that we must confront and introduce to others. There must come a point when we and those we want to evangelize have to say "I will" to that Jesus. *Bernie Wiebe*

Conference election results

Delegates to the 1980 triennial sessions were required to vote for a total of 31 conference positions. Run-off elections were required to finalize seven of these posts, including that of president. The complete results were as follows:

Person	*Church/Location*	*Office*	*Term Expires*
Jake Tilitzky	Eben-Ezer, Abbotsford, BC	President	1983
James Gingerich	First, Moundridge, KS	Vice-President	1983
Norma Wiens	Faith, Newton, KS	Secretary	1983
Ken Bauman	First, Berne, IN	GB	1986
Irene Dunn	Mennonite, Normal, IL	GB	1986
Anna Juhnke	Bethel College, N. Newton, KS	GB	1986
Duane Heffelbower	First, Reedley, CA	DA	1986
Jake Hildebrand	Grace, St. Catharines, OT	DA	1986
Carol Suter	Grace, Pandora, OH	DA	1986
Bruno Epp	Eben-Ezer, Clearbrook, BC	COE	1983
Fred Enns	First, Edmonton, AB	COE	1983
Lois Preheim	Bethesda, Henderson, NE	COE	1986
Elaine Sommers Rich	First, Bluffton, OH	COE	1986
Fred Unruh	Grace, St. Catharines, OT	COE	1986
Marian Franz	First, Hyattsville, MD	CHM	1986
Ivorie Lowe	Community, Markham, IL	CHM	1986
Leonard Wiebe	Faith, Newton, KS	CHM	1986
Bill Block	Bergthaler, Morden, MB	COM	1986
Anne Falk	First, Edmonton, AB	COM	1986
John R. Friesen	Home St., Winnipeg, MB	COM	1986
Marge Ediger	Arvada, Arvada, CO	MBS	1986
Menno Epp	Foothills, Calgary, AB	MBS	1983
Darrell Fast	United, Toronto, OT	MBS	1986
Helen Kruger	Stirling, Kitchener, OT	MBS	1986
Myron Schrag	Faith, Minneapolis, MN	MBS	1986
Donovan Smucker	Stirling, Kitchener, OT	MBS	1986
Walter Graber	First, Pretty Prairie, KS	Schowalter Board	1986
Kathy Hildebrand	Grace, St. Catharines, OT	Program Committee	1986
James Schrag	Tabor, Newton, KS	Program Committee	1986
Ruth Unrau	Bethel College, N. Newton, KS	WM Vice-President	1986
Geneva Stoesz	Gospel, Mountain Lake, MN	WM Secretary	1986

GB = General Board
DA = Division of Administration
COE = Commission on Education
CHM = Commission on Home Ministries
COM = Commission on Overseas Mission
MBS = Mennonite Biblical Seminary
WM = Women in Mission

Prayer for a multicultural church

Menno Wiebe

Our Father,
We lift our eyes to you on this day
seeking your help.
We have come from far and near,
from the four directions, and have
ascended into these hills.

Here we are to acknowledge you as
the Maker of heaven and earth.
You are the Designer of these hills
and streams, the air and all the life
about us. The grandeur of these heights
assures us of your presence.

You are also the one who has shaped each of us
and molded us together as your people.
We thank you for this moment of convergence in which
the tribes have come to assemble in your presence.

We thank you for your great embrace
which binds together our diversities.
We thank you for your forgiveness
which is greater than our sins.
We thank you for the covenant
which is greater than our failing commitments.

Forgive our sins. Correct our errors. Reset our directions.
Accept us as your children.
Unite us. Unite us all.
Make into one people all those whose trust
is in you.
Let the various heritages rooted in
the German, the Swiss, the Cheyenne and the Arapaho,
the Hopi and the Ojibwa and Cree,
the Chinese and Japanese and Latin,
the Scandinavian, the Slavic and the British
traditions not dissect this people.
But let these strands of differences become
our strength as we become woven together
in your kingdom
spread across this land.

Sunday afternoon storytelling (Plauderfest) took place at the teepee erected by the Cheyenne of Montana.

Bring us together. Let there be oneness.
Do away with the schismatic trends
which divide
the old from the young
the professional from the nonprofessional
the wealthy from the poor
the sophisticated from the simple
the learned from the unlearned
the right from the left.
Lift us above those restricting bondages
of racism, of theological partisanship,
and of nationalism, which have no place
in your kingdom.

On this day we bring before you
those who are ill, and more who are lonesome,
the tired — those whose spirits have become faint.
We pray for all those who are disappointed.
We pray for all those selected as ministers and deacons,
teachers of the Word, those who make music,
and all those who serve your church.
Bring new health and new courage.
Bring about a new, vigorous faith
that will indeed help us
to mount up as eagles.

We ask that you will forgive us the gross misdeeds
of the last century
done towards the original people of North America.
Forgive us for the injustices —
the forcing of the spirit and the literal attempts
at extermination.
Forgive us those gross sins of our countries —
the sins of theft and broken promises against
the Indian peoples, and the ugly sins
of cultural superiority.
We have also sinned against the earth, the waters, air,
animals, and plants.
Forgive our lust to manage, to manipulate, to control,
and to exploit.
Forgive us for letting these sins go unchecked
by your justice for too long.

Forgive us, the church of peace and justice,
the church of evangelism and mission.
Let there be a rebirth of our hearts and minds and spirits.
Let us, your faltering church, be faithful.
Give us power and courage to be your disciples
in this contentious world.
Fill us with your good Holy Spirit so that
we can be bringers and demonstrators
of the good news.

As we set aside this week to assess our work
and discern the direction for the future,
we ask that you endow us with patience and love.
Let our vision be ahead of our performance.
Let the bigness and wholeness of your agenda
not be sidelined by our parochialisms
and our partisanships.
Let us be your messengers of the good news,
your peacemakers, your bringers of justice
and love and new life
to a tired, corrupt world.

All this we ask in the name of Jesus Christ
our Lord.

Amen.

Emma Hart (left), Hammon, Oklahoma, secretary of Mennonite Indian Leaders' Council, and Angie Old Bear, Clinton, Oklahoma, participating in the Sunday service

Lawrence Hart (left) emphasizes a point in talking with Willis Busenitz of Busby, Montana, chairperson of the Mennonite Indian Leaders' Council, and Bertha Little Coyote, Clinton, Oklahoma. Hart, who is Oklahoma staff person for MILC, gave the Sunday morning address at Estes Park.

Sociology position

Bluffton College invites applications for a one-year appointment in sociology beginning this fall. Continuation beyond one year may be possible. Send resume to: Donald L. Pannabecker, Academic Dean, Bluffton College, Bluffton, Ohio 45817. Equal opportunity/affirmative action employer

Ronald Reagan, newly elected GOP presidential nominee, will be looking for the votes of evangelicals in the upcoming campaign. Richard Wirthlin, Reagan's poll-taker, declared that the Californian candidate hopes to keep Carter from "cornering the market" of born-again Protestants, who, according to Wirthlin, make up about one-third of the population.

Director of development

Adriel School is currently seeking a director of development. This person would have public relations and fund raising responsibilities at a time when Adriel is preparing to expand its facility. A mature person who is able to present himself well is required for the position.

Interested persons should contact Jim Burkett, Box 188, West Liberty, OH 43357 (513/465-5010).

Canadians evaluate publications, refugee ministries

Rosthern, Sask. — The dominant note among the 591 delegates and almost 400 others attending the annual sessions of the Conference of Mennonites in Canada (CMC) was multifaceted optimism tempered by probing assessment. The 78th annual session met July 5-9.

Program expansion continues apace, particularly at the provincial levels. A special meeting of Alberta and Saskatchewan delegates just prior to the CMC meeting gave final approval to a million-dollar expansion of Swift Current (Saskatchewan) Bible Institute. Construction of a new dormitory building is under way at Canadian Mennonite Bible College (CMBC) in Winnipeg, Manitoba. It was reported that the CMC now has 85 workers on its payroll.

The size and scope of the provincial programs were highlighted by the CMC General Board and the chairpersons of the other boards—Finance, Congregational Resources (CR), CMBC, and Native Ministries (NM). Their message was that CMC programs and finances are being pressured by the programs of the provinces and also of the General Conference (GCMC). There is a need for balance, they said. Part of the problem, said general secretary Henry Gerbrandt, is that while the CMBC and NM boards have well-defined work, there is fuzziness in sorting out responsibilities and priorities in home mission work among the provinces, CMC, and the GCMC.

Issues receiving substantial evaluation were publications, refugee ministries, and the incorporation of CMBC provincially so as to expedite the possibility of government grants to private schools in Manitoba.

Although a CMC task force on communications has barely begun its work, time was given for an "off-the-cuff" discussion on whether the CMC should publish its own paper. Jake Harms, chairperson of the task force, said a CMC paper would help Canadian GC Mennonites maintain identity, work out the nature of peoplehood in the Canadian setting, and provide for in-house dialogue.

Rosthern Junior College campus, site of the Canadian sessions, July 5-9

By a four-to-one margin delegates okayed the incorporation of CMBC under the Corporations Act of Manitoba. CMBC now operates under the federal charter of the CMC. The purpose of the change, said the CMBC board, is to facilitate negotiations for some government funding of church-related colleges in Manitoba. (There is no existing program.) Critics said it was "dangerous to get into government funding" and that "subsidies are a way of taking from the poor." Board members defended the move, arguing that they would not accept grants affecting the school's autonomy, and said that unlike the practice in other provinces private schools pay all taxes in Manitoba.

Together with the CR board the pastors of the three Chinese Mennonite congregations in the CMC presented a resolution encouraging Mennonite churches to assist in establishing local Chinese Mennonite church groups (not buildings) wherever feasible. This was amended to include other refugee groups. Canadian Mennonites have sponsored about 4,000 Southeast Asian refugees.

The resolution passed readily but not without pointed commentary. One person cautioned against imposing Mennonite denominational divisions on the refugees. Others questioned the wisdom of separate congregations and the consequent lack of integration between refugees and the local church. The Chinese pastors said the work should be seen as a supplement during a period of height-

The Handicap Awareness Project of MCC (Canada) is holding an open forum on the weekend of August 15-17 at the Charleswood Mennonite Church, Winnipeg, Manitoba, to discuss the problems faced by people with physical handicaps and to consider the role of the church in response to the problems. Of particular concern are the barriers, attitudinal as well as architectural, which our society creates. Workshops dealing with these barriers will feature presentations on the issues and will attempt to discern the appropriate route for the church to take.

Mennonite Graduate Seminar registrations are still being received, reports seminar director Tom Neufeld. The four-day event, slated for August 14-17 at Elkhart, Indiana, will center on the response of the artist and the scientist to the "Humanizing Imperative," this year's theme. Interested persons should register as soon as possible and direct all correspondence to Tom Neufeld, Mennonite Graduate Seminar, Box 370, Elkhart, IN 46515.

ened spiritual need and opportunity, and that, in any case, refugees often affiliate with their sponsoring church.

The report from the Native Ministries board centered about Indian representatives. Elijah McKay faulted the church for taking freedom of choice from the Indian peoples. He said an Indian church needs to evolve. "Let us be the judge of whether we are qualified to direct our own affairs," he said. Native Ministries executive secretary Malcolm Wenger said there is a surprising amount of contact between Mennonites and native peoples both professionally and as employees.

During the past year the CR board published a study guide on capital punishment. About 30 of the 100 congregations in the CMC participated in a study as a follow-up to a resolution passed last year. Positive experiences were described. The study guide was criticized by one person for not giving the arguments for capital punishment. It was suggested that a study guide on evangelism should be published.

A special report on the Umsiedler—Mennonites who have immigrated from Russia to West Germany—was given by Gerhard Hildebrandt, chairperson of the North German Mennonite Church. He said the 10,000 Umsiedler come out of a vast diaspora and a difficult congregational life. He said acculturation is creating stress between children and their parents and that pastors have problems adjusting their leadership style from that suitable for a persecuted church to that of a free church. Although the German churches are assisting the Umsiedler in their new life, Hildebrandt said they appreciated the help that the CMC is giving.

Two new congregations were accepted into membership: Douglas Mennonite Church in Winnipeg, and Montreal Mennonite Fellowship, the first CMC-affiliated congregation in Quebec.

Newly elected officers of the CMC are chairperson Jake Fransen, Smithville, Ontario; and vice-chairperson Henry H. Funk, Drake, Saskatchewan. Reelected as secretary is Helen Rempel, Winnipeg.

Delegates adopted a budget of $1.24 million for 1981.

The business sessions were interspersed with inspirational events, including a well-received program Sunday evening by youth and young adults. About 2,000 people participated in each of three Sunday programs. The overall theme for the sessions was "Our Mission for the 80s: Gird your minds for action, keep sober in spirit, fix your hope on Jesus." *Vic Reimer*

Positions for 1980-81 school year at Freeman Junior College and Freeman Academy

1. Certified secondary-level principal for Christian Mennonite high school combined with teaching or other administrative responsibilities. Superintendent certification also desired.
2. Instructor of history and social science
3. Bookshop manager
4. Basketball/track coach and /or dormitory head resident desired with one of the above positions.

Send letter of application and credentials to: Leroy Saner, Academic Dean, Freeman Junior College and Freeman Academy, 748 South Main Street, Freeman, South Dakota 57029; telephone 605/925-4237.

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"C.B.I. was the place where I was challenged to examine my faith, dig into the Word, draw conclusions and put Christianity into practice." —Larry Hooge '80

"My two years at C.B.I. have been a very rich experience. The classes and chapels have awakened me to the pressing spiritual and material needs of our world." —Kathleen Fisher '80

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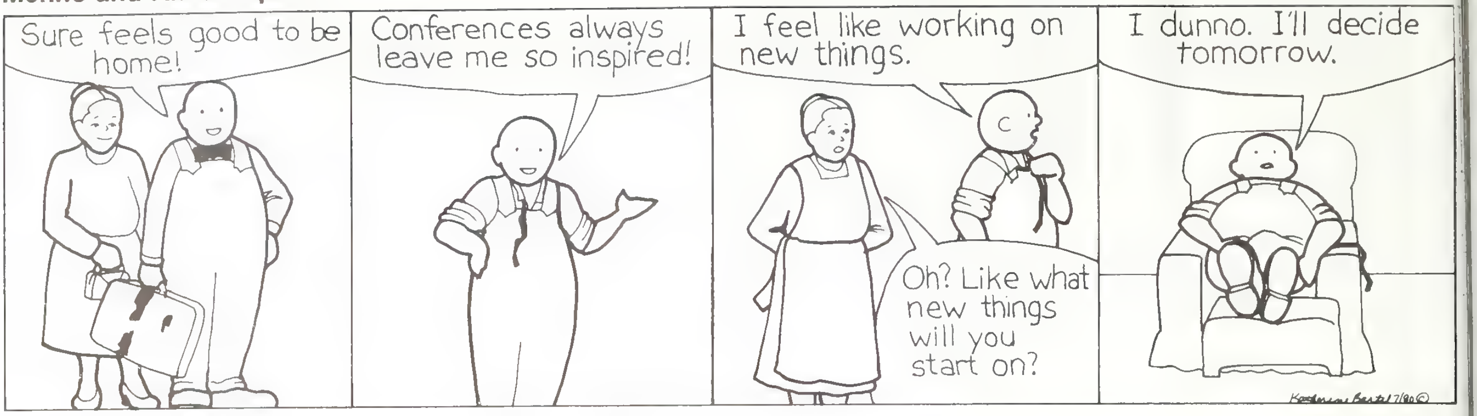
Sure feels good to be home!
Conferences always leave me so inspired!
I feel like working on new things.
Oh? Like what new things will you start on?
I dunno. I'll decide tomorrow.

Record

Workers

Henry and Nellie Kliewer, Northdale Fellowship, Winnipeg, Manitoba, and Kara returned to Canada in July after completing a three-year assignment in Japan. The Kliewers were involved in evangelism and in teaching English in Miyazaki. Henry plans to study at Canadian Mennonite Bible College in Winnipeg.

Melva Lehman, First Church, Berne, Indiana, who has spent the last three years in Taiwan serving as teacher at the New Dawn Center, returned to the United States in June. Her innovative approach to helping developmentally handicapped children to learn how to read and write was appreciated by the instructors of the local teacher-training college, who sent their students to her classroom to learn from her.

Carl and Sandra Leichty and family plan to return to the United States for six weeks during the summer. In Tokyo they have assisted with the ministry of the Misato Mennonite Church and have taught English. Sandra has worked with the Anabaptist Center as editor of the Agora, the newssheet for the center.

Corinne and Paul McMullan, Parkview Church, Harrisonburg, Virginia, began a two-year term with Mennonite Voluntary Service in March in Portland, Oregon. Corinne is working as the nutrition director of a neighborhood service center, and Paul is working in home repair. Both have studied for one year at Eastern Mennonite College, Harrisonburg. Corinne's parents are Wayne and Betty Martin of Goodville, Pennsylvania; Paul's parents are John and Jean McMullan of Washington, DC.

McMullans

Neufeld

Olson

Florence Neufeld, Plum Coulee (Manitoba) Bergthaler Church, began a one-year term with Mennonite Voluntary Service in June, working in day-care ministries in Beatrice, Nebraska. Her post-high school studies include two years at Elim Bible Institute in Altona, Manitoba. She also worked with MVS in Beatrice in 1978 and 1979. Her father, Henry Neufeld, lives in Winkler, Manitoba.

Alan Olson, South Seattle (Washington) Church, began a two-year term with Mennonite Voluntary Service in April working in child care in Markham, Illinois. He has an AA in German and linguistics. His parents are Robert Olson and Mary Evelyn Knipper of Costa Mesa, California.

Sheldon and Marietta Sawatzky and family returned to Taiwan in July. Sheldon, who has studied at Fuller Theological Seminary the past few years, received a PhD in New Testament studies on June 7. He received the dean's annual award for his "unique contribution to the theory of missiology." They are working with the Fellowship of Mennonite Churches in Taiwan, and Sheldon also teaches at a seminary.

Gladys Siebert, Bethesda Church, Henderson, Nebraska, returned from Taiwan June 23. During her last term she served part-time as anesthetist at the Mennonite Christian Hospital and provided leadership to the work at Po-Ai Mennonite Church in Hwalien. She plans to enroll in a clinical pastoral education program during part of her North American assignment.

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evening courses 1980-81

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SECOND SEMESTER

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INSTRUCTOR HARRY HUEBNER

*R.S. 20.354 **Contemporary Issues II**·
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Speaking out

On atoms and Hiroshima Day

LaVonne Platt

My first grasp of the meaning of poetic imagery and my initial understanding of a unity of purpose in the universe were a part of the same experience. Our eighth-grade class was studying a poem about immigrants to America. The first two lines puzzled me:

"His mother was a straw in the wind,
His father, an atom of dust."

Straw. And dust. What could they parent?

But the poem didn't just say *straw*. It said *a* straw. And more than that—a straw *in the wind. A straw in the wind* would blow away and disappear. It was nothing of consequence. Ah, that was it—the poet was saying that the parents of the man in the poem were considered unimportant, insignificant nobodies. And so I learned of poetic imagery.

And the second line. The *atom* part?

Before that year was ended, no eighth-grade student in America would need to look up the word *atom*—but this was pre-Hiroshima Day, and all I knew about atoms was that they had something to do with chemicals. But how did they relate to *dust*? I went to a dictionary: "Atom—the smallest particle into which an element can be divided. An atom cannot exist by itself but must be combined with other atoms to form molecules."

The imagery was the same. An *atom*: a small, insignificant, by itself—nothing. The poet was saying the same thing.

But forget the poem for a moment. Atoms—nothing by themselves, but *together* into molecules of elements and compounds, tissue and blood and bone—that's how God created the world. And it's all-of-a-piece. Creation is a building process—taking *nothing* and making of it a world. And so I learned of the unity of purpose in the universe.

And you put the two things together—the imagery of poetry and the building process of uniting atoms—and there are the first two chapters of Genesis.

I didn't forget the poem and its imagery—or the excitement of discovering for myself how God made the world by uniting insignificant atoms into his own important creation.

The following summer I thought again of our school dictionary definition of *atom* when suddenly, with Hiroshima Day, came the awareness that the definition was no longer true—the atom was not indivisible; it had been split. Well, yes, but the definition was still correct, the general science teacher explained when school started again, because in the process of splitting the atom, he told us, the *element* of which it had been a part was destroyed and the matter became energy. And, my mind went on with the explanation after the teacher stopped talking, the building blocks of creation were broken up—shattered into a new element—a new element of destruction.

These ruins stand against the Hiroshima skyline as a grim reminder of the destruction caused on 14 August 1945.

And there it is again in poetic imagery, in the third chapter of Genesis: "But God said, 'You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die' " (verse 3).

Even beyond the horror, the unthinkable destructiveness of the bombs dropped on Hiroshima and Nagasaki, humankind in the act of splitting the atom which God used to build the universe, turned the basis for creative force into destructive force. Later, when I learned about other religions, I discovered that to many people the power of creation and the power of destruction are both aspects of their god's nature. But that is not the Christian's God.

As a Christian I believe that creation comes from God—and my childhood awareness of his use of atoms to build that creation still holds. But again and again we reenact the story in Genesis 3 as, in our selfish search for power, we misuse God's creative force for destructive ends.

We weep for the thousands who died in the Hiroshima and Nagasaki bombings, but ours are crocodile tears (weeping over those we devour) if we continue to expose ourselves and posterity to the possibility of radiation-caused cancer, deformity, and harm to the human gene pool, or the possibility of mass destruction from nuclear holocaust, through the proliferation of nuclear technology. We can recognize the prophetic truth in these ever-increasing possibilities as we look to the imagery of Cain in ourselves when we read on in Genesis to Chapter 4: "And the Lord said, 'What have you done? The voice of your brother's blood is crying to me from the ground' " (verse 10). "Then Cain went away from the presence of the Lord. . ." (verse 16).

Letters

Attend ME when you can

Dear Editor: We just attended the first Mennonite Marriage Encounter in Fort Wayne. Our experience was meaningful. God's math says two people in marriage shall become one while the world's addition says one person plus another equals two. At Marriage Encounter we felt the oneness of our marriage.

We were proud of the high-quality leadership of the couples in charge of the weekend. Our leaders were Paul and Lois Unruh, Menno and Margaretha Ediger, and Delbert and Stephanie Flaming. We are also grateful to our conference leadership for developing this program in our church. We wish to encourage couples to attend Marriage Encounter when one comes to your area. *Donna and Michael Lehman, 3213 Ponema Court, Fort Wayne, Indiana 46815* June 20

Filled with the Spirit

Dear Editor: The letter by David Adrian, "Heed Call to Renewal" (June 17 issue), echoes a desire in my heart also for a genuine renewal. It is not because of suspicion, fear, and criticism, as Adrian suspects, that this "Neopentecostal" renewal (falsely called charismatic renewal) has hardly touched our own Canadian General Conference Mennonites. But our use of the yardstick of the Scriptures convinces many of us that this is not a God-given renewal.

I do not deny that some people may today speak in tongues under the guidance of the Holy Spirit. I am quite certain that not one of the various people whom I have heard, or who have told me their experience of speaking in tongues, have been speaking by the Spirit—they have merely thrown self-control to the winds, giving human emotion its way. Not once have I been edified, but only deeply disturbed. The interpretations, if there were any, have been most unsatisfactory. Surely if a person speaks under the direct guidance of the Spirit, what he says will compare favorably with the 23rd Psalm or 1 Corinthians 13, but what I have heard has often not even made sense.

Two excellent papers have been written by David Ewert in the 2 February 1979 and 25 May 1979 issues of the *MB Herald*, published in Winnipeg ("Baptism with the Spirit" and "Filled with the Spirit").

One sample quotation: "If someone should ask me: 'Have you been baptized with the Holy Spirit?' I would answer, 'Why, yes! Otherwise I could not be a member of the body of Christ.' But if I should be asked: 'Are you filled with the Spirit?' then I would have to say humbly, 'That is my constant prayer, but I must leave that to the judgment of others.' Believers who are full of the Spirit know better than to talk about their own spirituality." *D. D. Klassen, Box 417, Carman, Manitoba R0G 0J0* July 7

Ministering via television

Dear Editor: Thank you for the May 27 issue on the challenge of the electronic church. Your editorial made two significant statements. One, "That we as Mennonites have treated the electronic media as a monster to be feared instead of God's gift to our age." The second, "Churches like ours should be foremost on radio and television. We believe in a gospel of word and deed . . . we hav thousands of stories to tell to the nation of how God's Spirit is writing the Book o Acts in us and through us every day."

Your statement "We have thousands of stories to tell" is exactly what our "The Family Room" telecast attempts to do. Back in September we started a half hour weekly telecast ministry called "The Family Room." After 21 programs we discontinued. A recent congregational business meeting reinstated the weekly television ministry meeting which will begin broadcasting Sunday night August 3, at 10:00.

I understand that the average American now watches between six and seven hours of television daily. If the commission of our Lord is to go with the gospel where the people are, it seems unquestionably clear that one means by which we should go is the medium of television since the people are spending close to one-third of their lives in front of the tube.

Our format for "The Family Room" is personal, a living room kind of setting, conversational in nature. It includes the idea of a talk show interview, testimonials, with Bible teaching and singing. Through the interviews we hope to present the average kind of Christian whose life has been touched by the power of Christ, thus presenting authentic Christianity. Bible teaching will take the format of conversation, joining people in their daily room and talking about the grace of Jesus Christ.

I hope that God gives us prayer warriors from across this country for this exciting new ministry. *Norman J. Schmidt, 25 East Swamp Road, Quakertown, Pennsylvania 18951* July 7

Memoirs of a sandlot hero

Jonathan W. Jantz

"jon?"
"Could you excuse me a minute, God? I'm in the middle of. . . ."

"DOWN!"

"remember the blank space you left on those forms. . . ."
"Uh, yea, isn't everyone entitled to a mistake now and then, God?"

"READYSET!"

"intentional ones?"
"Just a minute, God, that mistake saved your programs almost $1,000."

"HUT ONE!"

"my programs?"
"Sure, God, CHM came out almost $1,000 ahead on the deal."

"HUT TWO!"

"jon?"
"Could you wait a minute, God? I need to pay attention to the ball game. . . ."

"HIKE!!!"

Meditation

The hibakusha

Each week the World Friendship Center (WFC) staff visits the hibakusha (A-Bomb survivors) in the A-Bomb Hospital, conducting a book service. We load books onto a cart and take them from room to room for patients to check out. Many of the patients have become our friends, and we look forward to visiting with each other. Often times we take WFC guests with us as we make our rounds, giving guests and patients an opportunity to meet and talk. For example, when Elmer and Tina Block Ediger visited us in October 1979, their visit to the hospital was a blessing. We have patients who still ask about "that gentle, pleasant-looking couple from Newton, America."

In previous months one patient we especially came to know was from the US. Born in California of Japanese parents and raised there until adulthood, she returned to Japan to live in Hiroshima, as her husband was originally from a small island near the city. She was in Hiroshima when the US dropped the A-Bomb on 6 August 1945 and received heavy doses of radiation.

Suffering from numerous radiation effects and diseases, she spent her last years in the hospital, on her back, being turned occasionally to prevent bed sores. Though she could not check out any books, due to poor eyesight (thought to have been due to cataracts caused by radiation effects), we would stop to see her each time we went to the hospital. Each time she would greet us with a smile, though her pain was clearly reflected in her eyes.

One day we stopped in her room to say "hello" and continue a conversation, always in a Japanese-English mixture, only to be greeted by an ashen face and ghostly stare. We were shocked and shaken by this sudden change. Though we greeted our friend as usual, we received no response. She was in another world and did not recognize us.

We returned every few days, only to watch her body and mind increasingly deteriorate, as if being eaten by radiation right before our eyes. Her toothpick limbs, a part of her since we met, seemed so fragile now that they could have been shattered with a gust of wind! Her eyes stared in horror beyond description.

One day we went to her room to find an empty bed. Inquiring into our friend's whereabouts, we were referred to the head nurse. She spoke softly as she explained that our friend had died a most painful death the day before. The capillaries of her body had burst, causing her entire body to writhe in spasms until death.

I left the hospital with a heavy heart, wanting to remember her smile of greeting. Yet the ashen stare of horror was ever before my eyes. It is a face that will never leave me.

The black irony of a government irradiating one of its own citizens in such a horrifying way was an added dimension of pain in the life of our friend. It points not only to the sin of the United States government using the atom bomb, but also to the sin of *all* human beings in war, especially nuclear war. This is the message of the hibakusha.

Stan Butler

世界友愛センター
世界友愛センター

World Friendship Center in Hiroshima, Japan

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An uncertain people

I'll not easily forget the 1977 Bluffton conference for its music. Estes Part 1980 will linger long for the many meaningful dramas.

Most of the dramas were planned. The Mennonite Theatre group from northwest Oregon added much to the morning Bible studies. The portrayal of Lydia M. Vins and son Georgi; a visit to Golgotha with a cop and a kid; vignettes from Barbara Jurgensen; stories of several pioneer Mennonite women; the interrogation of Elizabeth based on the *Martyrs Mirror*; all helped Hebrews 11-13 come alive.

Saturday's opening drama *Three Visions and a Prayer* forced us to enter the life of Zacchaeus in a new way.

The Division of Administration made its "numbers" report become flesh in a unique manner.

Mennonite Biblical Seminary staged a successful version of the "Donahue" show (right, Herb?).

Women in Mission's drama *Linked in Love* will not be easily dismissed. It's got to change some of our traditional views on women.

COE movingly led us through its large portfolio of responsibilities. They deserve more financial support from us.

It felt good to remind ourselves that we are "a people of mission"; each one of us and all of us together.

Oh yes, Anthony Campolo was quite an act also. He preached God's Word to us powerfully and challenged us to examine our lifestyles. And he did it with entertainment that rivaled many professional TV stars. We placid Mennonites probably need a good dose of Campolo from time to time.

There were also the lineups. Delegates hurtled from one door to another. Some quite early lost their eagerness and enthusiasm for this drama.

The biggest drama of all unfolded in the Longhouse "issues" sessions. All major issues were previewed on Sunday night.

We were "teased" a little on Monday with a minor constitution change and a challenge to endorse judicial action via the First Amendment. The latter is to test the conference's role as a tax collector. Both resolutions passed easily.

Tuesday the action intensified. A substitute motion on abortion failed by 1,179 to 663. This drama took 60 minutes.

Wednesday morning's resolutions on evangelism and on peace, love, and justice didn't seem to get the actors on their feet. Both passed quickly.

Then came the main event. Thursday evening first saw a repeat of Tuesday's lines by the same actors. Then new players took the stage. Amendment one failed; amendment two passed; a motion to table was defeated; another amendment failed; a fourth amendment passed. By ballot vote the amended original abortion resolution passed 1,166 to 623. The air had at times become electric and shrill.

Now came homosexuality. The conference drama directors (the General Board) realized this could become another major scene. They withdrew their original brief resolution and introduced an even shorter one. It passed, simply calling for a study of homosexuality.

There was no curtain call and no encore. The people filed out, many looking confused and frustrated.

Estes Park 1980 was a hard conference. It leaves us without consensus on most of the "tough" issues we voted on.

Like the opening drama on Saturday night, we could not find a comfortable resolution.

Olin Krehbiel, Reedley, California, former GC president, attending his 20th triennial session, told me this is not a new situation. Our conference is a patchwork quilt. We are a diverse people. The Estes Park drama might be appropriately titled "an uncertain people."

So the drama continues. You and I must keep "acting" in God's drama for our conference. We are challenged to continue the action toward discerning God's certain Word. In a way, that feels good. We are a people "becoming." God is not finished with us yet. *Bernie Wiebe*

Following our summer biweekly schedule, the next issue of *The Mennonite* will be dated August 19.

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

95:30 19 AUGUST 1980

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“What a terrible time we are living in that men of so-called faith

“Come wife, come.” Piersom’s voice rang urgently into the room. He wore a heavy coat and a dark cap pulled down over his eyes. A cloth bag hung over his shoulder. He took a step towards his spouse who was handing clothes to the three older children. Claudine turned quickly, her large, brown eyes fixed tensely on him.

“But the children,” she whispered, “they must have clothes and bread.” Her restless fingers were folding the last little frock.

“Yes, yes,” Piersom replied. He lowered his voice as he bent towards his wife. “Word has just come. They are nearing Meinen. We must hurry. In this moment life means more than bread.”

Claudine’s eyes deepened. She touched his sleeve and said, “Go! You are the Mennist minister they seek. Take the older ones and go. It takes but a moment to care for the babe.” He glanced at the wailing infant cradled near the fire.

“Go,” she urged again. “Go. I come shortly.” She pushed him towards the door. He turned. Reluctant. Looking back he saw her already bending over the cradle. Calling the children, he turned again and they ran down the back lanes of Meinen into the dark woods beyond the town.

Claudine picked up the child, held him quietly for a moment, and took down wraps and covers from the cupboard.

“What a terrible time we are living in,” she said half aloud. “That men of so-called faith will turn against those who find new faith in the Word, and bring them to death.” She shuddered. “I’m glad Piersom is safe.”

Tying her long, black cloak around her shoulders, she stepped into the yard, moving furtively towards the woods. She heard the horses clattering down the streets, the shouts, the squabbling voices, and then the screech of a neighbor’s voice, high above the tumult.

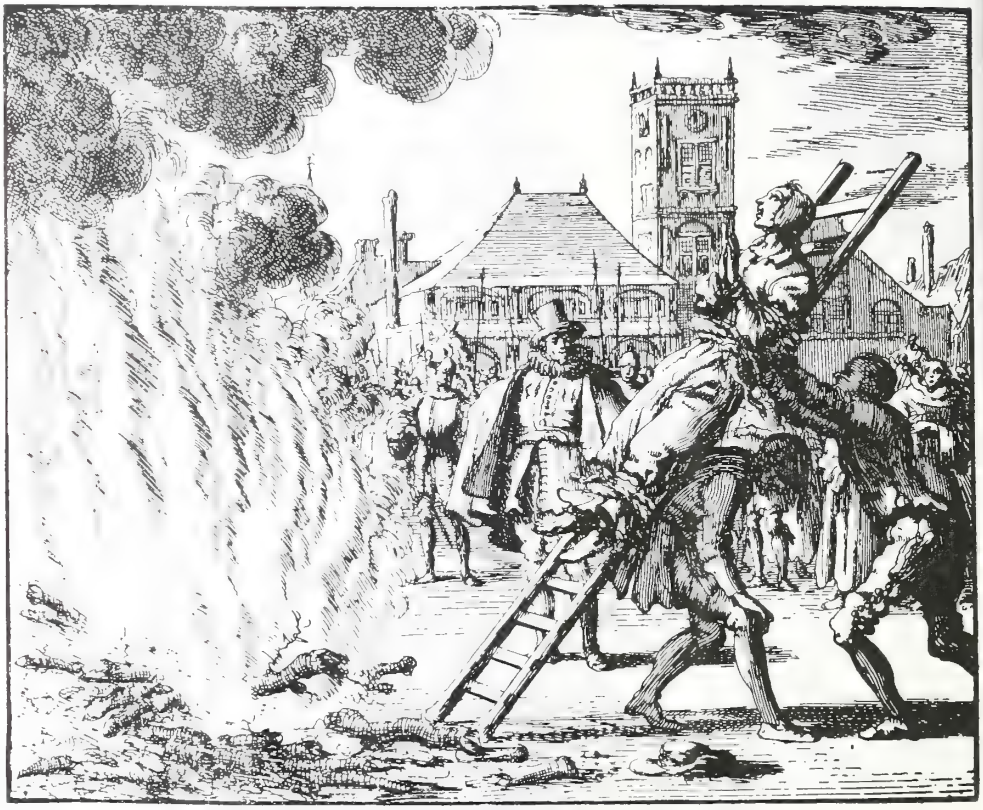
“Men, there goes the wife with a child on her arm. Take her.”

Claudine gasped with fear. Unbelievable. Why her? Her breath quickened as she stumbled along the rough lane.

“Run, run,” her mind whispered. “Don’t let the child fall. Don’t let the child fall,” it urged again.

Loud, raucous laughter followed close behind. Claudine tried desperately to evade her captors, but a rough, heavy, hand grabbed her cloak, and pulled her to a standstill. She stood, her head bent

Anneken Hendriks, another woman who confessed her faith in Christ to the end, had her mouth filled with gunpowder before she was carried from the city hall to be cast alive into the fire at Amsterdam, AD 1571.



CLAUDINE

Anne Neufeld Rupp

will turn against those who bring new faith in the Word . . .”

mutely, sobs heaving her body.

“O my dear God Jesus Christ, save my child,” her mind murmured.

The moments fled into a dream. They were taking her away from Meinen. What would happen to her children? Piersom? She clutched her babe to her breast as the wooden cart rattled along the rough road. After hours that seemed like days a town appeared.

A mocking face looked over the edge of the cart.

“How be you liking the prisons in Ypres, madame?” he taunted. “Full of the likes of you. Anabaptists.” He spat on the ground and leered back at her.

The cart jolted to a halt. Claudine was in prison. Her comfort those around her who suffered for the faith as she did. Her agony a child without a future.

“What is to become of you, my son? My Jan?” she moaned as she nursed and cared for him. The tightly closed prison doors gave no answer.

Week after week the monks and priests came, urging her to recant. They offered the freedom of the wide open world, and the warm security of the little home in Meinen. But this was no ordinary woman. Claudine had a faith that would not be refuted. For every assault she answered with Scripture, undaunted by the learnedness of her assailants. They watched her through narrow, tight eyes as she sat holding her babe, calmly speaking as though she herself were versed in theology.

“The audacity of this woman,” the priest muttered as he turned to go. For 10 months they had been trying to break her, but she remained as unshakable as the stately trees of Meinen.

“Perhaps we have not yet found the key that will open her doors,” answered the younger priest who had escorted him.

“What do you mean? We have tried everything.” The older man didn’t like the young certainty in the other’s eyes.

“Remember the prison break last month? All those Anabaptists who broke out? Madame didn’t leave. Why not?” He eyed the older man who shook his head as though confronted by a puzzle.

“Aha, let me tell you,” the younger priest continued. “Her babe was not kept with her at night. She would not flee without the babe. That is where her faith lies. Take the babe and you take her heresies.” The older man laughed. Unbelievable how these younger minds worked.

Next morning Claudine heard the clatter of prison doors. Fear fingered the edges of her mind. Bending closer to the nursing child, she gazed at the dirty, tattered blanket.

“O my little Jan, what will become of you,” she murmured. “When will these days end?”

The two priests appeared. They watched her.

“You love that son,” said the older man in a feigned, gentle voice. Claudine pretended not to hear. What did they want now?

“You love him very much,” echoed the second voice. “Perhaps too much.” Claudine gazed at them fearfully.

“Leave your heretical Mennist beliefs or we take your child. We will give him to a wet nurse. You will never see him again.” The air was heavy with silence. Claudine, bewildered, looked at one and then the other. How cruel to play these humors on an imprisoned woman. Soon they would say what they really wanted. Her silence angered the priests.

“Recant or we take the child,” shouted the younger. He reached towards the screaming child held tightly by his mother.

“No, not my child. Not my child,” cried the mother in an unguarded voice. “O my dear Savior, not my child!”

“Recant,” shouted the voice again. Claudine’s voice quivered as she stood up, tall, solemn, and pale.

“Never will I betray my Master, Jesus Christ, nor will I deny him. Neither death nor life . . .” Before she could finish the younger man snatched the child, pushed the mother back, and fled.

Week after week the two came back, urging Claudine to recant. They promised the child. They threatened. They bribed. Only a staring silence met their words. But when the prison doors banged once again, they heard her song rising through the prison windows, wafting towards the sky like wings that know only the ecstasy of flight. “The Lord is my light and my salvation. Whom shall I fear?” rang her praise. Those gathered near the prison heard and wept.

“We are outdone by this woman,” the elder priest muttered, again feeling thwarted. “She is stronger than a rock. More perverse than a storm.”

“She gives strength to the others with her stubborn will. Soon they will all oppose us,” added the younger thoughtfully. “Better she were dead.”

Claudine le Vettre met her death by burning AD 1568. Survivors were her husband, Piersom des Muliers, and four children, Margriete, Pieter, Nicolaes, and Jan. (*Story based on Martyrs Mirror, pages 737-738 and planned for family reading.*)

This lad was one of many participating in the musical story "Babble at Babel," Estes Park, July 18.

Women in Mission readers' theater group at Estes Park, July 16.

a people
he word

Melvin Schmidt portrays P. A. Penner, first GC missionary to India.

Maynard Janzen, Fiona Okene, and Abraham Fiseha in a scene from A People of Mission.

DRAMA:

Storytelling with a difference

Gordon Houser

I sat with Geoff Proehl one morning at the Estes Park conference on the porch of the administration building. Geoff directed the dramatic sketches during the morning Bible studies at the conference. He also directed the poverty/affluence drama troupe in the summer of 1979. He is a member of Calvary Mennonite Church in Canby, Oregon. As we faced the snow-dressed mountains in the distance we talked about drama and the church. Part of the conversation follows.

How did you become involved in drama?

I went to George Fox College—I'm from a Quaker background—and was involved in its drama program. I was in a group that often went to churches. After college I began teaching high school English and some drama. Then a couple of years ago I was working with some friends on a drama that we wanted to present in churches, when I got a call from COE (Commission on Education) about doing some dramatic pieces about poverty and affluence. I don't know how they got my name, but I agreed to do it, and it was a good experience.

What does drama bring to communication that preaching lacks?

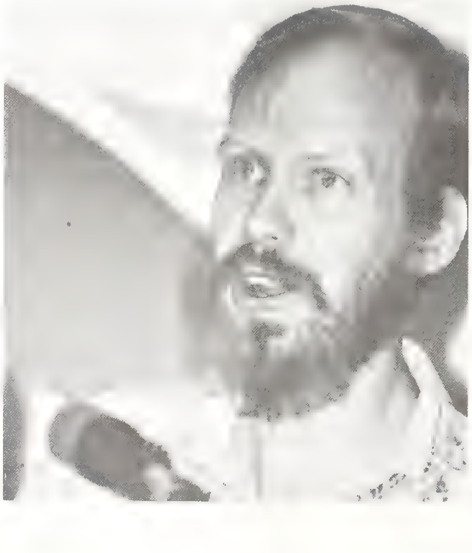
First of all, I don't think drama should replace preaching. I think it can work together with preaching in a good way. Drama is another form of storytelling, which we see in the Bible. Stories stick with people; they appeal to the mind, but also to the emotions. . . . Drama shouldn't be done to draw attention to the actors, but to communicate the message. . . . One of the differences between religious and secular theatre is how well the actors or tellers live out what they say. Storytellers should listen to their own stories.

What are different kinds of drama and how are they effective?

One kind is reader's theatre. It's good because it doesn't need to be memorized and it can be worked up quickly. It can also be adapted easily. Sometimes the simpler the production the less distraction there is, which leaves more room for imagination.

Traditional theatre represents characters more fully. Thus, it can have a greater impact than reader's theatre. But it requires more preparation.

Geoff Proehl



Mime I'm not as familiar with. It can be effective in emphasizing silence. Another advantage to mime is that it's not hindered by any language barrier. It's being used quite a bit in Europe, and some see it as an international language.

Creative dramatics is another kind of drama. It uses audience participation, which is very effective in teaching. As a matter of fact, it's used quite a bit by the Foundation Series. It has a lot of possibilities for use in churches or Sunday schools.

How can churches use drama?

I think churches are already using drama, and I hope the trend increases. There are people in the church with dramatic gifts who only need to be encouraged and given opportunity to use them. The church can make material available, offer workshops, and provide training. There's a danger of overdoing it also. I like to relate it to the parable of the talents. We have a responsibility to use dramatic gifts, to speak to the whole person and use the whole person. Creativity is a gift of the Spirit that needs to be broadened.

Before we quit I want to mention the people who worked with me on these dramas: Carolyn Proehl, Mark Weinberg, Loren Russell, and Elaine Friesen-Strang. They did a great job.

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News

Hong Kong researcher advises care in China contacts

Since the communist takeover of China in 1949 the Christian church has undergone a "painful transition to a deinstitutionalized church" states Jonathan Chao, director of the Chinese Research Center in Hong Kong. Despite the transition, or perhaps because of it, Chao estimates there are five times as many Christians in China as there were in 1949, and the church has emerged "purified and triumphant."

Chao led a workshop on Christians in China and spoke on the same topic at the triennial meeting of the General Conference in Estes Park, Colorado, July 12-19.

He said there are 22 officially open churches in China, but estimates there are 40,000 house churches in the country, totaling 6-10 million members. "There are two streams of Christianity in China," he said, "the government sponsored Three-Self Patriotic Movement, and the currently suppressed house churches." Chao visited China five times within the past year collecting information and meeting Christians.

What has happened to Christianity in China during the past 30 years? In 1949, he said, one-third (6,000 missionaries) of the North American Protestant missionary force was in China. Over 100 mission groups operated 270 schools and 262 hospitals. There were 13,000 Chinese pastors. In one generation this Western style, financially dependent, institutionally oriented church was eliminated. Churches were brought under the control of the government, closed, converted to other uses, and leadership was imprisoned. But by the late 1950s Christians began to meet secretly with lay leadership, and the church "found authentic existence without externals," said Chao.

Chao

In the early 1960s there was a short period of relaxation, but beginning in 1966 the Red Guard revolution which shook China unleashed a searing wave of persecution of Christians, he said. Bibles were searched out and destroyed. Christians were beaten and exiled. One-third of the membership in Beijing (Peking) committed suicide during the three-year counterrevolution of the Communist Party. As China entered the 1970s it was a "religionless society." Nevertheless, house churches began to emerge, and although Christians scarcely dared to speak of their faith, a people disillusioned with Marxism (especially young persons, said Chao) and the excesses of the counterrevolution began to seek out Christian believers.

Chao said the house churches are characterized by their stress on Christian experience, the giving of testimonies and mutual encouragement, and the practice of discipleship. They are led by lay persons. They have learned how to use family structures for evangelism.

Chao noted that as soon as China had spent its energy in the ideological struggle of the counterrevolution its attention was given to economic advance. This, he said, moderated the view by the government towards Christianity, and the government began to establish official churches, cooperating with former YMCA membership. Nevertheless, he continued, "Chinese leadership still thinks of religion as a tool of imperialism and of Christians as agents of foreign governments." This deep distrust of Christianity is a result of the gunboat diplomacy of the 19th century, the extraterritoriality privileges enjoyed by foreigners in China, and the fact that missionaries often propagated a "cultural imperialism."

Chao thinks it is crucial that as Christians outside of China again have dealings with Chinese government officials these contacts create a different attitude. He would like to set up a school in Hong Kong which would give visitors an in-depth orientation to China.

Although the house churches need Bibles they do not encourage contact with foreign Christians because they are extremely cautious about being thought of as agents. Chao said the house churches have a good network of communication among their membership and also interprovincially. *Vic Reimer*

Bolivian coup aimed at grass-roots leadership

Santa Cruz, Bolivia (MCC)—All Mennonite Central Committee workers in Bolivia are safe in the wake of a July 17 military coup and continued fighting there, but the effect of the takeover on the kind of community development which MCC is involved in is still uncertain.

Bolivia has had 189 coups in its 155 years of independence, but the latest may prove to be more serious than other recent ones. The coup was well-planned, brutally efficient, and especially significant because prospects seemed good for a democratic civilian government resulting from an election June 29. The US State Department, which has encouraged the move toward free elections, said the election was Bolivia's fairest in years.

In past coups the military has simply taken control of Bolivia's urban areas and assumed it governed the entire country. The fact that they moved into the countryside suggests that the military feels threatened this time by grass-roots rural community organization, says Herman Bontrager, MCC Latin America secretary.

"During the last two years (of movement toward a civilian government) there have been a lot of positive developments with many communities," says Gerald Shank, MCC country representative. "The leaders were beginning to understand their place in speaking up for the needs of the people. Community groups were organized and were beginning to function. Development monies were beginning to flow to these poor people, even from international funds such as USAID.

"The problem this created, and which brought on the takeover, was that the rich were feeling threatened. The large landowners were fearful that it might swing too far and they would lose their favored position in the system."

Mark Beach of MCC's information services says that many MCC workers are torn by their faith and their desire to identify with the people: "They wonder whether they should tell the highlanders not to hate the rightists. They want to relate to the campesino and they themselves are angry."

Although the first reaction of some of the MCC workers was that much of their work in improving the lives and self-image of the rural peasant communities may be "down the drain," Bontrager notes that the "campesinos have learned a lot in the last five or ten years." He suggests that the fact that the military went into the countryside shows it is afraid. "This is another lesson in political science for the campesinos."

Who Are the Amish? is the title of a new three-screen documentary feature which opened June 16 at The People's Place, Intercourse, Pennsylvania. The film deals with topics such as education, taxes, food and farming, health, death and burial, as well as the history of the Amish people. *Who Are the Amish?* also discusses some of the problems the Amish face in today's world. Popular misconceptions are cleared up. It is shown daily except Sundays at The People's Place year round continually from 9:30 a.m. to 5:00 p.m. It is 25 minutes in length. For more information call 717/768-7171.

COE consultation cites Uniform Lessons as one problem in adult education

A think tank on adult education was held July 10-12 at Estes Park, Colorado, just prior to the General Conference triennium. The 29 participants came from all over the United States and Canada. Thayne Balzer, member of the Commission on Education (COE), and Herta Funk, COE director of adult education, spearheaded the meeting.

Funk introduced the group to a look at adult education in the 80s. She stressed that the needs of people would have to be considered a priority. We can no longer gear Sunday school classes around couples only, but will also have to think about singles, the divorced, widows, and those in various life cycles.

John Esau, pastor of Bethel College Mennonite Church, also gave some input to stimulate the group's thinking. Quoting 2 Corinthians 3:7-18, he said we too wear veils when reading the Bible. "We're raising a generation of illiterates in the church," Esau said. Using his own pilgrimage, he showed how one's intellectual journey must draw on thinking that comes out of life itself.

Esau described some current problems in adult education. He said the Uniform Lesson series is the single greatest hindrance to biblical study because it creates the illusion that people are doing Bible study. Zeal for relevance also gets people in trouble because they too quickly simply nod at the Bible and then turn to modern ideas. Following themes in the Bible means little to church people, Esau claimed, because they lack historical perspective. He said that discussion groups "pooling ignorance" are a problem in adult education. Finally, he felt that the reluctant pastor who withholds his insights for fear of controversy is a barrier to good adult education in the churches.

"What are the approaches to adult literacy in the church?" Esau then asked. He answered that they are those which offer historical insight into the Bible, are inductive, focus on book studies, move toward critical comparisons, enable us to enter the world of the Old and New Testaments, and deal with how the Bible has come to us.

The group had several sessions of input from Kenneth Stokes, who teaches adult Christian education at the College of St. Thomas in St. Paul, Minnesota. Stokes gave some insights on adult life cycles, how adults learn, how to plan for adult education, the way faith develops in individuals, and an explanation of a research project on faith development and the adult life cycle.

Helmut Harder, Canadian Mennonite Bible College faculty member, outlined the new Foundation Series for adults, for which he has been executive director.

Harder led the group in focusing on the strategy for adult education in the 80s. He felt strongly that leadership for adult classes is one crucial item that needs to be picked up.

The entire group considered what strategies should be taken for adult education in the 80s. One of the conclusions was that consciousness raising in adult education needs to take place in the local congregation. A strategy which allows people to get on with God's "agenda" for the poor and oppressed should be adopted. Finally, it was said that more needs to be done on Bible study. *Marion Keeney Preheim*

Inter-Mennonite workshop on teaching held in Oregon

With enthusiasm, warm fellowship, and creative intensity, the 72 participants in the "Called to Teach" workshop met at Western Mennonite High School, Salem, Oregon. Parents, teachers, and pastors from the West Coast Mennonite churches stayed at the school for three days, June 26-28.

The workshop, the first joint educational project on the West Coast, was sponsored by the General Conference, the Mennonite Brethren, the Mennonite Church, and MCC West Coast. The Christian education committees of the Pacific Coast Conference (MC) and the Pacific District Conference (GC) jointly planned it.

The workshop linked many facets of church life and learning with its eye in particular on the "Anabaptist view of the child," and a "rediscovery of Anabaptist roots."

Harvey Yoder, pastor and teacher from Zion Mennonite Church, Harrisonburg, Virginia, led the morning Bible studies. He drew material from the New Testament and Anabaptist writings to help understand how the church can enable a child's "whole faith" progression. He stressed the need for a "corporate faith" embodied in the church in contrast with a private faith and individualistic baptism without active membership in a congregation. He stressed that as children grow we need to know that they belong to "the immediate family of God."

The importance of visual arts in education of children was illustrated by Marvin Bartel. He encouraged the use of the discovery method, which allows children to explore with art materials on their own, instead of using an authoritarian method which prescribes art activities and dictates the response.

He demonstrated the use of clay, colored paper, and paints instead of relying on patterns or printed designs to cut and paste. He encouraged participants to ponder: "Art provides the soul's vocabulary; words don't do it." *Janet Burkholder Friesen*

For an opportunity to put criminal justice in theological perspective you can attend a conference entitled "The Church and Criminal Justice," September 18-20 at Reba Place Fellowship in Evanston, Illinois. Edgar Epp, offender ministries consultant for MCC (Canada) will open the sessions speaking on "The Church and Criminal Justice: Key Issues." Other resource persons are John Howard Yoder, Millard Lind, Marlin Jeschke, Faye Honey Knopp. For information and registration contact Howard Zehr, MCC Offender Ministries Program, 1711 Prairie Street, Elkhart, IN 46516; telephone 219/293-4923.

Mennonite Central Committee is opening a service program in Miami, Florida, in response to the needs of Haitian refugees, Cuban refugees, and the economic and racial tensions that brought riots to the area in May. Because the Haitian refugees have been most neglected, work with them will be a priority, and MCC is looking for volunteers who speak Creole, according to Lynn Roth, director of MCC (US).

MCC analyst cautiously optimistic about Kampuchean restoration

Larry Kehler, pastor of the Charleswood Mennonite Church in Winnipeg, Manitoba, and member of the executive committee of Mennonite Central Committee (Canada), returned June 9 from a three-and-a-half-month term with MCC in Thailand.

During a Winnipeg news conference Kehler reported some of his findings.

One of Kehler's major concerns is the Canadian refugee resettlement program. Although appreciative of Canada's generosity in accepting refugees he noted several flaws in the program. Canada has a black eye internationally because of its archaic and extremely stringent regulations regarding acceptance of tuberculosis (TB) cases. TB can be made noncontagious after six weeks of treatment, with further treatment being administered on an outpatient basis. Yet, refugees who have been chosen for resettlement in Canada have to linger for months in the camps until virtually all signs of the TB have disappeared. While waiting they are only exposed to further infection. Canada's regulations are based on TB as it once was and do not take into consideration the modern forms of treatment, said Kehler.

The federal government has designed a plan to allow a limited number of hardship cases to enter the country under joint government-private sponsorship. Although MCC is willing to accept some of these people, the federal and provincial governments have not been able to agree on which people will be allowed to settle in which provinces. Kehler fears that this plan may never be implemented because of such federal-provincial bickering.

A third shortcoming of the resettlement program is the lack of orientation in the camps. People who have been accepted for immigration are provided with virtually no information or orientation, even though the two to four months spent waiting could be utilized for language study and becoming familiar with Canadian culture.

While resettlement is important, Kehler emphasized that the huge number of refugees prevents it from being a long-term solution. For this reason many relief agencies are concentrating on sending seed rice and agricultural tools to Kampuchea in order to increase the food supply and thus halt the exodus of people.

The Kampucheans seem eager to receive aid but hesitant to accept the personnel that goes along with such assistance. This reluctance applies to Western and Eastern bloc countries alike. Kehler and several other MCC representatives, however, were fortunate enough to receive the necessary visas to visit Kampuchea. During their six-day stay they visited the capital Phnom Penh, several smaller cities, and made two trips into the countryside.

Kehler was pleased to report signs of restoration and new life in many areas. Phnom Penh, which has been a ghost town for the past few years, now has an estimated population of 300,000. There was laughter in the streets and boys played soccer, basketball, and volleyball, something unheard of even as recently as three months ago. In the villages community industries such as the building of ox carts and the making of tips for plowshares are being revived.

The distribution of seed rice both via the landbridge from Thailand and via the deep-sea port of Kompong Som has been a model of efficiency. This is in sharp contrast to the food rice, much of which is still sitting in warehouses. Kehler estimated that 50-60 percent of the fields they passed on their excursions into the countryside had rice growing in them or were being prepared for seeding. Because the monsoons have finally come after a two-year drought, the people are hoping for a good harvest in December.

While cautiously optimistic about the possibilities of restoration, Kehler stated that it would take at least three to five years for Kampuchea to get back on its feet again. *Daniel Tiessen*

MCC decides on long-term Southeast Asia ministries

Des Plaines, Illinois (MCC)—At the close of a Mennonite Central Committee consultation on Southeast Asia held June 21 the executive committee decided to continue and increase involvement in Southeast Asia for at least the next five years.

The Southeast Asia program, which consists of involvement in Laos, Vietnam, Kampuchea (Cambodia), and Thailand, began in Vietnam, where MCC was present from 1954 until 1976.

A major concern of the executive committee was whether MCC should concentrate assistance on food aid and refugee sponsorship, or whether stronger emphasis should be placed on local programs in countries that host refugee populations and on programs designed to reduce refugee flow and prevent the causes of refugee situations.

The consultation participants agreed that staff should continue refugee work, continue relating to indigenous churches in Southeast Asia, and should seek other unique witnesses based on "our service, peace, and justice theology."

The group moved "that MCC place high priority on appointing long-range leadership personnel to Southeast Asia."

Kindred Press is the new name of the book publishing aspect of Mennonite Brethren Publishing House. Don Ratzlaff, associate editor of *The Christian Leader*, has been named book editor for the press. Ratzlaff has worked at the publishing house since graduating from Tabor College, Hillsboro, Kansas, in 1978. He will screen and edit manuscripts and generally supervise the book publishing. In connection with the new name a symbol was designed by Duane Penner, Hesston, Kansas. The symbol shows three stylized figures bent in worship and servanthood, bodies overlap in unity.

Kindred Press

Homecoming 80 of the Mennonite Educational Institute in Clearbrook, British Columbia, attracted nearly 1,000 present and former students, teachers and board members on June 28 and 29. Joined by many pastors and supporters, they celebrated the past 36 years of operation as well as the closing of the old campus and the opening of the new campus in September. Participants came from places as far away as Edmonton, Winnipeg, California, and Nigeria to join in celebrating the theme "Bless the Lord, O My Soul, For He Has Done Great Things."

New strategies for world evangelism formulated at Pattaya

Just over 1,000 persons attended the Consultation on World Evangelism (COWE) at Pattaya, Thailand, June 16-27. Of this number, 650 delegates from 87 countries had come early to participate in the first week of in-depth studies on 17 miniconsultation subjects such as "reaching Marxists, secularists, Hindus, nominal Protestants, Muslims, large cities, traditional religionists, and ministry to refugees." David Shank, Mennonite consultant to the group on Muslims, said their group spent a total of 44 hours in intensive work on a strategy statement for evangelizing Muslims. Preliminary papers for these studies in some cases had been sent to delegates over a year prior to COWE.

In the second week another 200 church leaders (dominated by parachurch workers from such organizations as Campus Crusade, Youth for Christ, World Vision, and the Billy Graham Association) came to join the consultation. Few denominational leaders were present; this was largely a consultation of workers active in evangelistic outreach. Among them were about 25 Mennonites and Brethren in Christ persons.

Subplenary sessions were held where interested participants questioned the miniconsultation groups. They also added insights.

Regional groups from countries or areas met together to plan specifically for mission in their regions.

Evening plenary sessions were devoted to the theme "How Shall They Hear?" International speakers addressed topics such as "The Bible in World Evangelization"; "The Place of the Holy Spirit"; "Communications in Evangelism"; and "Biblical Unity in World Evangelization." While these services were well attended, the "work" of this consultation obviously happened in the other sessions.

Mennonite participants met together on two occasions. George W. Peters, longtime Mennonite Brethren leader now in Germany teaching advanced missionary leadership, lamented that Mennonite conference leaders were absent. Peters commented to this reporter, "I believe 80 percent of these delegates are against war but they don't have the theological background which we could give them for that position. These people believe in evangelism and discipleship. Our Anabaptist theology could be a great help."

David Shank, currently stationed in Africa, expressed appreciation for the progress made by this group since the 1974 Lausanne Covenant. "I'm impressed that the Lausanne Committee on World Evangelism (LCWE) is on track with the current world. It presents a challenge to the existing global missionary program where only 9 percent of the workers relate to unreached people groups."

Throughout the consultation, some healthy ferment was obvious. Latin American delegates held special sessions to discuss differences of opinion about their regional position on evangelism. Some tension was obvious between developing world and affluent Western delegates. The former raised questions about the extent of the latter's commitment to the poor and to a simpler lifestyle. Concern was expressed over the absence of women at COWE. Some Thailand church leaders criticized the symbolic message of meeting at Pattaya. A call for a greater emphasis within LCWE on social action was signed by about one third of the participants.

When the total group convened to hear a final statement on cooperation in world evangelism and the Thailand statement, both delegates and guests were given a chance to voice approval or disapproval. To this reporter's knowledge nobody opposed either statement.

The final statement acknowledges a need for humility in the task of evangelism and confesses that resistance to the gospel has sometimes been due to Christian attitudes.

In addressing cooperation the call is to cooperate wherever this can be done without compromising basic teachings of the Bible. Diversity of gifts and ministries should not be used as an excuse for noncooperation.

The ministry of LCWE was affirmed to continue in the spirit of Lausanne. World evangelization demands the efforts of all Christian ministries, including those not directly accountable to churches, but the local churches must be the base units for fellowship, worship, teaching, and service.

New strategies for world evangelization are contained in the statements from the 17 miniconsultations. These are to be released soon in a book.

In a closing press conference LCWE executive member John R. W. Stott said, "There has been considerable progress since Lausanne in tenderizing the social conscience of evangelicals."

At the last Mennonite meeting G. W. Peters wondered aloud if it wasn't time for Mennonite and Brethren in Christ leaders to meet together on a similar topic and discern our contribution to such a group as the LCWE.

Vinay Samuel, at an ad hoc press conference about the concern for social action, voiced his gratitude that Lausanne has become "a movement; let's pray to God that it will not become a monument."

The three news reports on these two pages were written by Bernie Wiebe for the Meetinghouse *editors group.*

A Mennonite World Conference delegation visited the Soviet Union during May. The highlight of the visit was fellowship with Mennonites from numerous churches in Kazakhstan and Western Siberia. A primary disappointment was the inability to visit the large congregations in the Karaganda and Orenburg regions. Russian believers stated normalization with the state is continuing and that persons in registered congregations now experience less harassment. The trip included planning for future MWC meetings. Official invitations will have to be done through the All-Union Council of Evangelical Christian-Baptists in Moscow.

Visions, small groups, and women in ministry are three of the most important ingredients in significant church growth, according to Paul Y. Cho of Seoul, Korea. "It's not enough to see a vision or dream a dream. You must become pregnant with it!" Cho said. Begun in the mid-fifties with five members, his congregation now exceeds 125,000 members and is growing at a rate of 3,000 members per month. Home fellowship groups are essential, he said. Cho's congregation has over 7,000 "cell groups," as they call them, and two-thirds of the leaders are women. Cho spoke to 1,200 people at a church growth seminar in Buffalo, New York, in April.

MWC executive "pitches tent" toward Strasbourg

Osaka, Japan—Mennonite World Conference (MWC) president Charles Christano opened the annual MWC executive meeting June 5-7 at the Osaka Mennonite Brethren campground with a close look at the "gallery of the saints" (Hebrews 11:8-16). Among them was Abraham, who always lived as if in a foreign land. He chose to live a pilgrim life by faith. He "pitched" a tent and "built an altar" to God.

"To pitch a tent means literally to just temporarily throw down a resting place and have faith that God will provide," said Christano.

Christano's opening thoughts were appropriate several times during the MWC executive deliberations. In its 1979 operations MWC experienced a $30,000 shortfall. Preparations for the 1984 eleventh assembly at Strasbourg, France, July 24-29, will require substantially increasing donations over the next four years.

The MWC executive looked at financial reports which showed only a small percentage of Mennonite churches responding fully to the 1979 20-cents-per-member asking. Among the larger Mennonite conferences only the Mennonite Brethren gave a full 20 cents per member. And while indications are for higher giving from some who have not done so till now, others (e.g. the General Conference) have indicated reluctance to increase conference support.

Paul Kraybill, MWC executive secretary, stated this was not really a large burden at this time because everywhere he goes there is strong enthusiasm for MWC and personal pledges for MWC for $40,000 were raised in a short time.

In faith the MWC executive "pitched a tent" for a 1980 operations budget of $82,000 and a 1981 budget of $114,000. The 1979 expenses were $67,000.

Plans were laid for the first expanded 86-member MWC General Council meeting at Nairobi, Africa, in July 1981. In addition to the 86 council members there has been strong urging for more women's involvement in the MWC. Consequently the MWC executive plans to invite about 45 women to Nairobi.

Discussion on the theme for the 1984 assembly narrowed down to three options: (1) Faith in Obedience; (2) Disciples and Servants; and (3) Eschatology, Hope, and Pilgrimage. The final choice is to be made in Nairobi in 1981.

MWC executive committee members include (from left)—Paul Kraybill, USA, executive secretary; Charles Christano, Indonesia, president; Robert Kreider, USA, recording secretary; Marvin Hein, USA, vice-president; Carl Brüsewitz, Netherlands, vice-president (Europe); Philemon Kumalo, Zimbabwe, vice-president (Africa)

MWC executive and Asia leaders meet

Osaka, Japan—Sandwiched between the second Asia Mennonite Conference (AMC) and the annual Mennonite World Conference (MWC) executive meeting were evening and morning joint sessions (June 4-5) in which MWC General Council members from Asia, Asia Conference leaders, and the MWC executive committee shared what is happening in Mennonite churches around the world and discussed several mutual concerns.

Charles Christano, MWC president, opened the session with Luke 10:1-10. The 70 who were sent out to share the good news are nameless persons. "In a world where people seek reputations and popularity, Christians need to humbly live for Jesus Christ," he said.

One major issue dominated the joint business discussion. How do we work at partnership in missions, relief, and development in Asia?

Discussion ranged from suggestions for a new Asia inter-Mennonite seminary with strong Anabaptist leadership emphases to Andrew Lu of Taiwan reporting their intentions to train pastors by sending them to South Korea for short periods to work along with pastors where churches are growing rapidly.

M. C. Emmanuel, Hyderabad, India, suggested short intensive courses in Anabaptist teachings and other church issues. He said, "Missionaries came among us and lived an Anabaptist way of life. But they didn't tell us it was an Anabaptist way. So we thought it was their own way. Only in recent years we have learned that their way of life was related to special teachings. We need those teachings for ourselves and for our young people."

Samuel Stephen, Korba, India, and a member of the Yavatmal seminary board, said they would appreciate opportunities for further dialogue about the needs in leadership training.

What do landfill operators do when they run out of sites for dumping toxic industrial waste? They ship the waste to the Third World. As federal regulations tighten and local citizen opposition mounts, more US companies are looking abroad for waste disposal facilities. Plans are already under way for building such facilities in Sierra Leone and Chile.

A service for drunkards, prostitutes, and drug users. A Church of Sweden congregation in Stockholm has designed a series of special services to meet the needs for worship among specific groups of people. Each service will cater to one particular group of people who normally would not have had their problems recognized so completely in an ordinary service. Per-Ola Larsson, a minister who has been recruited for this work, says that the church must start with the problems people have and then find out what the Bible can teach us about them, and not work the other way around.

Menno Church in Ritzville, Washington, will be holding their third annual MCC relief sale on the church grounds on September 13, beginning at 10:00 a.m. The usual MCC sale items will be available. Organizers are hoping for a successful event, even though the Ritzville area has been hit hard by volcanic ash fallout from Mt. St. Helens in recent months.

Record

Calendar

Canadian

September 20—MCC relief sale, Chilliwack, British Columbia

September 28—MCC alumni retreat, Camp Assiniboia

October 4—MCC relief sale, Winnipeg, Manitoba

Central

September 27—MCC relief sale, Goshen, Indiana

Eastern

September 27—MCC relief sale, Fisherville, Virginia

November 8—MCC relief sale, Gap, Pennsylvania

Pacific

September 13—MCC relief sale, Ritzville, Washington

Western

October 18—MCC relief sale, Rocky Ford, Colorado

October 18—MCC relief sale, Harrisonville, Missouri

November 29—MCC relief sale, Fairview, Oklahoma

Deaths

C. N. Hostetter, Jr., former president of Messiah College, Grantham, Pennsylvania, and for many years chairperson of Mennonite Central Committee, died June 29 in Mechanicsburg, Pennsylvania, after a long illness. He was 81.

Ministers

Joseph Basile resigned as pastor at Grace Church, Lansdale, Pennsylvania. He served for the past three years.

Richard Early was installed as associate pastor at Zion Church, Souderton, Pennsylvania, May 18. Early has an MDiv from Wesley Theological Seminary and served in Uruguay as a missionary.

Margaretha Ediger, copastor of the Community Mennonite Church, Markham, Illinois, was ordained June 22. She has served the congregation with her husband, Menno, for a year and a half. Ediger is a graduate of Mennonite Biblical Seminary, Elkhart, Indiana, and has served as a chaplain and as a group-home mother to disturbed teenagers.

Frank Horst has been called to serve as interim pastor at Menno Church, Ritzville, Washington, until January 1981.

Paul Isaak, pastor of Bethel Church, Inman, Kansas, has accepted a call to become pastor of Menno Church, Ritzville, Washington, beginning January 1981. He has served at Bethel Church since August 1968. Previous pastorates include Bethel Church, Hydro, Oklahoma, Bethesda Church, Henderson, Nebraska, and First Church, Newton, Kansas.

Darrl Lang has terminated as assistant pastor at Grace Church, Lansdale, Pennsylvania, after a six-month period.

Jose Rivera, Spanish pastor at Grace Church, Lansdale, Pennsylvania, resigned his position after a year and a half.

Workers

H. Ernest Bennett, retiring executive secretary of Mennonite Board of Missions, Elkhart, Indiana, was appointed executive director of the new Mennonite Health Association.

Stephen J. Dick, Grace Church, Dallas, Oregon, has begun a one-year term of voluntary service with Mennonite Board of Missions, Elkhart, Indiana. He is serving in a discipleship unit in Phoenix, Arizona.

Dick

Janzen

Henry Enns, a resource person in the handicapped awareness program of Mennonite Central Committee (Canada), was appointed chairperson of the steering committee at the World Congress of Rehabilitation in Winnipeg, Manitoba, in June. The job entails traveling, as the committee seeks to form a world coalition of persons with disabilities.

Henry L. and Erna Funk, Hague (Saskatchewan) Church, have begun a three-year agricultural assignment in Paraguay with Mennonite Central Committee. He has been farming; she has been teaching. Henry is the son of Henry J. and Anna Funk of Hague, and Erna is the daughter of Peter H. and Katie Peters of Portage la Prairie, Manitoba.

Paul M. Gingrich became executive secretary of Mennonite Board of Missions, Elkhart, Indiana, July 19. He is a former campus pastor and administrator at Goshen (Indiana) College and a former missionary in Ethiopia.

Nancy Heisey, Lancaster, Pennsylvania, has been named secretary for southern Africa at Mennonite Central Committee. *Ray Brubacher,* Akron, Pennsylvania, has been named secretary for central and northern Africa.

James Janzen, Bethesda Church, Henderson, Nebraska, has begun a two-year voluntary service term with Mennonite Central Committee in Atlanta,

A Mennonite draft resisters fund has been established by Mennonite Central Committee US Peace Section, which is soliciting designated contributions. The fund will assist Mennonite young people with financial hardship incurred as a result of conscientious draft resistance. Refusal to cooperate with registration is an offense punishable by up to $10,000 in fines and five years in prison. "Federal taxes withheld as a protest of military spending could be contributed to MCC for the draft resisters fund," says John Stoner, executive secretary of US Peace Section. Contributions should be sent to MCC US Peace Section, Akron, PA 17501.

The South Seattle Mennonite Church was actively involved in developing a response to registration and a possible military draft. In February 1980 a group of people from the church met to study draft-related issues. A draft statement was passed by the consensus of the congregation. Ten individuals were trained as draft counselors. A prayer chain was formed within the church to offer spiritual support, and a specific plan was developed to aid young people within the church in making such difficult decisions.

US draft-age youth. A newsletter has been established by and for young Mennonites who were led for reasons of conscience not to register with the Selective Service. Persons interested in receiving the newsletter to read about and communicate with other nonregistrants are encouraged to send their name, address, age, and contributions (thoughts and dollars) to *Newsletter*, 1480 College Avenue, Harrisonburg, VA 22801.

Heisey

Brubacher

Ropp

Siegrist

Pannabecker

Reece

Voth

Georgia, as an accountant at a hospital. He previously served with MCC in Brazil (1977-80) as an agricultural extensionist. Janzen's parents are Ted and Elvina Janzen of Aurora, Nebraska.

Donald L. Pannabecker has been named dean of academic affairs at Bluffton (Ohio) College. He will be responsible for the general supervision of the college's fiscal affairs as well as the academic program. Pannabecker has served since 1964 as registrar, assistant and associate dean and acting academic dean, and has taught religion and philosophy courses.

Harold A. Penner, Beatrice, Nebraska, has been appointed director of Mennonite Central Committee's US program, beginning August 15. With responsibility for overall administration of MCC US program, Penner directs its voluntary service program and its resource programs. He replaces Lynn Roth, who will become executive secretary of West Coast MCC.

Sonja A. Reece has been named to the new post of vice-president-administrative services at Mennonite Hospital, Bloomington, Illinois. Reece has administrative responsibility for the hospital's forthcoming construction project and personnel function.

Steve Ropp, Pulaski (Iowa) Church, began a two-year term with Mennonite Voluntary Service in July working with the Optimist's Boys Club in Fresno, California. He is a 1980 graduate from Bluffton (Ohio) College majoring in mathematics. His parents, Allen and Shirley Ropp, live in Nevada, Iowa.

Ken Siegrist, West Union Church, Rexville, New York, began a one-year term with Mennonite Voluntary Service in July, working in home repair in Philadelphia, Pennsylvania. He has worked as a welder, truck driver, and mechanic. His parents, E. Donald and L. Anne Siegrist, live in Jasper, New York.

Bernard and Ruby Thiessen, Emmaus Church, Whitewater, Kansas, returned from Japan for the summer. They work with the Kobe Church in the area of evangelism and church planting. The Thiessens have started two new Bible study groups in the suburbs of Kobe and one group in their own home.

Ivan and Margaret Unger and family, Cambridge, Ontario, returned to Canada July 18 after spending two years at the Mennonite Christian Hospital in Hwalien, Taiwan. During the last year Ivan also served as the assistant medical director. Margaret taught some English courses to nurses serving at the hospital.

Martha Voth, Alexanderwohl Church, Goessel, Kansas, began a two-year term with Mennonite Voluntary Service in July, working with the Fellowship of Reconciliation in Seattle, Washington. She earned a BA this year from Boston University, majoring in English. Her parents, Harold and Ruth Voth, live in Newton, Kansas.

Program director

Program director required for 16-bed recovery home for male alcoholics in Waterloo, Ontario, operated by the House of Friendship of Kitchener, a nonprofit charitable organization.

Duties include responsibility for the program, staff supervision, group and individual counseling of residents.

We are looking for a candidate with a social work degree, experience in alcohol treatment, and commitment to a Christian philosophy of service. 1980 salary for this position is up to $20,000 depending upon experience and qualifications. Preferred starting date is November 1.

Send resume to Martin Buhr, Executive Director, House of Friendship, 23 Charles Street East, Kitchener, Ontario N2G 2P3

WOMEN...

...in search of mission

by gladys v. goering

A book for women: to appreciate how far they've come.

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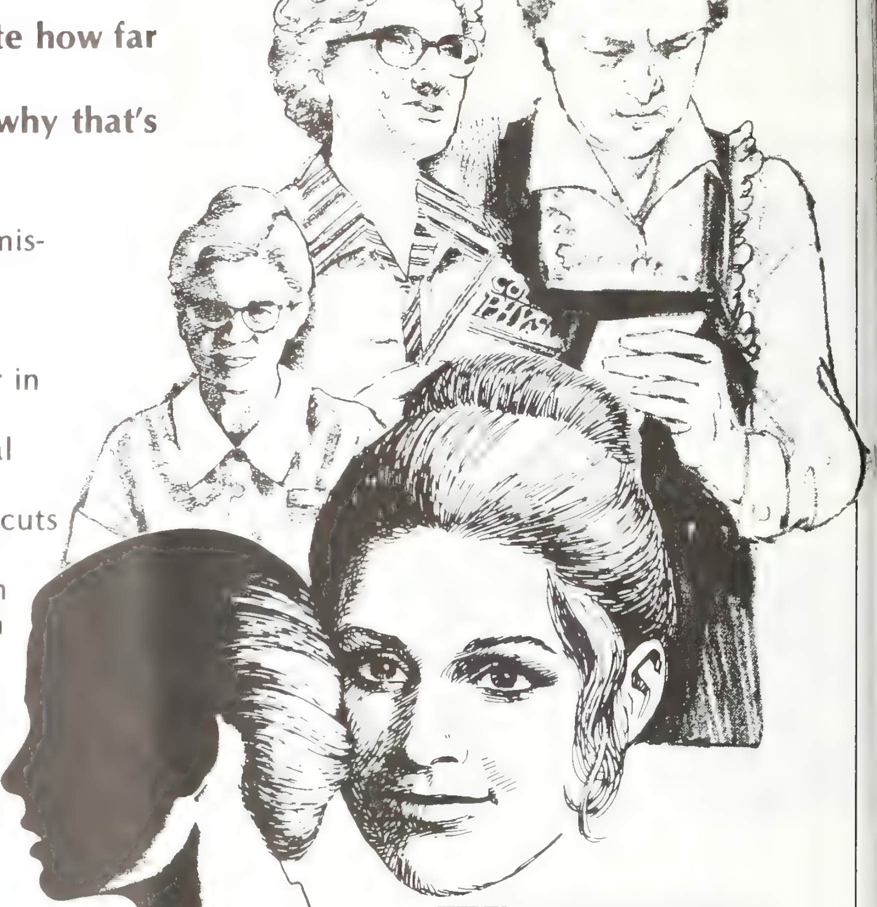
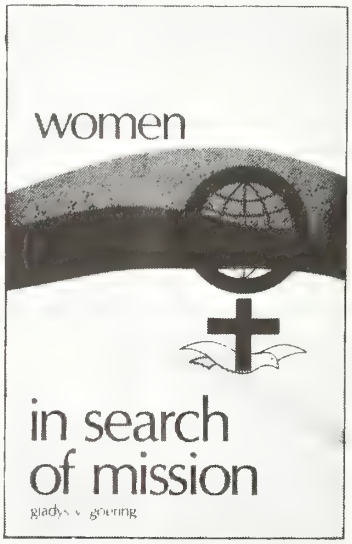


The entire panorama of women in mission comes alive through anecdotes recounted by the author. Share the scene as women hold the first Executive Committee meeting in a car in a parking lot...and earn money to publish a newsletter by selling metal buttons for sewing. Laugh with the Saskatchewan pastor who gave haircuts to husbands who chauffeured their wives to mission society meetings in horse and buggy, the proceeds from his "barbershop" going to missions.

Cry with early pioneers as they struggle for conference recognition, rebuffed by those who felt "women's work" was worth only a brief mention at board meetings. Feel the spectrum of emotions...from indignation to a deep sense of pride and hope. This book mirrors it all: the long road behind and the horizons ahead.



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US-Soviet relations after Afghanistan–1

What are the Soviets up to?

Ted Koontz

The 1980s have opened with US-Soviet relations in a worse state than at any point in the previous decade. Talk of direct military conflict between the superpowers has suddenly become common after years of assuming that such direct conflict must be avoided at all costs. Why the change?

The invasion of Afghanistan and the reaction to it did not occur in isolation. Other events pointed to the same deteriorriation in relations. Nevertheless, no single event was more important in bringing about this sorry state of affairs than the Soviet invasion of Afghanistan and the US response to it.

No one outside the Soviet Politburo probably knows the real reasons behind the Soviet decision. There are some comforting theories—primarily that the Soviets were acting defensively to forestall rebellion among its own Islamic population and to shore up a previously established pro-Soviet regime. But there are also foreboding theories which contend that the invasion is part of a Soviet master plan for world domination, starting with a move to conquer the oil-rich Persian Gulf. Although both of these views may contain elements of the truth I am inclined to interpret Soviet behavior in Afghanistan in terms of its status as a great power.

Great powers generally are concerned with extending their influence or dominance as far as possible—*at reasonable cost.* This is partly because if one fails to expand, another might do so and a long-term security threat through an imbalance of power may result. The colonial powers acted in this expansionist way and they were not ideological powers. The United States has also followed this course, first in Central and South America, and since World War II, worldwide. The Soviets did not hesitate to solidify their control over Eastern Europe after World War II or to take advantage of opportunities for involvement in such places as Cuba and Ethiopia. Expanding one's influence seems to come naturally to great powers of all stripes, although the risks and costs are generally calculated cautiously. (The Nazis are the great exception to the exercise of caution in expansion.)

But once dominance in a given area is achieved, caution is often thrown to the wind. Great powers are loath to retreat, even in the face of strong opposition which in actual cost/benefit terms makes continued involvement irrational. This reluctance to abandon a sinking ship is illustrated by the resistance of the European powers to decolonization, the prolongation of US involvement in Vietnam, and now by the Soviet invasion of Afghanistan. Behind this apparently irrational behavior lies the concern for credibility, for saving face, for appearing strong and resolute, which is believed essential to the successful conduct of national policy in other spheres.

Within this framework the Soviet invasion of Afghanistan can be interpreted in this way. Complete military superiority in the area, seeming American disinterest in Afghanistan, which suggested the likelihood of a minimal US response, and the backwardness of any resistance forces which might have been expected may have combined to make the direct costs of military intervention seem low. And while the potential benefits may have seemed slight, the costs of doing nothing must have seemed large because of the danger of losing face.

The Soviets, after all, were deeply involved in Afghanistan since the 1978 revolution. They were faced with the distasteful options of either letting a pro-Soviet regime fall or taking decisive action to save the situation which, they apparently believe, could only be done by direct military action. As did the US in Vietnam, the Soviets chose intervention to save a bad situation despite the fact that even success would bring few gains. This decision was probably reinforced by the fact that the Soviets likely saw little to lose in terms of their broader relationship with the US. The NATO decision to install Pershing II missiles and ground-launched cruise missiles in Europe had been made shortly before the invasion, SALT II seemed unlikely to pass the Senate even if the Soviets were well-behaved, and the US was committing itself to major military increases and turning up the volume on the anti-Soviet rhetoric. Although invading Afghanistan would certainly not help things, it may have looked like it could not hurt them much either.

Interpreted in this way the Soviet action in Afghanistan is reason for serious concern. It is not just the defensive move of a paranoid country which has been invaded innumerable times and which feels persecuted by hostile powers. It is the aggressive action of a major world power which will utilize low-cost opportunities to expand its influence or dominance. It also reflects greater Soviet ability and willingness to do so by direct military means.

At the same time the Soviet action is not cause for panic. It does not mean that they plan to invade Pakistan or Iran. According to this scenario they probably have no intention of doing so. Nevertheless, they are likely looking for ways to expand their influence in the Persian Gulf region, particularly since they are expected to have oil shortages within the next decade. Under these circumstances the key question becomes, What can be done to give the Soviets sufficient incentive to respect the rights of gulf countries to self-determination and the interests of (other) countries which depend on their oil?

What the United States might do in the face of this situation, and how Christians might best think about these kinds of great power maneuvers, will be the subject of my next column.

July 16

Ted Koontz, 42 Einstein Drive, Princeton, New Jersey 08540, is a graduate student at Harvard University.

Letters

Response to registration

Dear Editor: Who would have guessed that registration for a future draft would begin so soon? And it seems there is an ever growing need to share our peacemaker/pacifist stance.

A group of Colorado Mennonites from Arvada, Glennon Heights, and First Mennonite churches together with some members of the Catholic Worker House have been struggling with the who, what, when, and where of peacemaking. By sharing with you some of the decisions and actions we have taken, we hope to solicit more ideas, more participation, and most important, more dialogue and support. Registration and a future draft will be an ongoing struggle for Mennonites from here on out.

Our first major decision was to focus our efforts on those of draft age. Through contributions and some church budget money we were able to raise enough money to pay for materials and a couple of part-time coordinators. Nineteen high school graduations and 11,000 leaflets later it is still hard to assess the reponse to our action. Using the graduation ceremonies was not an easy decision. Yet, the high schools were our last available forum before the summer. In cooperation with the Cornerstone Peace and Justice Center, the leaflet not only raised questions about a military draft but also referred people to the center for more information and counseling.

At the followup meeting we decided to focus on both the wider Mennonite community in Denver and on other churches. An inter-Mennonite meeting for registration-age men will provide an update on the registration process and legal concerns, value clarification—MCC peace registration form—and will hopefully communicate our support to those in our congregations who will register and to those who refuse to register.

In cooperation with the American Friends Service Committee some of us plan to participate in serving lemonade and handing out literature at the post offices during the two-week registration period. AFSC is also planning a statewide mailing to all 19- and 20-year-olds. How such a "subversive" group was able to get driver's license records still amazes me. All 50,000 letters will be sent out this week.

Exposure and communication is still the objective in our actions. AFSC is running radio spots, and we're trying to line up some talk shows. Neighborhood papers and journals will also be contacted to run public service messages.

Along with the wider outreach we are blessed with a seminary couple, Pat and Ann Cameron, who are doing peace research here in Denver. Together with them we are lining up seminars for the various church youth camps here in Colorado.

As I indicated earlier, one thing is a certainty; many people not only need to hear about alternatives to America's blind, nationalistic pride, but are desperately seeking a new response to life itself. Stereotyped evangelism usually is not couched in the actions mentioned above, but such evangelism is an important part of this group.

If you have been working on similar projects or just thinking about it we would welcome your thoughts and ideas. Please write to Commission on Missions and Services, Arvada Mennonite Church, 5927 Miller Street, Arvada, Colorado 80004. *Donald Gaeddert*

July 10

Solid assurance

Dear Editor: Thank you for printing the lead article "The Cycle Can Be Broken" (July 8 issue).

This kind of solid assurance is what many "handicapped" people are watching and waiting for.

One living example of the living power of a living God in bringing deliverance and restoration to a troubled soul brings positive hope and powerful help to others. Such an example accomplishes more for the Lord than a whole library of books filled with theories and sentiments. *Frank Horst, Route 1, Box 91, Ritzville, Washington 99169* July 21

On women's liberation

Dear Editor: Pam Unruh's arguments (April 1 issue) regarding the women's liberation movement are rather weak.

She quotes attitudes within the women's movement which do not on the whole reflect Christian goals. She implies there is something wrong with "the women portrayed in the article 'Where Are We Today? In, But Still Out' " who "seem dissatisfied, misplaced, almost martyred." She concludes: "Women can be a force for good if they do not mistakenly join forces with those trying to tear their homes and this country apart."

Unruh's argument implies we should not support the women's movement because there are people and attitudes in it that do not reflect God's leading.

That sort of argumentation would prevent us from following Jesus. Some of the things done in the name of Jesus are so shameful one cringes. The Crusades, apartheid in South Africa, and black slavery in the US are some of the things my atheist acquaintances invariably mention when we talk about Christianity. I do not reject Jesus Christ simply because some people claiming to be his followers err in their interpretations of what being a Christian means.

Anyone struggling to end injustices is worthy of our support. One has to be stubbornly and determinedly blind to fail to see the injustice in the way women as a group are pigeonholed, ridiculed and oppressed by the rulers of our society and of our church. We rich women have a better time of it than those with insufficient money at their disposal, to whom oppression as women is doubly bitter, but that doesn't mean we shouldn't express our objection to injustice even in our wealthy society.

By its structure and attitudes society gives the effective power to men, and in the church—where we are supposed to be revolutionizing the power system—we have simply taken over this model and attempted to justify it in Christian terms.

One paragraph in Unruh's letter especially is so full of exaggerations I can't let it pass without objection: "The fever of the feminist crowd is contagious, catching women up into a kind of liberation that can only lead to slavery and drudgery." The women's movement does not lead only to more slavery and drudgery. It has already brought about significant changes that have improved our lot tremendously over the years.

Unruh states further, "Barbara Prasse . . . says the women's movement will liberate men too. It has, and how! There are more broken homes, deserted and battered women and children than ever." That statement is simply too sweeping for credulity. I don't believe there are more broken homes, deserted and battered children than "ever." There are many factors contributing to family disintegration. You can't blame the women's movement for all of them.

I don't find it negative to be "dissatisfied." Granted, we can overdo our self-pity and become immobilized by it, but dissatisfaction with injustice is not only reasonable, it is right. Let's turn that dissatisfaction into positive action to bring about changes where they are needed. *Lydia Penner, Engerserstrasse 746, 5450 Neuwied 1, West Germany*

July 21

Meditation

Women receive instruction

Women were of little more value than slaves during the life of Jesus. Although the Jews and the Romans accorded more dignity to *mothers* than to women generally, others did not. Jesus recognized women as persons and included them as friends.

Jesus stopped by the well in Samaria and asked for a drink of water from a woman. ‘And at this point his disciples came and marveled that he had been speaking *with a woman*" (John 4:27 NAS).

The acceptance of women by Jesus must have been understood by some of his followers. We find Paul writing to Timothy, mentioning women and instruction.

Asking women to dress modestly and receive attention for good works, Paul adds, ‘Let a woman quietly receive instruction with entire submissiveness" (1 Timothy 2:11 NAS). The following verse which forbids women to teach has received so much comment that the radical idea in verse 11 is often overlooked—*women receive nstruction*. In Paul's day women were not usually included in instruction.

Great care was exercised by the Jews in the instruction of *boys*, who learned to read, the essentials of arithmetic, and perhaps to write. Next, the Law.

But the early Christians to whom Paul wrote lived in a Roman world. There the church was poor. In fact it would soon become illegal and had no schools. Christian children attended Roman schools, though Christians were forbidden to teach.

Yet Paul, a former Jew, seems to have changed many of his ideas with his conversion. Perhaps he knew that Jesus said, "Suffer the little children to come unto me" (Matthew 19:13 KJ). Surely some of the children were girls, but no distinction was made. *Children*.

Jesus, who did more to recognize human dignity than anyone before or since, ncluded women. The plan of salvation applies equally to men and women. Each is responsible for using his or her talents. There seems to have been no double standard.

Pat and Bill Bouchillon

A call to the ministry

call you to no easy life.
challenge you to face a hard life,
Renounce your ambition for wealth,
Bridle your hope for fame,
Subdue your desire for attention,
Be ready to accept the disciplines of integrity, frugality, and compassion;
Be prepared to slash personal inclination and habits that hinder prayer;
Be resolute in your goal to be a man—a good husband, a kind father, a responsible citizen.
Train yourself to master your feelings.
Do not for a moment indulge in the luxury of pampering them.
Be merciless on conceit, pretention, and self-justification.
Check yourself before you come to the place where you want to say, "I quit . . . I give up."
Expect to be a pilgrim.
Expect to be a warrior.
Be prepared to go out on a limb—to take a stand—and to pay the price.
Be sure that the limb is the Branch, Christ Jesus.
Remember that you are a sinner.
Don't try to be perfect,
Don't try to be somebody else,
Don't try to be God.
Discipline yourself to love as God loves, to hate as God hates, to wait as God waits, and to suffer as God suffers.
Balance your life with music, with beauty, and with laughter.
When you pray don't be surprised when God answers;
When you preach don't be surprised when God blesses.
Expect, accept, and be thankful.
Then will your life be redolent with the Holy Spirit, and your cup will be full with the fullness that comes from God.
I invite you to a blessed life.
I call you to the ministry.

Willard W. Wiebe

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Gnawing thoughts about Estes Park

I have not yet been able to integrate my last several months. They feel like scrambled eggs. On May 15 I left for a 7½-week assignment in Southeast Asia. In that time I visited GC churches and related work in Hong Kong, Korea, Japan, India, Bangladesh, Thailand, and Taiwan. God's Spirit gave me opportunity to preach 23 times. For the Mennonite Meetinghouse publications I covered the second Asia Mennonite Conference; a joint Asia Mennonite Conference Service Committee/Mennonite World Conference executive meeting; Mennonite World Conference executive; and the Consultation on World Evangelism (COWE) at Pattaya, Thailand. From SE Asia I came directly home to Winnipeg for three days. Then I covered the Mennonite Medical Convention, July 9-12, at Snow Mountain, Colorado; and our General Conference at Estes Park, July 12-19.

The experiences of May, June, and July keep on running together in my heart and mind.

In Hong Kong we met an enthusiastic Lok Fu Mennonite Church. Most members are under 30 years of age. They were interested from us only about counsel for growth and outreach. It was exciting to catch an overflow of their "first love" for Jesus Christ.

We arrived in Seoul, Korea, just after the first wave of student arrests. The air was tense, and I've never before seen such a dominant military presence. Our missionary friends there at times wept about the fate of friends in prison and in the riot areas.

Japan's GC churches are all small. But the leadership is mostly in the hands of young and talented persons. The size may be small but the Spirit evidence was large wherever we went.

We know there have been pains in the India transition from missionary to national leadership. Signs indicate it is working. Both at Janjgir and Saraipali they have full-time leaders for Christian nurture and church growth. They have a number of evangelists working numerous outposts. I met several recent converts from another religion. And the youth participation in many of the churches (especially noticeable to me at Korba) was contagious.

The MCC teams from Nepal, Bangladesh, and India were a stimulating encounter. A national Bangladesh MCC worker told me, "We need MCC workers here because they teach us what it means to love God." (That is in a Muslim country where MCC is not officially permitted to evangelize.)

I spent about two hours in one of Mother Teresa's main ministry centers in Calcutta. Orphaned children grabbed at us every chance they had. They crave affection.

My first day at COWE in Thailand the *Bangkok Post* front page showed a World Relief truck caught in the middle of a Thailand/Vietnam border skirmish. Somebody told me one of the men hiding behind the truck was a Mennonite. They had been overseeing the rice deliveries to refugee camps. Later we learned none of these workers was hurt.

FOMCIT (Fellowship of Mennonite Churches in Taiwan) is flexing its young spiritual muscles. By fall each church will have a pastor and they are setting themselves some ambitious goals for growth and outreach.

I came home exhausted but excited. There are problems in Asia, but the feeling was general that this is an opportune time for the Mennonite churches. They asked for prayer, counsel, and partnership in accepting today's challenge in Asia.

Estes Park was anticlimactic for me. That was probably inevitable after 52 days of mind-boggling and life-changing experiences among first generation Christians.

But the thoughts keep gnawing at my mind. Did we come to Estes Park to pray together, counsel together, and seek a common partnership to penetrate more of this globe with the gospel of Jesus Christ? What brought us to Estes Park in record numbers?

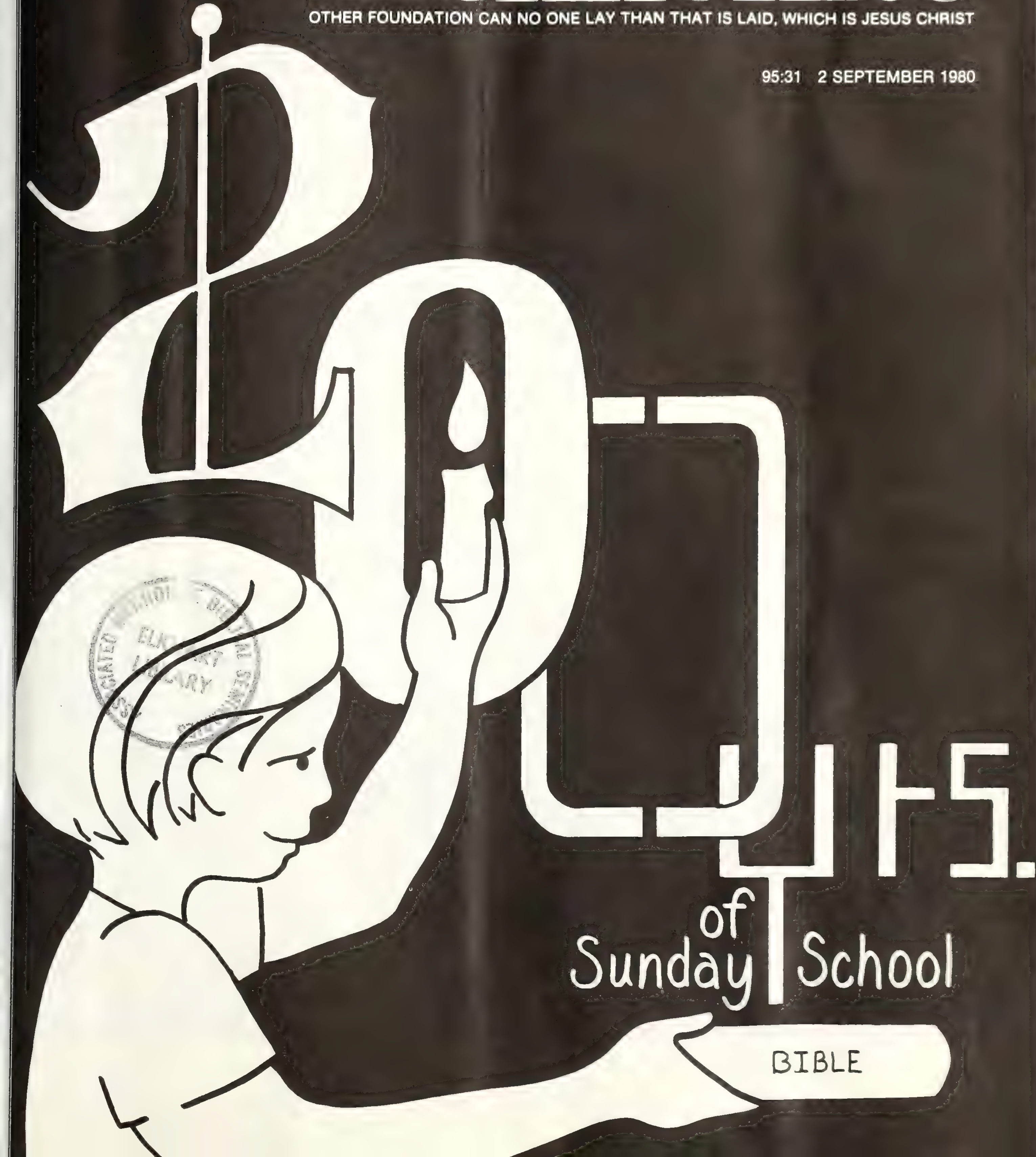
The uneasy gnawing in my mind at times says some (many?) came to Estes Park to see that their wishes might be adequately represented. An absence of developing-world persons was quite notable. So we spent little discussion time on poverty, justice, evangelism, and partnership in the developing world. When I think about that at times I pray, "Father, forgive us, for we know what we need to do. Give us courage for our hour."
Bernie Wiebe

Following our summer biweekly schedule, the next issue of *The Mennonite* will be dated September 2.

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

95:31 2 SEPTEMBER 1980


200 yrs.
of Sunday School
BIBLE

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Sunday school-200 years of age

Marlow Ediger

Two hundred years ago Robert Raikes, editor of *The Gloucester Journal* (in England), looked at the plight of children working up to 16 hours a day in factories and then spending their spare time on the streets. Raikes believed these youngsters should have a chance to write and to read the Scriptures.

He began to hold school for youngsters on Sunday mornings, the only time they were not at work. His idea spread quickly through the English-speaking world, reaching the United States in 1786.

The Industrial Revolution had changed the world during the 18th century. Sunday, the day of rest, often became a day for factory-employed children to roam the streets cursing, playing games of chance, fighting, stealing, and generally being unruly.

Raikes assembled four women and paid them a shilling a week to gather as many children as they could for instruction on Sundays in reading, writing, arithmetic, and religious knowledge. School began at eight in the morning and after a lunch break, continued until late afternoon. Usually it included a walk to church for evening prayer. By 1810 there were more than 3,000 schools with over 275,000 pupils. For the poor, Sunday school was often their sole means of instruction. Government day schools for the masses were yet largely unknown.

In 1824 the American Sunday School Union set itself a goal to “establish a Sunday school in every destitute place where it is practicable throughout the valley of the Mississippi.”

Joseph Brown, a Wisconsin Presbyterian, organized 127 such schools and saw 47 churches come into being through these efforts.

As public schools took over educational functions in North America the Sunday schools turned more to Bible instruction and concentrated on Christian living.

The International Sunday School Convention in 1872 developed the International Uniform Lesson Plan. Even today the same passages from the Bible are sequentially followed by all Sunday schools on the Uniform Lesson Plan.

Ethics and morality were long the sole domain of church schools. Today's public schools and other organizations more and more recognize that all education needs to be concerned also with moral and ethical development. This may be one major reason why Sunday school attendance today is generally declining.

Sunday schools today

Many societal interests today compete with the traditional Sunday school. Camping, hiking, boating, and beaches are also most readily suitable for weekends. Religious shows on TV and the extra efforts required to “make it” to Sunday school also seem to be taking their toll.

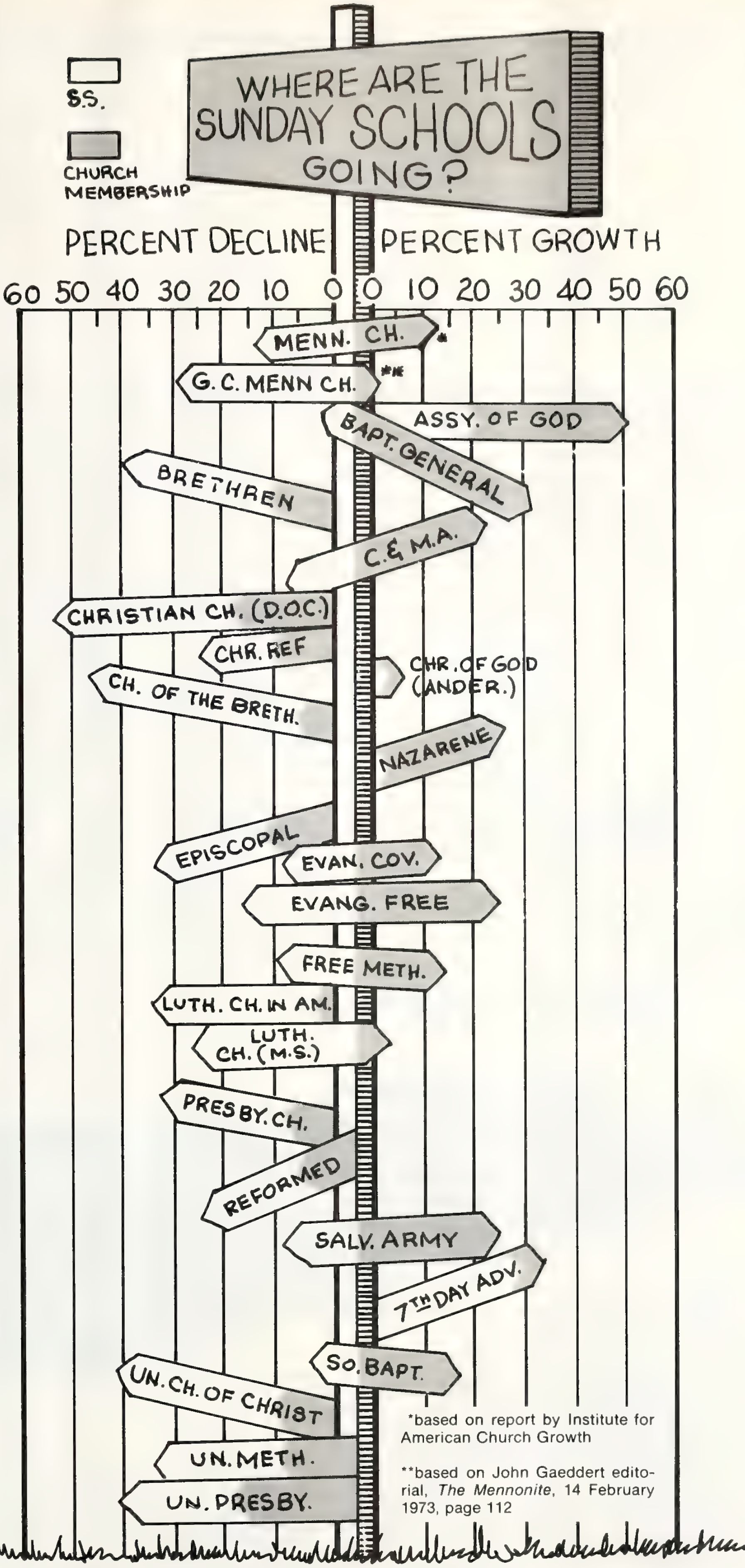
One of the major challenges to today's Sunday school is to compete with highly trained public educators who have the latest equipment and facilities at their disposal.

There are guidelines which today's Sunday school educators must follow. It is vital for pupils to perceive a purpose for being there. Christian leaders must accept the challenge to help students see the value of Bible knowledge in today's society. Stories like the Good Samaritan must not only be regarded as a “good example” of itself; there must be a transfer of values to the modern world. The philosophy of the Good Samaritan must be tested against other philosophies. Students should recognize the pragmatic values of biblical teachings but also notice that the Bible teaches need for a transcendent faith.

Teachers in Sunday schools must also select and guide students in learning activities that are interesting, relevant, and that involve the pupils. Pupils will pay attention and appreciate studies if the teaching and learning are inherently meaningful. The challenge of Sunday school teaching may be greater than that of public school teaching.

There are varieties of learning activities which will capture pupil interests

200th
ANNIVERSARY
OF THE
SUNDAY SCHOOL
1780
1980



*based on report by Institute for American Church Growth

**based on John Gaeddert editorial, *The Mennonite*, 14 February 1973, page 112

even today. This writer, having served as a teacher in the Holy Land has shown a sequentially arranged set of slides to many Sunday school classes. In them, pupils may see and discuss content relating to the Mount of Olives, the walled city of Old Jerusalem, St. Stephen's gate that leads into Old Jerusalem, the Dome of the Rock (a Moslem mosque completed in 691 and built over the site of the ancient Jewish temple), the Western Wall (supposedly the last remnant of the temple built in the days of Herod the Great), and the Church of the Holy Sepulcher, which some Christians believe is the actual site where Christ was crucified and resurrected from the dead. Bedouin costumes are also shown to pupils. The cloaks, headdresses, and sandals may well represent clothing worn in the days of the patriarchs—Abraham, Isaac, and Jacob.

In most communities today there are knowledgeable resource persons who have traveled extensively in the Holy Land area. Such firsthand information will assist pupils to understand the Bible more thoroughly. Other visual aids, readings, discussions, lectures, and reports can also make the Bible more interesting and understandable.

A third ingredient to successful Sunday school teaching is to guide learners in attaching meaning to ongoing presentations. Frustration generally begins as lesson content seems unattached to real life. Appreciation for learning comes as facts, concepts, and generalizations become attached to genuine life experiences.

This challenges teachers to set reachable objectives for new insights. Spiritual concepts are often more difficult to set out in measurable and specific terms. Frustration therefore comes even more easily for Sunday school pupils than it does in public school classes.

A fourth challenge in the Sunday school is the uniqueness of the individual. Pupils differ one from another in many ways. Those raised from infancy on Scripture reading and teaching may be at quite a different place than some who are becoming acquainted with the Bible for the first time. Added to that are the usual motivational and developmental differences. Sunday school teachers need to work hard at developing personal sensitivities and helping pupils where they require help.

Summary

Robert Raikes in 1780 emphasized moral character as the major goal of Sunday school. That along with the Bible knowledge is still an admirable goal. But to achieve that goal each teacher needs to provide purposeful, interesting, and meaningful learning activities to assist each pupil to achieve optimally. •

“. . . think about the idea of service—service which might be defined as an attitude of humility

Go where there is no path

June Alliman Yoder

Graduation is the achievement of an educational benchmark. It reminds me of a quotation by Albert Einstein: “Education is that which remains when you forget everything you learned in school.”

That statement alone is ample cause for all of us to relax and enjoy ourselves. Graduates can stop seeking the grave significance in the mystery of graduation. Parents can relax knowing that whatever happened at home weighs at least as significantly as what happened at school. And teachers—well, teachers—as I see it have two choices: you can either accept the great humiliation that befalls you in Einstein’s comments, or rejoice in finding someone to provide you with the excuse for what you have long known to be true anyway.

But what we think about schools and classrooms is not the center of our thoughts at this time. We celebrate successful achievement on the part of graduates, parents, and faculty.

April 1979 marked the 100th birthday anniversary of Albert Einstein. During that spring there were many occasions to read about Einstein, to read about his work, and to discover through writings and pictures more about this brilliant and interesting man.

One piece in the *Christian Science Monitor* struck me with great force. Here are two quotations from that article. First: “Einstein’s accomplishments seem to have come from more than mere brilliance—from a combination of humility and imaginative daring.”

And the other: “When I asked Dean Ernest Gordon of the Princeton University Chapel how he would explain Einstein’s combination of great intellect with apparent simplicity, he said, ‘I think it was his sense of reverence.’ ”

All of us admire Albert Einstein’s brilliance. Though most of us could not explain $E = mc^2$ with any clarity, we all know that Einstein was someone who was among the cerebrally elite. But that is not our focus at this time. I would like for us to think about the idea of service—service which might be defined as an attitude of humility and imaginative daring. Einstein was one who went where there was no path.

and imaginative daring"

Let us turn from Einstein to Mark 10:35-45. Two young men are interviewing Jesus.

"And James and John, the sons of Zebedee, came forward to him and said to him, 'Teacher we want you to do for us whatever we ask of you.' And he said to them, 'What do you want me to do for you?' And they said to him, 'Grant us to sit, one at your right hand and one at your left, in your glory,' But Jesus said to them, 'You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?' And they said to him, 'We are able.' And Jesus said to them, 'The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.' And when the 10 heard it, they began to be indignant at James and John. And Jesus called to them, 'You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For the Son of Man also came not to be served but to serve, and to give his life as a ransom for many.' "

James and John may have been just newly graduated. And their weeks just prior to this encounter with Jesus had been filled with compliments and honors. They were handsome, articulate, and sensitive. At the honors banquet they were listed as "most likely to succeed." James had received a Menno Simons scholarship from his local church college; John was named a national merit finalist; John came in first with total points at the track and field day and had his picture on the sports page; James was senior class president; John was youth fellowship president and his girl friend planned a career in medicine; James had been chosen to be his school's foreign exchange student; John was first violin in the orchestra and official photographer for the yearbook. They were super guys! They were good, all-around, outstanding "leaders of tomorrow." They were hardworking, talented, bright—and *ambitious*. They are the ones we will want to hear from at the class reunion because we can't even imagine what they will be doing in 30 years.

James and John are ambitious and excited about the future so they leave nothing to chance. But they are also genuine believers. They are convinced that Jesus is who he says he is. So *they* make their move.

"Jesus," they say with a straightforward tone that has an appropriate amount of confidence without seeming cocky or overly self-serving, "Jesus, in the new organization which you will lead, we wish to be first and second vice-presidents. How about it, Jesus? Could that be arranged?"

And Jesus gives the startling reply with an equal amount of confidence, "Tops in my organizational charts will be the servants and slaves. So sure, fellows, sign up!" Jesus pronounces the devastating word to these super-disciples. "If you would be great you must be servant; if you would be first you must be slave."

The request of ambition has been given the reply of service. Service is the method for achieving greatness in the Christian setting. Service calls only one word to my mind. That word is obedience. But in the Christian setting service and obedience become exciting ideas.

No average goodness will do, no measuring of our lives by our fellows, but only a relentless, inexorable divine standard. No relatives suffice; only absolutes satisfy the soul committed to holy obedience. Absolute honesty, absolute gentleness, absolute self-control, unwearied patience, and thoughfulness in the midst of the raveling friction of our lives.

To be servant and slave means we so fully forget ourselves that we become both humble and daring in light of him whom we serve.

Thomas Kelley in *A Testament of Devotion* writes, "The last fruit of holy obedience is the simplicity of the trusting child, the simplicity of the children of God. It is the simplicity which lies *beyond* complexity. It is the naivete which is the *yonder* side of sophistication. It is the beginning of spiritual maturity which comes after the awkward age of religious busyness for the kingdom of God. The mark of this simplified life is radiant joy."

The path to success in our society is quite clear . . . passions satisfied, possessions accumulated, and positions achieved. Success is a self-serving clamor to be seen as superior to the next person.

Jesus did not give us a recipe for service. He did not make an exclusive list of things that qualify as "service." Rather he gave us a model of his life, a model which is an attitude and style of life. When James and John asked Jesus about the path to success in his organization Jesus gave two replies.

First he said, Are you brave enough; are you bold enough—can you drink the cup and endure the baptism—in other words are you daring enough to accept the challenge?

And secondly he said, You must be servant and slave. Are you willing to humble yourself to be the least in society's eyes?

There is no path for the humble and the daring. Humility and imaginative daring as Jesus used them mean obedience, even to death on a cross. And to that kind of obedience people do not beat a path. But I commend you all to go where there is no path. The call into slavery, to humility, and imaginative daring in service to God is still terribly exciting. Jesus has given us a superb example; let's follow as humble slaves and daring servants. •

THE MENNONITE (ISSN 0025-9330) seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church. Second class postage paid at Newton, Kansas 67114, and at additional mailing offices. Subscriptions in United States and Canada $11.00 one year; $19.00 two years; $28.00 three years; foreign $11.50 per year Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4 Business office: 722 Main Street, Box 347, Newton, Kansas 67114. Postmaster Send Form 3579 to Box 347, Newton, Kansas 67114.

WHAT'S IN A NAME?

YOU...

and the time you gave to
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"Thy word is a lamp to my feet and a light to my path"

Psalm 119: 105.

A warm thank you from the Commission on Education to all WIT group facilitators for youth at the Estes Park Triennial Session.

News

Warman refinery protest meets with tentative success

Warman, Sask. — Residents of this community, most of whom are Mennonite, have won a qualified victory in their four-year effort to block the construction of a uranium refinery—Canada's third—on nearby farmland.

At a packed news conference in Saskatoon, August 6, the chairperson of a federally appointed environmental assessment panel announced that they could not endorse Eldorado Nuclear's proposed refinery because of a lack of information on the negative impact the refinery might have on the surrounding rural community. However, the panel's report stopped short of a "flat no" to the refinery.

The panel concluded that "the impact on the physical environment would be minimal" and that the technical specifications for the refinery were acceptable, he said, provided certain conditions were met.

"We feel it is a 'yes' from the physical environment point of view and a 'don't know' from the human environment point of view," stated chairperson John Klenavic.

Eldorado was given the options of either providing more information on the social impacts in the Warman area, or of selecting another site in Saskatchewan. Both options would require more public hearings.

The panel, appointed by the Federal Environment Assessment Review Office in Ottawa, held three weeks of hearings in the area last January. Over 200 local residents registered their opposition to the refinery, citing the dangers of chemical spills and low-level radiation, the proliferation of nuclear weapons, and the need to preserve farmland for future generations. The proposed refinery would process uranium hexaflouride for export from concentrates produced in Saskatchewan mines.

Opposition to the refinery was spearheaded by the Warman and District Concerned Citizens Group, a grassroots movement which grew to over 800 members, 90 percent of whom live within 15 miles of the proposed site.

The report amounts to a compromise on the panel's part. It accepts the company's arguments that the refinery is needed and will be safe, and also recognizes the local opposition to it. But it leaves the future of the refinery up in the air.

In explaining its decision not to endorse the refinery, the panel stated that "a distinctive community exists in the vicinity of the impact area . . . uniquely associated with the Mennonite ethnic and religious community."

It found that "religion is a critical binding force in the communities," along with pacifism (hence the concern about nuclear weapons), environmental stewardship, and family structures. The potential impacts of the refinery on this community "are too important to be ignored in reaching a judgment on the overall acceptability of the project."

If Eldorado still wants to build in Warman, the company will have to undertake another round of studies along guidelines suggested by the panel and subject them to public hearings.

After the report was released, Eldorado officials said they were not considering other sites in Saskatchewan and would decide what to do next by the end of August.

Ron Dakers, Eldorado vice-president in charge of refining, accused the panel of changing the rules without informing the company. He said the guidelines for the Environmental Impact Statement which the company compiled on the Warman site did not ask for data on the religion or beliefs of the local population—only on social and economic variables.

The company has spent over $1 million in trying to get approval for the Warman site, including promotion of the refinery locally and buying options on nine quarters of land.

The land options must be renewed in September. If Eldorado allows the options to lapse, it will be a clear sign to local residents that the company has given up on Warman and will probably try elsewhere.

If Eldorado does try to renew the options, it will probably mean a microscopic sociological study of local Mennonites on an unprecedented scale.

In a statement released August 7, the Warman and District Concerned Citizens Group said it saw no point in holding further hearings, but in any event it was ready to continue the struggle.

"Although our group is confident that Eldorado will fulfill its earlier pledge not to build where it is not wanted, we will remain active in our endeavor to prove that they are not wanted or needed, either in Warman or elsewhere in Saskatchewan," they said. *Allan Siebert*

MCC assistance begins in refugee-saturated Miami

Miami, Fla. (MCC) — With over 20,000 Haitian and Cuban refugees yet to be released from federal detention centers, officials working with the exiles in Miami say that housing and the job market in the city are saturated.

In the midst of Miami's complex set of pressures, Mennonite Central Committee's US Program has begun work with refugees through the service of short-term volunteers. Their on-the-spot experience is also helping to determine where longer term workers will be most needed.

The newcomers face an unemployment level which was already frustrating enough for American blacks that it helped spawn riots in the Liberty City area of Miami in May.

Meanwhile, uncertainty concerning the ultimate legal status of the refugees is hindering the resettlement of those who might be willing to leave the Miami area. Those arriving during the April 21 to June 19 period of massive boat migration from the Caribbean islands have only a temporary "applicant for asylum" status, and those arriving since have no legal status whatsoever.

The legal limbo especially affects the Haitians. The US government considers the Cubans "political refugees" and will almost certainly not send them back to Castro's Cuba.

MCC has placed five volunteers in Miami and in cooperation with Christian Fellowship Mission is providing material aid for Haitians in Miami through an initial purchase of a thousand pounds of rice and a thousand pounds of beans.

As MCC deepens its involvement in Miami in coming months it is looking for Creole-speaking volunteers. It needs persons to coordinate and teach classes in English, a social worker in job development, a public health nurse, and a community service worker to continue MCC's involvement in relocation and placement of Haitians. MCC has Spanish-speaking volunteers to coordinate English classes for Cubans and to work with CWS, although it could also use an additional Spanish-speaking community service worker.

John R. and Clara Schmidt, Paraguay, share the "distinguished achievement award" presented to Dr. Schmidt by the MMA.

"Wholistic Health Care" was the theme for the Mennonite Medical Conventio held in Granby, Colorado, from July 9-12. Granger Westberg, founder of wholisti health-care centers, declared, "I see Mennonites as the only Protestant group read to take the lead in wholistic health care." He said we have been too guilty of reducin human problems to a manageable size when "we need to see the whole as more tha the sum of many parts." Westberg reminded Mennonite doctors and nurses that th Sunday morning two hours in church can be "about the healthiest two hours of th week." Singing is a healthy spiritual exercise; so is the Word of God; and not least i the time of fellowship with other worshipers. Many persons enter churches on thei way to illness; after an appropriate time in the Lord's house they are likely to leave i on their way to wellness. Other convention speakers included Wallace and Evely Shellenberger of Paoli, Indiana; John Florell and Werner Fransen of Bloomington Illinois; and David Schroeder of Winnipeg, Manitoba.

Graduate seminar focuses on "humanizing" vocations

Elkhart, Ind. — Why should Mennonite graduate students spend several days together studying a topic such as the "humanizing imperative"? What is it? Is it Christian? In his introductory comments to the 1980 Mennonite Graduate Seminar held August 14-17 at Associated Mennonite Biblical Seminaries, seminar director Tom Neufeld emphasized that biblical justice and truth are respecters of persons and that this must incarnate itself in our scholarship. To "humanize" means to make more human, or to create an environment where humans can flourish. "Imperative" demands a response. Thus responsible scholarship must result in a practice characterized by humility, caring, and community.

One of the threads evident throughout the presentations and discussions was that scholarship must not be done in isolation but in community. In his paper Carl Keener made the point that "the humanizing imperative requires the creative use of our freedoms; that to love means we shall be engaged in a creative and enriching interaction with nature, God, and our fellow human creatures." Whether one is a botanist, dramatist, philosopher of science, composer, mathematician, doctor, or higher education administrator, one must relate to the totality of being human. This can best be done when scholars get outside their own disciplines and struggle with the real meaning of what it means to relate to that totality. For the Mennonite scholar it is even more important. "A secular position allows us to get out of our cliches and thus helps us respond to issues more honestly," said Neufeld.

The seminar theme and structure permitted presenters a variety of modes of expression. A botanist and faculty member illustrated the integration of his experiences as a botanist, philosopher, Christian, aesthetic, and member of the "beloved community."

The aesthetic experience was represented by Bob Hostetter, Carol Ann Weaver, and Roger Gilman. Participants experienced the dramatist (Hostetter) as director and actor. The plays selected were particularly applicable to the seminar theme. Weaver shared how the inspiration of Isaiah's vision encouraged her in sharing her "vision" of sound through composition.

As a person in the "professional socialization process" Martha Yoder expressed observations and concerns from the medical student's perspective. One concern was the doctor's need for self-respect and living a humanized life as well as respect for the whole person in the patient. Human values must be taught along with medicine. "Medicine is the art of applying science to human beings," said Yoder.

It was evident in the animated discussion following Eleanor Loewen's presentation on higher education administration that there are serious questions related to the humanizing imperative in higher education, one example being the inhuman demands of the tenure system. Do the external and internal pressures and organizational structures facing administrators make the humanizing imperative impossible in higher education institutions? Are our Mennonite colleges any different from public colleges/universities in their administrative styles and campus compartmentalizations? This area raised more questions than answers.

When introducing a presenter, Paul Miller commented, "All of our disciplines rattle around on the surface of life." The Mennonite Graduate Seminar was an opportunity for graduate students, women and men, to get beneath that surface to the real issues facing Mennonite scholars today. *Eleanor Loewen*

International committee examines church-state trends

Lombard, Ill. (MWC) — The International Mennonite Peace Committee (IMPC), composed of representatives from five continents, reiterated the church's vocation to witness for justice at its first meeting, held in Nicaragua and Colombia June 8-17.

The committee was formed by action of the Peace Interest Group which met at the 10th Assembly of Mennonite World Conference in Wichita in 1978.

Committee members include Mukanza Ilunga of Zaire, Michio Ohno of Japan, Luis Correa of Colombia, Harry Pals of the Netherlands, and Helmut Harder of Canada.

The IMPC agreed that Christians must participate in society in a nonviolent way, not with the expectation of ushering in the full kingdom of God on the heels of a political revolution, but with the purpose of contributing to a just society.

The IMPC took note of the adjustments made by the church in each national situation and the loyalty of Mennonites to their governments in more than 40 different countries.

In many places, the church is silent on moral issues facing the nation, acknowledged committee members. Does quiet withdrawal for self-protection misrepresent the life and faith of the church? Evangelical churches are generally concerned to maintain external freedom to preach the gospel, but on the other hand, there are many situations where the church has lost internal freedom to preach the full vision of the gospel.

Committee members took note of peace education efforts in their churches, calling for Mennonite and Brethren in Christ churches to give such efforts high priority. Mukanza Ilunga captured the spirit of this task in saying, "We are learning when and how to say 'no' to government."

A fifth inter-Mennonite Women in Ministry conference will be held at Bethel College in North Newton, Kansas, 27-29 March 1981. Dottie Janzen, former Bible instructor at Hesston (Kansas) College, will deliver two major addresses on "Whole Women Ministering to the Whole World." Workshops will have three tracks: Track A for newcomers to women's issues; Track B for women involved professionally in the church; and Track C for persons having some background in Christian feminism. Persons interested in helping can contact Herta Funk, Commission on Education, Box 347, Newton, KS 67114.

New editorial team for *forum*— Marlise Horst and Phil Wenger, both of Washington, DC, have been appointed to edit *forum,* the magazine for young adults published by student and young adult services of the General Conference Mennonite and Mennonite Churches. The magazine is anticipating a shift in the audience addressed from mainly undergraduate to mainly older young adults. The physical format is also likely to change. Horst, an English instructor, has served with MCC in Egypt; Wenger is a partner in a Washington construction firm and has college writing and editorial experience. They will share a ¾-time salary.

Reconciliation is theme at women's caucus

Saratoga Springs, NY — God's Spirit manifest in love, wisdom, mutual submission, unity, and vision for service marked the fourth national convention of the Evangelical Women's Caucus, which met here June 25-28.

The convention's theme "Women and the Ministry of Reconciliation" was taken from 2 Corinthians 5:18, 19, RSV. Throughout the conference persons of differing backgrounds expressed positive responses.

"The price of genuine peace is the doing of justice!" proclaimed first plenary speaker Virginia Mollenkott, a New Jersey author, speaker, and teacher. She spoke of "hideous" 20th-century injustices which Christians are called to change, perhaps the most urgent being unreasonable national armament. "A thorough change in thought patterns about where security comes from is necessary for evangelicals," she said.

Mollenkott drew a relationship between ultra-right-wing God-and-country thought and advocates of dominance-hierarchy in male-female relationships.

"It is not surprising that evangelicals who are calling for supremacy in the home are calling for dominance in foreign affairs," she said. Genesis implies a close relationship between dominance in the home and in the world.

She added, "It's about time for the United States to treat all nations as equal partners in mutuality rather than with a 'big daddy' approach."

The second plenary session was addressed by Matlalepula Chabaku, a black, single woman from South Africa—which combination of circumstances, she said, "is hell."

Chabaku shared guardedly of her experiences and of conditions in South Africa. She urged women, who are more than half the world's people, to unite to change the world. She urged voting and dealing with power structures rather than "to pacify the oppressed with your gifts."

Two famous women activists, descendants of well-known women in ministries, addressed a sold-out historical banquet Thursday evening.

Susan B. Anthony II, grandniece of the famed suffragist, spoke following a pageant depicting the history of the United States movement for women's equality, which began in central New York State not far from Saratoga Springs.

Anthony, presently a Catholic who draws from her own Quaker roots in calling for social awareness and liberation, described her aunt as a model of the "mystic prophet," who combined turning inward to seek God's word with helping oppressed individuals.

Victoria Booth Demarest, "Grand Dame of Evangelists," shared victories and struggles from her 71 years of active ministry. She characterized herself as "the third generation of women who were preachers, wives, and mothers of large families.

"Whatever you do, let the Lord work through you. That's what will count. And honor and respect men!" The audience responded with laughter and a standing ovation.

The convention, attended by 400-500 women and men, brought together people from many denominations. Interested representatives from Canada attended, who inquired about the possibility of affiliation and perhaps opening EWC to worldwide membership.

In Saturday's working session desire to press ahead in publishing, strategies, nurture of inner life, repentance, and exegetical work was expressed.

Discussion on the need for a Bible in nonsexist language resulted in a vote to send expression of support and offered aid to a National Council of Churches committee presently exploring such a revision of the RSV. Concern was voiced that EWC support a "neuter" revision and not one with a reactionary antimale bias. The caucus voted to reaffirm a 1975 expression of support for ordination of women.

A tremendous reactionary spirit in the nation against feminism was noted. "It will get worse before it gets better," predicted Liz Nordquist, cofounder and past president of EWC in Los Angeles. "The battle is a spiritual one, against the spirit of the age—a culture of narcissism, in which liberation is not so much for freedom to serve, but for the end of self-realization."

The Evangelical Women's Caucus began in 1973 as a special caucus growing out of the first meeting of Evangelicals for Social Action, which met in Chicago and drafted the Chicago Declaration. Its statement acknowledged "that we have encouraged men to prideful domination and women to irresponsible passivity." *Lois Landis Shenk*

Seven-month income at 41.5 percent of budget

Receipts for General Conference ministries to the end of July totaled $1,669,579, reports Ted Stuckey, conference treasurer. The total budget for 1980 is $4,025,190.

Donations to the commissions and the seminary with last year's comparative totals in parentheses are as follows: Commission on Overseas Mission — $1,208,067 ($1,108,270); Commission on Home Ministries — $308,615 ($295,657); Commission on Education — $128,731 ($123,913); Mennonite Biblical Seminary — $125,546 ($143,381).

For the same seven-month period Women in Mission received $137,109 or 69.2 percent of its $198,000 budget.

Nine congregations were voted into the General Conference at Estes Park. New members include the Bethel Community Church of Santa Fe Springs, California; Detroit (Michigan) Mennonite Fellowship; Evanston (Illinois) Mennonite Fellowship; First Mennonite Church, Burns Lake, British Columbia; Maranatha Mennonite Fellowship, Lincoln, Nebraska; New Creation Fellowship, Newton, Kansas; Sermon on the Mount Fellowship, Sioux Falls, South Dakota; St. Louis (Missouri) Mennonite Fellowship; and Vancouver (British Columbia) Chinese Mennonite Church.

Brethren call for US apology to Iran—A call for the US government to offer a public apology to the Iranian people "for complicity in the repressive policies" of the Shah's regime was part of a paper approved by delegates to the 175,000-member Church of the Brethren annual conference, June 24-29, in Pittsburgh. The statement also recognized the "illegal actions of the US in establishing the reign of the deposed Shah" and expressed its unhappiness at "the illegal taking and holding of the hostages in Iran," and called for their release. The delegates also affirmed their strong support of conscientious objection to military service.

Record

Workers

Jonathan Beachy, Faith Church, Minneapolis, Minnesota, is beginning a two-year voluntary service term with Mennonite Central Committee in Louisiana. He will be working toward federal recognition of the Houma Indians. He served previously with Mennonite Voluntary Service in 1974. His parents are Perry and Eleanor Beachy of Arthur, Illinois.

Elizabeth Heese, Elim Church, Grunthal, Manitoba, is beginning a 30-month term of service in education in Bolivia with Mennonite Central Committee. She attended Bienenberg Bible School, Liestal, Switzerland, and the University of Manitoba, Winnipeg. She is the daughter of William and Mary Heese of Grunthal.

Larry Kehler, secretary of the MCC (Canada) executive committee, has accepted a six-month appointment to study the actual experience of the refugee sponsorship program of MCC (Canada) and to recommend direction for its future involvement in refugee programming. Kehler will interview refugees sponsored by Mennonite churches.

Paul and Jane Quiring, Reedley, California, with *Mark and Jan Siemens*, Sacramento, California, have been assigned to Mennonite Central Committee West Bank's Jerusalem office. Paul was appointed as MCC West Bank representative, but the government of Israel has refused to accept his appointment.

Brad Reimer, United Church, Leamington, Ontario, began one year of voluntary work with Mennonite Voluntary Service on July 21, assisting the Optimist Boys' Clubs in Fresno, California. Since December 1978 Reimer had worked as a van driver for a sheltered workshop in Markham, Illinois, also part of an MVS unit. His parents are Victor and Helena Reimer of Windsor, Ontario.

Beachy

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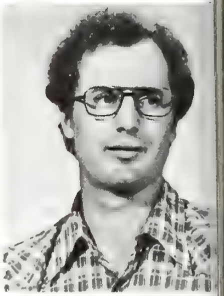

Wiebe

Shetlers

Weavers

Ken and Gwen Schlichting, Altona (Manitoba) Church have agreed to work under MCC (Canada) with native people in an agricultural project on the Cape Croker reservation in Ontario.

Peter and Jan Bender Shetler, First Church, Bluffton, Ohio, and College Church, Goshen, Indiana, respectively, have begun three years of service with Mennonite Central Committee in Ethiopia. He is an agricultural advisor and she is a secondary school teacher. Peter is the son of Luther and Geneva Shetler of Bluffton, and Jan is the daughter of John and Naomi Bender of Ogden, Utah.

Eric and Laura Unger, Altona (Manitoba) Church, will work with Mennonite Central Committee in Nigeria. Eric will be teaching in Oturkpo.

Susan Voth, Alexanderwohl Church Goessel, Kansas, is employed as material aid assistant with Mennonit Central Committee in North Newton Kansas.

Jerry and Cathy Weaver, Hesston Kansas, have been appointed to a one year Mennonite Central Committee term in Calcutta, India, where Jerry serves a acting country representative. Jerry is in India while on leave from Bethel Col lege, North Newton, Kansas, where he i director of admissions.

Eldo Wiebe, Emmaus Church, White water, Kansas, has begun a three-yea Mennonite Central Committee assign ment in Paraguay in agriculture. He holds a BS in animal science from Kansas State University, Manhattan Wiebe is the son of Elvin and Ann Wiebe of Whitewater.

David Winter, Morden, Manitoba, is the new principal at Rosthern (Sas katchewan) Junior College.

Responsible use of energy and the environment

(Note: The following statement has been affirmed in principle but not officially adopted by MCC US Peace Section. In response to the feeling sometimes expressed that delegated boards and committees of the church pass resolutions without adequate consultation with the church at large, the US Peace Section is inviting written response to this statement on energy before it takes final action on the statement at its November meeting. The statement is intended to speak for the MCC US Peace Section, a delegated inter-Mennonite body, to Mennonites, all Christians, and anyone who is interested in what some Mennonites are saying about energy and the environment. Comments should be mailed by October 15 to MCC US Peace Section, Akron, PA 17501. John K. Stoner, Executive Secretary, MCC US Peace Section)

The Mennonite Central Committee, as a relief and development agency of the Mennonite and Brethren in Christ churches, and the US Peace Section specifically, have found in recent years that the Mennonite emphasis on stewardship and a simple lifestyle is having increasing relevance to many issues. With growing demands for energy, skyrocketing prices, and diminishing resources, as well as increasing threats to the environment, there is greater need for responsible use of our resources.

Theological dimensions

The Mennonite and Brethren in Christ churches have always stressed the importance of stewardship but have often limited its scope to responsible attitudes toward money, time, and our physical health. We are coming to realize that stewardship is also important to the natural resources that sustain us. In many instances, consciously or subconsciously, the creation story has been interpreted to mean that humans have the right to *exploit* the resources that God has given them. With the realization that our natural resources will not last forever, and that the earth cannot sustain unlimited tampering with its intricate balance, we recognize a difference between dominion over and domination of the earth. The dominion to which humanity is called recognizes God's ownership of and concern for the welfare of all humanity and the total cosmos.

Global responsibility

Our excessive consumption of available energy deprives others of the basic energy needed to survive, and refutes our claim to love and care for all of God's children. The United States, with 5.8 percent of the world's population, consumes 33 percent of the world's commercial energy, much of it imported ("Energy: The Case for Conservation" by Denis Hayes in Worldwatch Paper 4, 1976). Even discounting our exported products, we still consume many times more energy per capita than most developing countries.

Conservation and energy choices

Public debate about America's energy choices has so far been seriously hampered by entrenched assumptions about America's energy needs. We have been slow to see the difference between actual energy needs and the substantially greater levels of energy we currently use. Acceptance of the false equation of current use and actual need results in failure to pursue necessary changes.

The current extravagant standard of living can be replaced by a realistic one. Human needs can be met without catering to inhuman appetites. By adopting a lifestyle that is lean, strong, and beautiful, we can increase America's energy options dramatically and keep the door open to a livable future in a world of limited resources. From electric can openers to large-scale dependence on individual rather than public forms of transportation, the American people indulge in trivial and major uses of energy that push our consumption toward disaster.

Renewable and nonrenewable energy sources

Critical decisions in the world energy crisis hinge on whether the United States as a world leader chooses to continue its dependence on nonrenewable resources or is willing to take some risks and make some sacrifices to move toward renewable sources. Renewable resources include a variety of alternatives such as passive solar, photovoltaic cells, wind power, methane generation from plants or wastes, distillation of alcohol, solar heat collectors, etc. Nonrenewable resources include conventional oil, gas, and coal, present forms of nuclear power, and proposed synthetic fuels.

We recognize that all energy systems have environmental impact and support those forms with the least harmful effects. Extreme caution is necessary in using energy sources whose full effect on the environment is unknown or where solutions have not been found for problems in the production cycle. Nuclear power and synthetic fuel (synfuel) plants are such sources.

For these reasons, we urge extensive exploration of alternatives before continuing on any path burdened with massive unsolved problems.

Conclusions

In view of the present energy situation and our responsibility to be good stewards, we support the following measures as priorities in federal policy:

1. Incentives for conservation of energy through replacement of extravagant practices in homes, businesses, and other institutions with more realistic ones.
2. Abolition of atomic weapons and reduction of the military budget with its extreme energy consumptive practices.
3. Increased research on and use of renewable resources.
4. New methods of increasing energy efficiency.
5. A moratorium on the construction of nuclear power plants in perpetuity or until it has been demonstrated that implementation of the above measures constitutes a greater threat to the health and security of the public, than do nuclear power plants.
6. Establishment of meaningful programs or provisions to aid our brothers and sisters, suffering in poverty in our own country, in meeting the skyrocketing costs of energy and other necessities.
7. Protection of the environment through regulation of those processes which provide a threat to our natural resources.
8. Reflection of the above measures in US foreign assistance to the Third World.

Many of the above objectives may also be incorporated into our everyday lives. The following suggestions are tangible ways to enact our concern for energy/environmental stewardship:

—Walk, use a bicycle or public transportation when possible.

—If necessary to use a car, use a smaller more economical one and operate it so as to obtain optimum gas mileage. Make use of car pools and combine errands.

—When considering building a new home, consider the space needed, the materials used, and energy efficient methods of heating.

—Make sure that homes and other structures are well weatherized (storm windows, insulation, etc.)

—Decrease the use of luxury electrical appliances and, when possible, operate necessary electrical appliances to avoid the peak hours of 4 to 8 p.m.

—Set thermostats no higher than 65° in the winter (60° at night). Avoid using air conditioners when possible, but for those who find it necessary, set them no lower than 78°.

—Keep the water heater thermostat set as low as possible, and use cold water when possible.

—Buy products made of recycled materials or ones that can be recycled. Avoid use of nonbiodegradable products as much as possible.

—In farming make responsible use of large agricultural machines and all petroleum-based products in the fields. Be especially aware that fertilizers, herbicides, and pesticides are primarily petroleum based, and encourage the study of alternatives.

—In business cut down on unnecessary commercial lighting displays. All citizens can encourage local government to save on street lighting—street lights often remain on after it is light.

We recognize our responsibility to protect the creation as it is, while we look forward to the complete fulfillment of humanity and creation.

(Editor's note: The statement, as it appears here, has been edited. For a copy of the complete statement, write to the address given above.)

resources

The American Revolution forced Mennonites, Quakers, Schwenkfelders, Dunkers, and Moravians to think through the implications of militias, fines, war taxes, loyalty oaths, and the price of participation in a free society. *Conscience in Crisis* brings together interpretive essays and more than 300 documents chosen from 18th-century archives which trace the challenge the peaceable sects faced beginning in 1739. The book, published by Herald Press, Scottdale, Pennsylvania, is authored by Richard Macmaster, Samuel Horst, and Robert Ulle. MacMaster, who is associate professor of history at James Madison University in Harrisonburg, Virginia, says, "The American Revolution reaffirmed Mennonites, Brethren, and Quakers in their belief that faithful discipleship meant separation from the norms of the larger society and a willingness to suffer for their fidelity." The book is volume 20 in Studies of Anabaptist and Mennonite History. It costs $17.95 ($20.80 in Canada).

Read and distribute a remarkable interview in which Billy Graham tells why he is against the arms race. Single copies, 25¢; 10-99, 20¢ each; 100 or more, 15¢ each, postage included. Send payment with order to Fellowship of Reconciliation, Box 271, Nyack, New York 10960.

Gospel Versus Gospel, a new book on mission and the Mennonite Church, tells the story of the reawakening of mission interest in the Mennonite Church, largely as a result of a revival that swept across the church in the late 19th century. From his research author Theron Schlabach, Goshen College history professor, concluded that "mission-minded Mennonites might have communicated more of Jesus' message if instead of borrowing wholesale from Anglo-American Protestantism they had worked more consciously from some of their own long-held understandings, especially their peace emphasis." The book is published by Herald Press.

Shared with the public for the first time, letters, minutes, and other first-hand documents trace the beginning and growth of Mennonite Central Committee. There are three volumes. *From the Files of MCC*, volume 1, begins with the famine years in Russia and the birth of MCC in 1920, continues with the refugees during the 1920s and World War II, and post WW II contacts. Volume 2, *Responding to Worldwide Needs*, tells of relief programs, the Teachers Abroad Program, the PAX (Peace) and Self-Help programs, and Mennonite Economic Development Associates. *Witness and Service in North America*, volume 3, includes Mennonite statements on peace, the role of Civilian Public Service, a brief against capital punishment, statements on racism, militarism, third world poverty. Other documents tell of mental health work, voluntary service, and Mennonite Disaster Service. The books are published by Herald Press at $3.95 each ($4.60 in Canada).

Witness and Service in North America
Responding to Worldwide Needs
From the Files of MCC

Materials on deaf ministries are available for loan from Mennonite Board of Missions. Included are easy-to-read and in-depth books on deaf awareness, materials on sign language, books on deaf ministry, and the latest edition of the international telephone directory of the deaf. Persons interested in borrowing from the library may write to Deaf Ministries, 801 Market Street, Scottdale, PA 15683. Voice or TTY telephone number: 412/887-7470.

The tapes of the main addresses of the Women in Ministry Conference held in November 1979 at Mennonite Biblical Seminary, Elkhart, Indiana, are now available. The tapes pair addresses by Diane MacDonald ("Thinking Theology," "Doing Theology," and "Being Theology") and Barbara Prasse ("Women in Leadership Yesterday," "Women in Leadership Today," and "Women in Leadership Tomorrow"). The cassette tapes rent for $1.50 each or all three for $3.00 from Audiovisual Library, Box 347, Newton, KS 67114. All three tapes can be purchased for $7.50 from the Commission on Education at the same address.

Christian approaches to registration and the draft are presented in a new slide set available through Mennonite Central Committee. Said to be excellent for stimulating discussion, "Every Heart Beats True" describes the peace witness of the early Christians, the teachings of Jesus, the just war approach, and the nature of military service today. The set is 20 minutes long, and is available on a free-loan basis by writing: Audiovisual Library, MCC, 21 South 12th Street, Akron, PA 17501.

A new nursery course for the Foundation Series is now available. It is designed to assist teachers in the nurture of two-year-olds in the context of the educational program of the congregation. It builds upon *Infants, Toddlers, and Twos*, providing quarterly teacher resources and student resources designed for use with children 24 to 36 months.

How children grow in faith is the focus of the new Foundation Series study guide titled *Upon These Doorposts.* It is designed for congregational use by adults. It surveys three areas: (1) the contribution of the intellectual, moral, emotional, and spiritual perspectives to the development of faith in children from infancy to adulthood; (2) how the Foundation Series shares the content of faith with children; (3) how informal settings in the home and congregation demonstrate faith.

The *Let's Sing!* record now has a songbook to accompany it. It includes 35 titles in the same sequence as they are found on the record.

All of the above items are available on the regular Sunday school order forms, or write to Faith and Life Press, Box 347, Newton, KS 67114.

A *Mennonite Lawyers Symposium* booklet contains the paper presented by Marlin E. Miller, president of Goshen Biblical Seminary, at the lawyers symposium held in Washington, DC, January 25-26. For a copy send $1.00 to Mennonite Student and Young Adult Services, Box 370, Elkhart, IN 46515.

Reflections on Estes Park

George K. Epp

he conference at Estes Park, Colorado, uly 12-18 was a good experience for all articipants, and I have tried to thank hose responsible for the demanding ask of organizing such a get-together. einz Janzen, Elmer Neufeld, Helmut arder, Bernie Neufeld, the drama roups . . . thank-you again.

However, I would also like to reflect on few things for which all of us should eel responsible. This is not a report or a ritic's analysis. I merely offer some bservations through the eyes of an verage church member.

rotherhood/Sisterhood
ere we come, the General Conference, ith good US and Canadian representa-on. The chairperson of the South merican Mennonite Conference and he chairperson of the Paraguayan Mennonites represented a significant ranch of our brotherhood but went nnoticed by most of us. No wonder hose representatives felt out of place. They have ceased to be our "mission eld," and thus we have little to say to hem. Our issues are certainly not their ssues.

Gerhard Hildebrandt, chairperson of he Germany Mennonites, present as an bserver, probably fared a little better; ut again I suspect we didn't quite know ow to show interest in people with whom we have no "business."

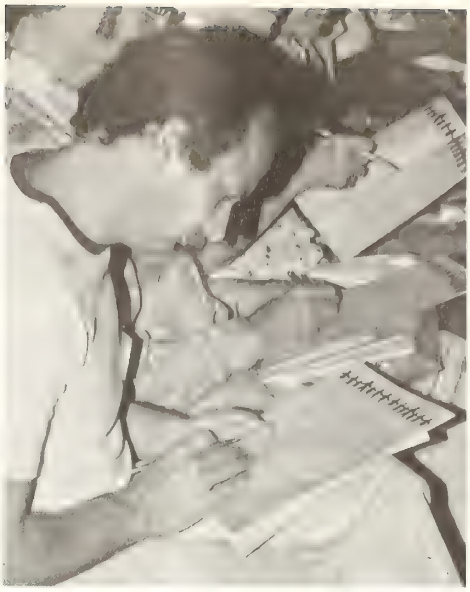
Maybe we Canadians could offer some omfort to our friends from far away South America, because we also feel left ut. Oh, not in representation on boards, o; we are very visible.

Our inferiority complex we shed a long ime ago. However, we are not sure whether our friends in the US hear us, lthough we are blunt at times. But then, o my surprise, I heard our American brothers and sisters express the same hing.

That leads me to a serious question. Is our conference structure such that it fosters only visible contact without any real link-up in spirit? Is it perhaps time to have a good look at the Mennonite Central Committee model presented at the Estes Park conference to the US constituency? It seemed to me that most US delegates did not feel that the "small-big shoe" problem was urgent.

Well, there we were *together* and there was a lot of goodwill on both sides; nobody will question that.

The leadership issue
We discussed a number of important issues: abortion, homosexuality, nuclear energy, war, simpler lifestyle . . . important and urgent issues. But we barely touched the most urgent matter—our *leadership crisis.* We seem to be able to find leaders for our educational institutions, but for the most important institution—the congregations—we cannot find leaders. When 56 GC congregations in the US (plus numerous ones in Canada) have to invite leaders without any Mennonite connection or training, I am alarmed. The change of emphasis in our proclamation does not trouble me as much as the fact that we have failed to prepare our own leaders, and *a church which fails to find leaders among its own members is doomed.* Am I pressing the panic button? Not yet, but it is time for some decisive action (please, no discussion of the issue—it is crystal clear).


Evaluating the Estes Park Conference

Speaking for the Commission on Education, Bertha Harder said, "We (the COE) do not get the emotional support which the more 'visible missions' get." Do we realize how serious this statement is? If we fail in Christian education we will fail in every other field. It is a risky business to attempt to develop a mission without the necessary human resources. Leadership training is the greatest, the most urgent issue we face today. Believing in the priesthood of all believers, we have to prepare those believers for their role in the church and in society. Without strong homegrown leadership we will fail to resolve any issues, because issues cannot be resolved at conferences. They will be resolved by the local churches or remain unresolved. The conference can only be a catalyst.

Speaking out

Staff orientation
This brings me to another point . . . our strong staff orientation. If there is an issue, we look to the General Board for a solution before we have even tested our own resources. For example, we have many marriage problems. Solution: Add a staff person to solve the problem. I feel strongly that this issue and many others can be and must be solved by the local church, and we should leave that responsibility right there. Many congregations are dealing with that question quite effectively, and they should not be encouraged to give up that initiative. Creating too many "portable services" without local participation must paralyze all inventiveness and creativity of the local church.

The heart of issues
Yes, and our many issues. Sometimes we deal with the most complex issues as if we were the only inhabitants on this planet. It feels so good to be on the "right side"; but nothing is more dangerous than well-intentioned ignorance. This world needs idealists, but they have to be well-informed idealists. Too often we know what we are opposing but we have no alternative to offer, and thus our credibility goes down the drain. One example: we are against war, but we do little to convince society that we are serious about our peace position.

Marches and protests are not very convincing, especially at a time when 40 percent of our VS workers have to be recruited from the non-Mennonite community. Shying away from service in peacetime, we have hardly a good case as "servants of peace" in times of war.

Some thought will have to be given to these disturbing facts. We will have to come up with some concrete alternatives. Our credibility in times of crises would be enhanced if, for example, all young Mennonites offered to serve their country in some peace project (not only in wartimes).

P.S. Concerning speakers. A speaker who chooses to be an entertainer is usually on shaky ground. Sooner or later the majority of his listeners will feel cheated.

P.P.S. Why did we have to go to not-so-modest Estes Park to discuss a "simpler lifestyle"?

Letters

Cooperate with government

Dear Editor: At the recent Estes Park Conference I observed considerable sentiment favoring nonregistration. I do not condemn courage or conviction, but I would like to encourage our young men to register and get involved with the alternative service if they cannot support the war effort.

Our government has provided the alternative service programs for us, and the very least we can do is to cooperate. *Walter Penner, Route 1, Whitewater, Kansas 67154* July 25

Consider your vote

Dear Editor: Margaret Regier's letter (June 24 issue) was an excellent presentation of an issue to which all Mennonites should give thought. Her points regarding Reagan's position on pro-life were well taken and should be considered before making a decision to cast a vote for him for president. One of our basic Mennonite convictions has been that we must not participate in war. Yet a man who openly advocates war and military buildup is in danger of becoming our next president. Does this not place a responsibility on every Mennonite of voting age to cast his or her vote against him? Also we have a further responsibility to letting those around us be made aware of our position in this matter.

Let us all think long and hard before putting into office as president of our country a man whose political ideology is that problems involving nations can only be settled by military action. *Dorothy Dester Mills, Box 1238, Harlan, Kentucky 40831* July 23

On roles of women

Dear Editor: Harold Burkholder's letter (July 22 issue) thanks you for your report of the Eastern District Conference sessions. As a delegate to that conference I join him in that expression and add that the report was concise. Burkholder goes on to say, "I want to commend the pastors and leaders of the conference for their biblical position against the ordination of women" and mentions his "careful study of this issue."

One wonders if his study was only as careful as his reading of your report. What your report says is that among th resolutions passed was one calling "for conference on ordination focusing on definition of ordination and the role o women." The expressed opposition to th resolution included those who felt th ministerial committee should be supported in their opposition to women' ordination. Since the resolution passe by a sizable majority, it can hardly b said that ministers and leaders oppose it

I believe Burkholder's assumption o what he thought the report said reflect the way we all filter our reading through the spectacles of our biases and prejudices.

My own bias on women's ordination makes me wonder why those opposed always seem to me to be saying "th Holy Scriptures say this or that" bu never say "Paul says thus and so bu Jesus never speaks to the matter—certainly not in opposition to it." My bias says if we do not read Paul through Jesus we may credit the smoke—not th fire—for light and heat.

Erring humans, inerrant Word;
Fallible mankind, infallible Christ

Bob Smith, Arendtsville, Pennsylvania 17303 July 28

Review

Christian farming

Farming the Lord's Land: Christian Perspectives in American Agriculture, *Charles P. Lutz, editor (Augsburg Publishing House, Minneapolis, Minnesota, 1980, $6.50), is reviewed by LaVonne Platt, editor of* From Swords to Plowshares.

Farming the Lord's Land does what its subtitle implies—it presents *Christian Perspectives in American Agriculture.* Not theology, but the social ethical implications of the stewardship role of farmers, "of being God's cocreators," is its focus.

The book is organized into three parts. Two chapters by the editor look at the relationship between US farming and the food needs of people both overseas and in the US. A section on the structure of US farms includes chapters on family farming, small farms, control of land, and strengthening rural communities. A third section on the manner of US farming deals with issues of land and water management, energy uses, chemical dependency, and direct marketing.

This is a book for both farm and nonfarm readers. In his introduction Charles Lutz states, "People who do not farm often see farming as simply another economic activity, another way of making a living. It is that. But it is also much more. It is a way of life. It is a life that provides the chance to see firsthand and up close how we all depend on the planet's resource base, God's creation."

In the foreword US Secretary of Agriculture Bob Bergland suggests a perspective that is seen throughout the book: "I want us to get ahead of the curve in terms of agricultural policy, to anticipate what is coming at us, rather than simply reacting to what has already hit us. We should start considering now where the farm sector is headed and what we can do to help prepare it for the future."

Farming the Lord's Land makes available the conclusions of some of today's most articulate writers (most of them with agricultural experience) on issues facing Christian farmers. Several of the writers will be familiar to Mennonites. *From Swords to Plowshares* has recently used articles by Charles Lutz and by Harold F. Breimyer, who wrote the energy chapter. Don Reeves, author of the chapter on saving small farms, is chairperson of the Agricultural Policy Work Group of the Interreligious Task Force on US Food Policy, a coalition group with which the Mennonite Central Committee Washington office is affiliated. Dean Freudenberger, who wrote about land and water management, may be a familiar name because of his work on world hunger concerns.

Running through the book are suggestions to help churches and individual Christians promote policies and actions that lend a Christian perspective to American agriculture. Discussion questions follow each chapter to benefit groups who use the book for a study guide.

Farming the Lord's Land is a useful guide for anyone who wants to look at farm issues from a Christian perspective. It belongs in the libraries of rural churches.

Meditation

Try once more

fter Robert Raikes founded the Sunday school movement in 1780 in Sooty Alley, chools were established in other parts of Britain.

In Newcastle a young lady applied for a class. She was told by the superintendent hat he had no vacancies at present but if she would go out and bring in a group of oys, she could teach them.

This young lady worked tirelessly and assembled a motley group of dirty, ragged treet urchins into a class. One of the boys, Bob, seemed ready to fight at the drop of a at and was almost an impossible challenge.

The superintendent had told the boys, "I will give each one of you a new suit of lothes if you will come to Sunday school," and true to his word, he had outfitted each oy, including Bob, with a new suit. And for a few weeks Bob was faithful in ttendance. Then one Sunday he was missing. His teacher investigated immediate-y.

She discovered that Bob had become involved in a fight on his way home from unday school. His new suit was dirty and torn beyond repair. But the teacher ncouraged Bob to return to the class next Sunday, and the superintendent bought im a second suit of clothes.

All went well for a few Sundays; then Bob was missing from class again. Upon nvestigation the teacher discovered that Bob had been in another fight and had uined his second suit. The young lady went to the superintendent and said, "I am eady to give up on Bob. He has ruined his second suit of clothes." But the uperintendent said, "I will buy him a third suit if he will come back. Let's *try once ore.*"

Each Sunday after that, as the months passed, Bob faithfully attended class. And is interest grew. Eventually he confessed faith in Christ and joined the church. ater, as a young man, he was given a class of his own to teach. Eventually he began o study for the ministry.

Students of church history today know Bob, the once scrappy street urchin, as *obert Morrison, the first Protestant missionary to China and the translator of the ible into Chinese*! And all because a Sunday school superintendent and teacher ecided to *try once more.*

There is a New Testament parallel to this true story. Paul and Barnabas were rdained and chosen of God for the ministry. They were sent forth by the Holy Spirit Acts 13:1-5). But the contention over John Mark was so strong between the two that hey parted and went different ways (Acts 15:36-40).

John Mark had left them at Pamphylia on a former missionary journey and returned to Jerusalem" (Acts 13:13). Paul thought it not good to take him a second ime. Barnabas desired to *try once more*. But Paul would have none of it.

In later years Paul wrote to his "son" Timothy to bring Mark, "for he is very useful n serving me" (2 Timothy 4:11). Barnabas had *tried once more* and won.

What is your problem? Is it an unruly Sunday school class or some other problem? id you try time and again to solve it? Have you tried beyond measure?

Try once more!

Arthur Townsend

Do this in remembrance

sat at the Lord's table
  and took the simple bread
  in remembrance
    I ate the bread—
      the broken bread—
and remembered.

  I took the cup—
    the red, red wine
  in remembrance
  I drank the wine—
    the bitter, bitter wine
and remembered.

Communion.

Irene Klassen

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Make your life count

The late 18th century is marked by several revolutions. In Britain the Industrial Revolution was heading hordes of people to the cities. France was fighting for liberty and equality. The US fought its war of independence.

At such a time God's call came to Robert Raikes, editor of the *Gloucester Journal*. Robert seems to have been a man dedicated to serve the needy; little is known of his early spiritual pilgrimage.

Early in his editorship he took to visiting Gloucester prisons. He tried to assist prisoners with some education and toward jobs when they were released. Many local citizens criticized him as interfering with persons who deserved their lot.

Raikes became convinced that idleness and ignorance, coupled with lack of discipline, were the main causes of vice and crime. He used his paper to protest policies which fostered these conditions.

Even more, he became convinced that these problems could be prevented through ministry to children.

If children could be taught personal hygiene, self-discipline, the social graces, the essentials of the three Rs, and the fundamentals of the Bible, it could bring about another revolution.

In July 1780 the first Sunday school was convened in Sooty Alley, taught by Mrs. Meredith. But the boys were so rowdy Mrs. Meredith soon gave up her one-shilling-per-week job. Mrs. Mary Critchley took over and invited the boys into her own house on Southgate Street.

Raikes would give gifts like combs or shirts to the boys for attending. Much effort was spent to civilize the boys enough so that teaching could actually take place.

In three years about eight Sunday schools opened in Gloucester. Girls were also admitted.

Children who had before been left to run wild in the streets on Sundays—their one day off from work—were now being trained within a Christian context.

Just as new causes today generally meet resistance, so did the Sunday school movement. Some opposed it on the basis of violating the fourth commandment; others were afraid that educated poor people would rise above their station. Plus they soon ran out of money to pay teachers.

But when the Lord calls he also shows the way. Through its 200 years the Sunday school movement has been the greatest lay movement in Christian history. Even today it is almost totally voluntary.

Support came from men like John Wesley and others of the spiritual giants in that time. By 1810 there were over 3,000 Sunday schools, with an enrollment of nearly 275,000. And the movement was spreading all over the Christian world.

Many congregations and thousands upon thousands of believers can be traced to the 200 years of Sunday school. The Sunday school style changed from its "ragged schools" image to Christian education buildings and teachers comparable to the finest quality in our public schools.

But as we celebrate the 200th anniversary of Sunday schools, there are signs of trouble. The Institute for American Church Growth (IACG) says Sunday school enrollment declined 24 percent in the last decade (while church membership grew by 16 percent). This decline is reflected across all denominational lines.

IACG research shows that a growing church does not automatically mean growth in Sunday school. Their research indicates growth happens only in *outward focused* Sunday schools.

This is not to minimize the nurture of existing Christians. But outward focused Sunday schools train and equip laity for ministry to the world.

In too many Sunday schools the program of education is seen as an end to itself. Christian education—in the biblical sense—is missionary education . . . a means to participate in the ongoing redemptive work of Jesus Christ.

Let's look at our own Sunday schools. Are they dying for lack of purpose? Or are they growing in the task for which all Christians are called?

Robert Raikes made his life count for Christ. Let's not settle for less. *Bernie Wiebe*

Vic to Larry

Vic Reimer officially left the employ of *The Mennonite* on August 31 to return to school. Larry Cornies, formerly of Leamington, Ontario, is our new assistant editor.

Thank you, Vic, for your services these past three years. May God bless your future plans.

Welcome to the team, Larry. We pray for God's blessings upon your new ministry with *The Mennonite. Bernie Wiebe*

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

95:32 9 SEPTEMBER 1980

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Inside this issue

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Free will versus self-expression
Our visit to Hong Kong
Violence against the Faith
How long *do* we have?

Helmut Harder

New curriculum for youth and adults

Foundation Series for Youth. It's coming! Early in 1980 the editors of the Foundation Series youth curriculum received the first manuscripts from the writers. Then there's editing, testing, designing, manufacturing, packaging, and sending the curriculum to the congregations. That will take us to September 1981.

What can youth classes look forward to at that time? (1) This will be a four-year curriculum. Someone entering as a 9th grader and staying with it through the 12th grade will have had the whole course. After four years the cycle begins again.

2. The curriculum is organized under three agendas: "Biblical Studies"; "What We Believe"; and "Living in Today's World." An agenda suggests a way of beginning a lesson. Many sessions will begin with the Bible; some will begin with the voices of our heritage; others will begin with our personal questions. In one way or another almost every session will touch on our biblical foundations, our particular Anabaptist-believers' church heritage, and our present life.

3. There are 32 units or short courses in the curriculum. Each unit is six or seven sessions. After a month and a half the class begins another course which may or may not follow up the previous unit. Throughout the four years the short courses from the three agenda areas will be mixed and matched (see the chart).

4. The curriculum will have an interesting variety of teaching-learning activities from session to session, and a variety of student activities from unit to unit. Watch for the teacher training course which will accompany the curriculum.

5. We are aiming for a good quality curriculum. The writers were chosen from a list of over 200 qualified writers, educators, and youth workers (see the chart).

At this juncture in the process the work of the editors becomes important and demanding. Their work continues as manuscripts are received from the writers over the next four years. There are four editors on the team: June Miller (Church of the Brethren), Levi Miller (Mennonite Church), E. Morris Sider (recently appointed by the Brethren in Christ to succeed John Zercher who passed away in August 1979), and Elizabeth Yoder (General Conference). Dennis Becker is an editorial representative for the Mennonite Brethren. Levi Miller and Elizabeth Yoder will edit the youth material while June Miller and E. Morris Sider will edit the adult curriculum.

Foundation Series for Adults. For adults Foundation Series is preparing a special two-year course. This course will not replace the Sunday morning Bible study material being used at present. Rather, the new course can be used as an alternative or with a second class or at another time in the week.

The adult curriculum can be characterized in terms of four outstanding features: (1) The two-year course is an Anabaptist-believers' church curriculum in the sense that it draws together biblical texts and insights, historical events and observations, and present-day issues in such a way as to highlight the understanding of faith that comes to focus in our biblical-Anabaptist heritage (see the outline).

2. Each of the eight study courses or quarters will have a study book which can take its place permanently in the home library, and a teacher's guide to be used by the class leader.

3. The curriculum encourages and allows for new and innovative methods of teaching and learning in adult settings. A teacher training course is being prepared for use in the spring of 1981.

4. The curriculum will assist adults in the congregation to apply insights from their biblical and Anabaptist heritage in several related areas of life: personal and interpersonal growth, congregational life, family life, and community witness.

At this time the writer of the first adult quarter is putting the final touches to the manuscript before it is sent to the editors. Their work with the manuscript is a 20-step process. After that it is sent to the printing press, and then to the congregation. That's when things really begin to happen!

The Foundati

Curriculum for Adults

I. The People of God (13) Unit A—Taking Root and Branching Out (6) Unit B—The Agenda of the People of God (7) Study Book John Driver Leader's Guide A. Grace Wenger	III. Living As God's Family (13) Unit A—In the Congregation (8) Unit B—In the Home (5) Study Book George Konrad Leader's Guide Joan Deeter	V. Children of Peace (13) Unit A—Understanding Peace (5) Unit B—Making Peace (5) Unit C—Church and State (3) Study Book J. Richard Burkholder Leader's Guide Joyce Shutt	VII. Disciples and Stewards (13) Unit A—Biblical Discipleship (6) Unit B—Becoming Disciples Today (7) Study Book Kenton Brubaker Leader's Guide Marion Heisey
II. Invitation to Faith (13) Unit A—Understanding Christian Faith (9) Unit B—Faith Pilgrimage Through Life's Stages (4) Study Book David Schroeder Leader's Guide Jason Martin	IV. The Coming Kingdom (13) Unit A—Kingdom Theology (7) Unit B—Kingdom Living (6) Study Book Don Blosser Leader's Guide Gene Roop	VI. Sharing the Gospel (13) Unit A—The Whole Gospel (5) Unit B—Dimensions of Sharing (8) Study Book Robert Ramseyer Leader's Guide Jose Ortiz	VIII. Word and Spirit (13) Unit A—Understanding the Word (5) Unit B—Living in the Spirit (8) Study Book Dale Brown Leader's Guide LaVernae Dick

Curriculum for Youth

		Year 1:1981-82	Year 2:1982-83	Year 3:1983-84	Year 4:1984-85
Fall: Quarter 1	Unit A	You Are the Christ (Mark) Bob Bowman	First Pilgrims of Faith (Genesis) Glen Horst	Believing and Doing (James) Estella Horning	Becoming a Christian Don & Dorothy Friesen
	Unit B	Sharing theGood News Maynard Shelly	The Believers' Church Story John Ruth	Peacemaking Conrad Brunk	Believer's Baptism Owen Alderfer
Winter: Quarter 2	Unit A	Walking Worthily (Ephesians) Marilyn Klaus	The Teachings of Jesus (Matthew) Howard Keim	Clues for Gracious Living (Deuteronomy) Gerald Gerbrandt	God Is Love (1 John) Daniel Schipani
	Unit B	Making Choices Don Miller	The Church's Service in the World Nancy Heisey	Family Life Ralph & Mary Cline Detrick	Expressing Affection John Neufeld
Spring: Quarter 3	Unit A	A Survey of the Bible's Literature Hazel Kennedy	The Making of the Bible Fred Miller	Meeting Human Need (The Gospels) Marlin Thomas	Confessions of a Prophet (Jeremiah) Burton Yost
	Unit B	Speaking the Truth in Love David Augsburger	Prayer, Praise, and Lament (Psalms, etc.) Dorothy Harnish	Social Issues Darrell Fast	Vocational Decision Making Ronald Penner
Summer: Quarter 4	Unit A	The Pursuit of Wisdom (Proverbs) Waldemar Janzen	Christian Lifestyle Mary Ann Halteman Conrad	Our Future Hope (Revelation) John Yeatts	Basic Beliefs Warren Hoffman
	Unit B	Difficult Questions of the Faith Richard A. Kauffman	Forgiven and Forgiving Muriel Stackley	Encountering Other Faiths Marlin Jeschke	A Parade of Saints Merle & Phyllis Good

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Series

FREE WILL VERSUS SELF-EXPRESSION

Sara K. Hartzler

Between 1890 and 1980 there has been a cultural shift in the western world which must rank among the swiftest and most sweeping since early Christianity. It is a change which has especially serious consequences for those of us who are concerned with Christian education.

One way to grasp the direction of the change is to consider two poems, neither of which is particularly good literature, but both were outrageously popular when they appeared. And both enjoyed widespread assent and circulation. The first, "Invictus" by William Ernest Henley, was published in 1882 and began:

"Out of the night that covers me
Black as the pit from pole to pole
I thank whatever gods there be
For my unconquerable soul."

It swept to the well-known conclusion:

"It matters not how strait the gate
How charged with punishments the scroll—
I am the master of my fate,
I am the captain of my soul."

Hairy-chested as it is, this poem is probably the most vigorous expression of free will in its most assertive form. It voices all the philosophical conditions necessary for the will to be free, not as hypotheses to be proven but as assumptions. First, free will and the choices it makes are genuinely significant—one is the "master" of one's fate. Second, one is the "captain" of one's soul. Finally, one is accountable to the God of the "strait . . . gate" and the narrow way (the images are from the New Testament and *Pilgrim's Progress*) for the sins "charged" to the scroll recording one's life.

It is a world view one could admire were it not that, crass as it is in this form, it led imperialist Britain and manifest destiny America into the egotistical abuses typified in Rudyard Kipling's appalling "White Man's Burden" poetry, such as his "Song of the White Men" (1899) which ends:

"Now this is the faith that the White Men hold
When they build their homes afar—
'Freedom for ourselves and freedom for our sons
And, failing freedom, War.'
We have proved our faith—bear witness to our faith,
Dear souls of freemen slain!
Oh, well for the world when the White Men join
To prove their faith again!"

This sort of thinking gave us World Wars I and II, Korea, and Vietnam.

But the entire culture seems to have sickened of it all. In a matter of a few decades the poem most parallel to "Invictus" in national popularity is the Walter Marks song popularized by Sammy Davis, Jr., "I Gotta Be Me." In vigor and urgency, the poem sounds like Henley's, but the philosophy is radically different:

"I gotta be me—
I gotta be me!
What else can I be
But—what I am?"

Here the self is entirely (genetically/environmentally) determined, and the singer is unwilling or unable to change that self at all. Further, the self is accountable only to the self, and all external standards—God's or society's—are irrelevant:

"I'll go it alone
If that's how it must be
I can't be right for somebody else
If I'm not right for me.
I gotta be free. . . ."

Freedom here consists entirely in doing what *feels* right to the preordained self: freedom equals unmodified, uninhibited self-expression. The song goes on to locate all value, all gratification, and all reward equally firmly within the self and its awareness of itself.

Significantly, there is no motion in this song. Two-thirds of the verbs are either passive or refer to states of being that reflect upon the self and its perception of its own feelings. Yet the vigor of the music and the sense of self-assertion delude singer and listener alike into mistaking this totally subjective, entirely passive stance (to *be* is not to *do*) for action. And it is this essentially passive orientation masquerading as activity that poses a singular threat to Christian educators.

We are told we are not to "teach" anymore; "teaching" is too domineering: We are now to "share a learning experience" with our students; that is, we are to contribute our experience to a discussion with our students in which we learn while we give. It was a good idea. But our students are at least partly products of their culture, and as we got more and more students whose ultimate goal was to express themselves and feel good about doing so, the pressure was on us to reach students by giving what they wanted, rather than what mastery of a subject required. Gradually, the emphasis shifted from "learning" to "experience." But experience is passive—one sits back and contemplates the self, allowing something to happen to the self. The temptation was to slide into this passivity and even into irresponsibility. We shied away particularly from the responsibility to evaluate student achievement. After all, if experience by definition is a passive and subjective thing, it is not really open to external evaluation: one simply cannot evaluate a student's *experience* of Shakespeare any more than one can evaluate a student's love life.

Yet I think the deeper source of our teaching dilemmas lies less in the misapplication of a phrase than in another area in which we have gradually let passive self-cultivation supplant the active assertion of free will: we don't worship much any more.

The verb "to worship" is an *active* verb encompassing two activities. In worship we perform acts of adoration and praise which derive from our recognition of the awesome goodness and splendor of God, and we (by an act of our God-given free

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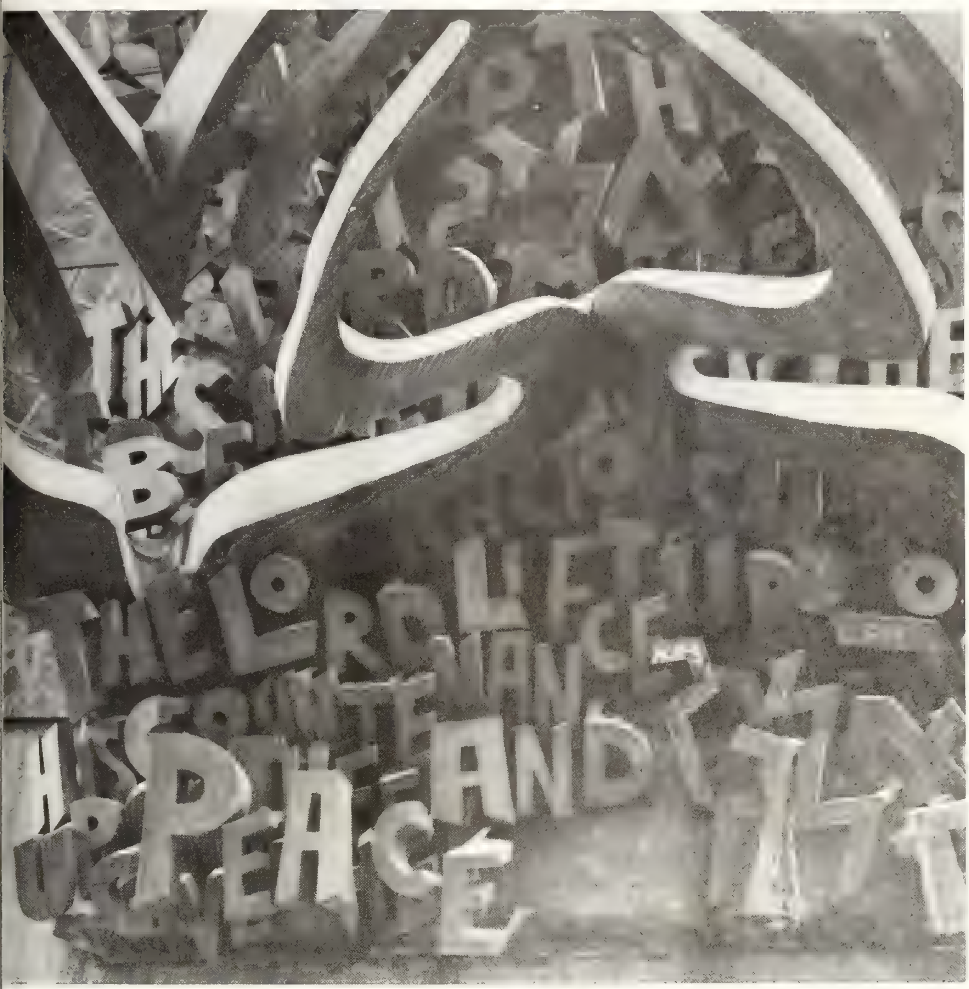
will) *choose* to present ourselves humbly open to any revelation God will send. Yet here too the forces of the cultural perspective which surrounds us threaten us with passive self-cultivation. Too often the willed act of worship is replaced by the "worship experience" in which, almost unconsciously, we allow ourselves to focus on how the occasion makes us *feel* about God rather than upon our passionate desire to praise God and seek his revelation.

The verb "to worship" is an *active* verb encompassing two activities. In worship we perform acts of adoration and praise which derive from our recognition of the awesome goodness and splendor of God, and we (by an act of our God-given free will) *choose* to present ourselves humbly open to any revelation God will send.



Now there is nothing wrong with feeling good about God and religion. If we cannot feel good at least some of the time, religion can give us no support, no consolation, and no hope. Yet to allow worship experiences to replace worship, to allow passive self-cultivation of feeling to replace active assertion of our will to know the will of God, is fatal to those of us who would teach because it is almost a truism in the New Testament that only in moments of worship does a Christian receive the ability and the authority to teach—or to witness.

The most well-known example is the occasion of the Great Commission when the disciples, who have thrown themselves in worship at Christ's feet, are told to teach all nations "to observe all things I have commanded you." It is no accident that *what* they were to teach, to bear witness to, was what they learned in three years of study with Christ. One is apparently to know one's subject matter well. But even more revealing is the occasion in Acts 4 when Christians prayed for the power of God: "Enable thy servants to speak thy Word" (NEB). The result of this act of worship was stupendous. We are told, "When they had ended their prayer, the building where they were assembled rocked, and all were filled with the Holy Spirit and spoke the word of God with boldness." *That* is teaching.

Over the last 2,000 years the church has often had to resist and even combat the dominant culture in which it found itself, usually because that culture was militaristic or materialistic or pagan. But this time the threat is both more serious and more subtle. If we are bullied by the subjective and egocentric assumptions of the general culture around us, we shall cease, in our hearts, to believe in the existence of free will. If that once happens we shall become incapable both of worship and of teaching, and salvation itself, which, after all, is the ultimate act of free will, will become impossible. •

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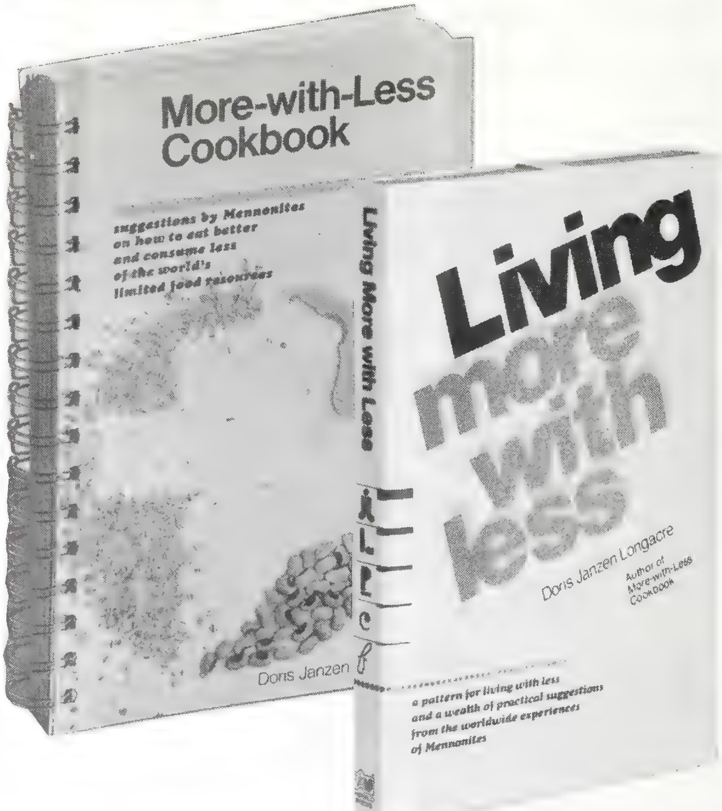
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News

Grande Riviere program closed after 11 years

Akron, Penn. (MCC) — Mennonite Central Committee has closed down its program in the Grande Riviere du Nord region of Haiti, where it has worked since 1959. The withdrawal, which MCC originally expected would occur after five years, is allowing MCC to establish a program in another, comparatively needier, area of Haiti.

The government of Haiti first invited MCC to Grande Riviere to operate a hospital, which had been built with US government funds but had never functioned. The plan was to turn the hospital over to the government once it was operating, although MCC and the Haitian government did not complete the process until 1979. Along with operating the hospital MCC developed a public health program.

"We stayed four times as long as we had planned, but our objectives were broadened and our original plans may also have been unrealistic," says Edgar Stoesz, associate executive secretary of Overseas Services. Over the years MCC work expanded into agriculture with emphasis on soil and water conservation and reforestation.

With nutrition education MCC also sought to help Grande Riviere's population make the most of its meager resources. MCC-organized cooperatives attempted to improve the economic base of the community, although most of these were unsuccessful. One exception is a handicraft cooperative which sells its products through MCC's Self-Help Crafts.

Children of Grande Riviere du Nord, Haiti

MCC is not leaving because Grande Riviere is "developed," according to David Birky, the program's last director. The standard of living in the area is now better than other regions; however, MCC workers and administrators have agreed that MCC resources could be better applied elsewhere.

While phasing out the Grande Riviere program MCC placed workers in the Mombin Crochu or central plateau region of Haiti, where they are helping Haitians organize their communities to meet their needs.

Still, as Gordon Hunsberger, former MCC agriculturalist in Grande Riviere, says, "Closing out a program is not an easy thing to do, especially when an organization has been there for a long period of time." Some of the area's residents came to see MCC's program as a permanent part of the community, for in many ways it was more visible than the Haitian government, and the departure caused uneasiness.

General Conference to move out of the bookstore business

Newton, Kan. — The General Conference's Commission on Education (COE) has accepted a recommendation from the Department of Faith and Life Press (DFLP) that Faith and Life bookstores currently owned and managed by the conference and Fellowship Bookcenter, operated in partnership with the Mennonite Brethren Church in Canada, be transferred to local or regional groups, sold, or closed.

The move was accepted by the commission at a series of meetings at Shadowcliff Life Center, Grand Lake, Colorado, July 19-21.

The DFLP recommendation was forwarded to COE and to the Mennonite Brethren Conference in Canada, a partner in the operating of the Winnipeg outlet, last May. It states that COE should not enter into or continue business activities where those activities can be or are met by regional or local businesses.

The recommendation further advises that each of the two Faith and Life Bookstores—Berne, Indiana, and Newton, Kansas—as well as the Fellowship Bookcenter in Winnipeg, Manitoba, be (1) transferred to a local or regional church-related agency, (2) sold to an individual or group, or (3) liquidated and closed.

The move by COE to accept the DFLP recommendation comes after years of questioning the necessity of conference involvement in businesses like bookstores and, more recently, after large losses during the latest fiscal year. During 1979 the Winnipeg outlet lost a total of $40,007 while the Newton store recorded a $15,282 deficit. A small profit was realized by the Berne outlet.

"It's unfortunate that purely business problems will force the termination of an excellent working relationship between the General Conference and Mennonite Brethren churches," said Dick Rempel, manager of Faith and Life Press. "The spirit of partnership and cooperation between the two groups was very good."

Operations at the Newton and Berne stores will continue as usual while COE and their local advisory boards decide on which of the three routes to take for each store.

Where possible, DFLP recommends that the stores continue to operate as Christian bookstores and as outlets for Anabaptist literature. Local churches or conferences, then individuals, would be given first option for ownership. *Larry Cornies*

"In the name of Christ" many stitches were sewn, handsome woodwork crafted by skilled hands, and hundreds of breads, rolls, pies, and other edibles were created for the 11th annual Mennonite relief auction in Saskatoon, Saskatchewan, June 21. Approximately $45,500 was raised for world relief. At right participants line up at the vereneki booth.

Chicago-area churches protest registration

Chicago, Ill. — Chicago-area Mennonites took their concerns about draft registration to six post offices in late July and early August, counseling 19- and 20-year-old men to "think before you register."

As a result of the separate Mennonite activities, more than 100 men had enough second thoughts about President Carter's peacetime sign-up to either note on their forms that they were conscientious objectors to war or decide not to register at all, according to reports from individuals who stood at the post offices.

Reba Place Fellowship of Evanston conducted a 40-minute worship service at the main Evanston post office on the first day of registration. At another Evanston post office during the rest of the two-week registration period, Reba Place members persuaded more than 100 persons to "register against the draft" by sending post cards to Washington, DC, said Allan Howe.

"We were careful not to break the law by urging anyone not to register," said Randy Neufeld of Lakeview Mennonite Brethren Church, who operated a counseling center at the church in addition to spending time at a post office on the north side of Chicago. "Instead we asked registrants to think through the consequences of a number of options, including military service, conscientious objection, and nonregistration."

That position was echoed by others. "Some of the young men didn't know they *had* options," added Menno Ediger of the Community Mennonite Church, Markham. "Most of them appreciated our presence."

Ediger and more than a dozen other members of the Markham congregation were part of an ecumenical group that included the local Lutheran and Methodist ministers. Members of the group spent 10 days outside the post office in Harvey, a southern suburb where 75 percent of the residents are black.

In another predominantly black area on the south side of Chicago, persons connected with the Urban Life Center and other young Mennonites leafletted and did stand-up counseling. "I found an openness to the CO position that I wasn't counting on," said Bob Brunk-Harnish, a seminary student and director of Mennonite Student and Young Adult Services for Chicago. "Being white was not a liability."

The Oak Park Mennonite Fellowship cooperated in an ecumenical presence at their local post office. In addition they leafletted at a shopping mall prior to the start of registration, sent representatives to speak at high schools, and sent a letter to area churches advising leaders of the option of writing in a CO position on the registration form.

Together with Friends, Brethren, Unitarians, and Catholics, they arranged to set up three counseling centers at churches close to the post office and high school, and at a neutral law office, according to spokesperson David Whittermore, coordinator of Chicago Area Mennonites.

At the Lombard Mennonite Church in a western suburb the church office sent peacemaker registration forms to all youth ages 16-24 (about 40). Six who are registration age decided to register by writing in their CO convictions.

In at least one case a Mennonite picketer—Randy Neufeld—was chosen for a live interview on WBBM, Chicago's largest all-news radio station, and appeared on a film clip aired by the local ABC TV affiliate.

"Taking a public stand against draft registration is both good citizenship and good Christianity," asserted Neufeld. "We are letting our government know that we oppose laws which are unconstitutional and that our primary allegiance is to Jesus Christ." *Bruce Leichty*

New Call to Peacemaking will respond to militarism

The Brethren, Friends, and Mennonite churches, working together in the New Call to Peacemaking, have invited over 400 delegates to a national conference in Green Lake, Wisconsin, October 2-5 to devise additional ways for its members to reply to conscription, war taxes, and increased military spending.

Speakers at the Green Lake deliberations will include Emilio Castro, a Methodist pastor from Uruguay who is currently director for missions and evangelism for the World Council of Churches; Elise Boulding, a Dartmouth College sociologist; and Timothy L. Smith, professor of American religious history at Johns Hopkins University. Castro will speak of "Security in Armaments as Violence," while Boulding will discuss the re-creation of interpersonal and global relationships. Smith will call attention to the themes of peace and justice as set forth in the Bible.

According to conference planners the program will focus on action plans for local groups. "Changed international relations," they say, "will grow out of communities of faith consisting of changed individuals."

All three religious groups have recently expressed concern about the growing mood of militarism now pervading the United States. Some members of the Society of Friends have advised young men to refuse to register with the Selective Service when they come of age.

The Church of the Brethren has affirmed "open, nonevasive withholding of war taxes as a legitimate witness to our conscientious intention to follow the call of discipleship to Jesus Christ."

More recently the General Conference Mennonite Church committed itself to go to the Supreme Court if necessary to secure the permission to stop withholding war taxes for the government from its employees.

A local referendum approach to a nuclear weapons moratorium is being tried in several counties in Massachusetts this November. Massachusetts' election law says that voters can put "nonbinding public policy questions" on the ballot in their state senatorial district. The idea behind the referendum is to create public awareness of the nuclear war issue and to give politicians an indication of grass-roots support for a moratorium. For more information about doing a program in your state write: Traprock Peace Center, Keets Road, Deerfield, MA 01342, or American Friends Service Committee, 3 Langworthy Road, Northampton, MA 01060.

Mennonite Central Committee has closed down a reconstruction project, at least for the present, which it began last January in Scotts Head, Dominica, in response to damage from Hurricane David the previous August. The project stalled because the government of the tiny Caribbean island had made no land available for relocation of the Scotts Head community. MCC is in touch with the Domica Christian Council (DCC), with whom they were working, and still has funds budgeted to work with the DCC should the government make land available for relocation.

Tension surrounds MCC Jamaican outpost

Kingston, Jamaica (MCC) — The atmosphere in Jamaica seems to be changing continually and mostly for the worse. One keeps waiting another day or two to see what will happen next and whether it will have any implication for Mennonite Central Committee's program. Elections are supposed to be held in September, and perhaps Jamaica will be quieter thereafter.

There have been over 300 deaths by gunmen and police in the first six months of 1980. That is more than in any other entire year in recent history.

The violence results from rivalry between the socialists under Prime Minister Norman Manley, who have been in power since 1972, and the growing number who want to return to a more capitalistic society. Manley has twice been elected democratically by strong majorites. During his tenure, however, the Jamaican economy has steadily worsened and his opponents blame this decline entirely on Manley's socialist experiment, even though world economic conditions are also involved.

The ghetto area of West Kingston where two MCCers work with Operation Friendship, an interdenominational social service center, is dangerous territory. There was a three-hour gun battle outside the center recently. No one from the center suffered physical harm, but outside three were killed and ten injured.

All of this stirs up emotions, seems to promote street violence, and makes planning for the future difficult.

All MCCers have been safe, for which we thank God. As we relate to local churches we are perplexed at how to help them be peacemakers. Plans are set to send four new MCC workers in mid-August. Most MCC workers in Jamaica serve as secondary teachers, although new efforts will be made to promote and develop cottage industries. All MCC workers associate supportively with a local Jamaica Mennonite congregation; however, the Jamaica Mennonite Church is suffering from an exodus of its leadership.

MCCer Willie Werner sharing industrial art skills with a student at Operation Friendship, a social service center.

Mennonite Health Association issues open invitation

Elkhart, Ind. (MHA) — There is a growing interest on the part of Mennonite communities across Canada and the US in the development of health and welfare programs such as residential and nursing facilities, offender facilities, residential programs for the developmentally disabled, and hospitals.

In response to this trend and in order to assist those who have questions about how to proceed in establishing these kinds of facilities, the Mennonite Health Association has issued an open invitation to its annual convention to be held in San Antonio, Texas, 28 February through 4 March 1981.

The invitation extends to all boards, representatives of boards, committees, searchers, and explorers, whether officially credentialed or self-appointed, who wish to get help in thinking about launching a local project in the areas of aging, hospitals, mental health, retardation, and the like.

The MHA will provide, from among Mennonites with expertise in the field of the seeker's interest, a qualified consultant who will spend all the San Antonio time necessary to help such individuals consider ways to proceed with their projects.

Such individuals or groups should register in advance with Mennonite Health Association, Box 370, Elkhart, IN 46515.

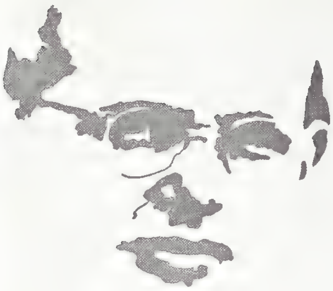
MHA is an organization of institutions, programs, and projects covering a wide range of health and welfare services. It is dedicated to facilitating the proper expression of the church's interest in serving the health and welfare needs of humanity. It offers its services to all Mennonite conferences, districts, congregations, and/or individuals.

Uganda church recommissions clergy

Kampala (EPS) — An all-clergy conference to recommission Church of Uganda pastors and to urge them to "bring back to the Lord the people of Uganda and to revive in them love and justice lost during the past eight years" was held at Makerere University recently. It was attended by some 1,300 clergy from all the church's 17 dioceses.

The Archbishop of Uganda, Silvanus Wani, appealed to other religious denominations, many of whom were represented as observers at the conference, to join hands with the Church of Uganda in its attempts to restore a peaceful and human life to every Ugandan.

The Church of Uganda, an Anglican body, suffered severe repression and persecution under the regime of its former dictator, Idi Amin.



BONHOEFFER:
A Life of Challenge

Bonhoeffer: A Life of Challenge is a new 16mm film tracing the pressures and challenges faced by German theologian Dietrich Bonhoeffer. The film consists of two major parts: interviews with persons who knew or studied Bonhoeffer, followed by his life story as it was shaped by his inquiry into "Who is Christ?" Jean Lasserre recalls their years at Union Theological Seminary, and Eberhard Bethge, his biographer, recalls how he set out to recheck the Reformation tradition. The film may be purchased for $450 or rented for $40 from Heritage Media Productions, Box 1867, Fresno, CA 93718; telephone 209/251-8681.

Seattle church examines food-related issues

For many at South Seattle Mennonite Church, the "daily banana" has taken on a new perspective! Through a recent visit by Dorothy Friesen and Gene Stoltzfus the church became more aware of the connections between what we eat and the large agribusinesses like Dole that provide our "daily banana" at the expense of third world people. Dorothy and Gene returned to the US last fall after spending two years in the Philippines and one year in Indonesia under Mennonite Central Committee. For the past six months Friesen and Stoltzfus have been traveling throughout Canada and the US sharing the awareness they gained during their experiences in Asia.

Their Sunday morning presentation on April 27 at South Seattle Church included a slide show and discussion focusing on the effects of Dole's corporate power upon the people of the Philippines. Dole is a subsidiary of a larger multinational corporation called Castle and Cooke, which is based in Hawaii. Dole has been accused of unfair labor practices in the Philippines, including underpaying its workers and exposing them to chemicals which have caused health problems, especially among banana workers. After the costs of shipping, handling, retailing, and wholesaling, plus profits, only 13 percent of the final retail price of bananas goes back to the Philippines. Land that could be used to meet the nutritional needs of Filipino people has been lost to provide our North American market with luxury export fruits.

It is our responsibility to question our patterns of consumption which are oppressing others, and to examine how we support agribusinesses like Dole, they said. We must also find ways to affirm our spiritual bonds with third world Christians who are struggling for justice in our world. *Ruth Teichroeb*

Seminarian advocates strong Chinese ministry

Elkhart, Ind. (AMBS) — When David Chiu speaks of Christian mission to ethnic Chinese, he is talking of a mission field in North America.

A student at Associated Mennonite Biblical Seminaries, Chiu has the goal of a missionary vocation among his people, wherever that might take him. During the summer David has been working in Chinese refugee services sponsored by the First Mennonite Church of Berne, Indiana. He spent weekends in Berne to be available to the 10-member refugee family from Kampuchea whom the congregation is sponsoring. His involvement included visiting, translating or writing letters, interpreting the worship service, and leading a Bible study class. "I tried to help them understand the gospel in their culture," he says.

Chiu would like to see Mennonites develop a stateside mission with ethnic Chinese that would have the creativity, support, and reach of Mennonite overseas missions. There are nearly one million ethnic Chinese in North America, he says, including immigrants, refugees, and students.

It is estimated that some 5,000 students from the People's Republic of China will come to study in the US as part of the 40,000 Chinese students who will be sent to Western educational institutions. The mission strategy David proposes would make more of reaching these ethnic Chinese students who would become gospel bearers in their jobs back home, he says.

Chiu's work with refugees encompassed both spiritual and physical or social ministry. "I can't separate befriending persons from communicating the gospel. I pray for them that they might know Christ. Yet I want them to know that even if they don't want to become a Christian, I still want to help them."

His advice to sponsors is to build bridges of trust and friendship and to wait for persons to take the initiative on spiritual matters rather than pushing for an early decision. Some sponsors, Chiu says, "come up with the idea that they have successfully brought their 'families' to Christ when they do not even have an idea what Christmas and Easter are all about."

Chiu attempts to practice what he preaches. "After prolonged suffering and oppression, refugees do not need any heavy teachings, but love and caring. They want friends who can be trusted. Language and culture barriers are only minor problems compared to loneliness, sadness, and separation. Although they do not understand their sponsors' language and behavior, they do understand love. Genuine Christian love is the dynamic language which transcends all kinds of barriers," he says.

Friendship and an attempt to understand the refugee's culture and traditions will lead to a deeper communication and call for self-giving, says Chiu. "We need good planning and a cooperative work spirit among the sponsoring churches," he says.

Along with preaching a systematic North American mission strategy, David underscores the urgency of the task: "If you want to help them, help them now. Another year will be too late. We can't wait until they look like other Americans and then preach to them," the student from Hong Kong says. "In two or three years the opportunity will pass as these persons become established and independent."

"We cannot be indifferent or say, 'Go and be filled and satisfied,' and then do nothing to help," he says. "that is just like being blessed at a revival meeting and then forgetting that action goes with revival."

Chiu sees his work and studies preparing him for a missionary vocation.

One mop in Bolivia, one well in razil, one goat in India, one basketball n Bolivia, 10 sheets in India, sandwiches in Egypt, two blackboards in olivia." These were items mentioned in letter accompanying a check to MCC Manitoba) naming projects the donors wanted their money to go for. The shopping list" came from the Winkler ergthaler youth group, accompanied y a $200 check, indicating commitment o people-sized projects. Similar reponses by groups within Manitoba help aise the $910,000 budgeted locally for he total international program.

Jordan's growing prosperity, and government structures serving the needs of its people are the reasons given by Mennonite Central Committee for terminating its programs there. Since 1967 MCC work has included refugee camps, irrigation and land development, olive tree production, dairying, agricultural extension, community health, kindergartens, and sewing classes. The various programs have been turned over to local organizations, although the kindergartens and sewing centers will receive MCC supplies until 1982. The phase-out does not exclude the prospect of assigning additional personnel in the future.

Mormons have decided to step up their already aggressive missionary program to win converts. Currently some 30,000 are serving as full-time Mormon workers. The church's goal for 1985 is 50,000 missionaries serving in 250 missions. In addition, all members of the Church of Jesus Christ of Latter-Day Saints (its official name) have been urged to join in the crusade of increased outreach.

Record

Calendar

October 2-5—New Call to Peacemaking, Green Lake, Wisconsin

October 9-12—Mennonite Indian Leaders Council meeting, Busby, Montana

October 23-26—MIBA/MEDA convention, Goshen (Indiana) College

Canadian

September 20—MCC relief sale, Chilliwack, British Columbia

September 28—MCC alumni retreat, Camp Assiniboia

October 4—MCC relief sale, Winnipeg, Manitoba

Central

September 27—MCC relief sale, Goshen, Indiana

Eastern

September 27—MCC relief sale, Fisherville, Virginia

November 8—MCC relief sale, Gap, Pennsylvania

Pacific

September 13—MCC relief sale, Ritzville, Washington

Western

September 20-21—Oklahoma Convention, Grace Church, Enid, Oklahoma

September 26-27—Leadership Training Conference, Bethel College, North Newton, Kansas

October 11—MCC Day, Alexanderwohl Church, Goessel, Kansas

October 11—MCC relief sale, Harrisonville, Missouri

October 18—MCC relief sale, Rocky Ford, Colorado

October 24-26—Western District Conference, Clinton, Oklahoma; theme, "Organizing for Effective Ministry"

November 29—MCC relief sale, Fairview, Oklahoma

Ministers

Daniel Regier began as pastor of Emmanuel Church, Reinholds, Pennsylvania, September 1. He had served there as interim pastor since December 1978. Previously Regier served Swiss Church, Alsen, North Dakota; Glendale Church, Lynden, Washington; Gospel Church, Mountain Lake, Minnesota; and First Church, Clinton, Oklahoma.

Ken Schrag was installed as pastor of Zion Church, Swift Current, Saskatchewan. Ordination services were held at the church June 29.

Stanley Smucker was installed as pastor of Emmanuel Church, La Junta, Colorado, August 17.

Workers

Susan Claassen Jantzen, Lorraine Avenue Church, Wichita, Kansas, has been appointed manager of Faith and Life Bookstore in Newton, Kansas, effective September 1. A 1976 graduate of Bethel College, North Newton, Kansas, Jantzen has most recently worked at the Bethel College Library. She replaces *Ralph Weber,* who has managed the bookstore since 1970.

Vern Jantzen, First Church, Beatrice, Nebraska, will be working in agricultural extension in Bolivia with Mennonite Central Committee for two-and-one-half years. He attended Bethel College, North Newton, Kansas, and received a BS in agriculture from the University of Nebraska, Lincoln. He is the son of Henry and Gretl Jantzen of Plymouth, Nebraska.

Jantzen

Regier

David and Erma Nicol, Toronto (Ontario) United Church, are serving three years with Mennonite Central Committee in Lesotho, where David will serve as vice-principal/business manager at an agricultural school. They previously served at Bezek Retreat Centre, Campbellville, Ontario, from 1975-80. David is the son of Lauder and May Nicol of Brockville, Ontario, and Erma is the daughter of Thomas and Elvina Martin of Lively, Ontario.

Erwin Tiessen, mathematics instructor at United Mennonite Educational Institute since 1970, has become principal of that school effective September 1. He succeeds *Anna Isaac* who served as principal there from 1978-80.

Larry and Esther Tschetter, Hutterthal Church, Freeman, South Dakota, are beginning a 30-month term of service with Mennonite Central Committee in Santa Cruz, Bolivia. Larry will work as a mechanic and in maintenance, and Esther will be the hostess at the MCC center. They previously served with the General Conference from 1971-73 in Colombia. Larry is the son of Ernest and Martha Tschetter of Freeman, and Esther is the daughter of Joe and Marie Hofer of Freeman.

Ernest and Mildred Wiens, Foothills Church, Calgary, Alberta, are beginning a two-year term of service with Mennonite Central Committee in Akron, Pennsylvania, working with material aid and self-help. Ernest served with Mennonite Disaster Service in 1976, and Mildred is a registered nurse. Their parents are Marie (Dueck) Wiens of Winfield, British Columbia, and the late Daniel H. Wiens, and Hannah E. Neufeld of Didsbury, Alberta, and the late John G. Neufeld.

Christians and world events— a comment

US-Soviet relations after Afghanistan–2

What should the US do?

Ted Koontz

As I argued in my last column, the Soviet invasion of Afghanistan is no reason for hysteria—but it is a serious matter which demands a thoughtful response from US policymakers. Although the Soviets probably have no master plan for dominating the world (or even the Persian Gulf), the large Soviet force in Afghanistan does create a new situation which may offer the Soviets new temptations for military adventures. The key question for US policymakers is, What can be done to provide the Soviets with incentives to disavow further military involvement in the region?

There are three basic ways in which the US can seek to influence Soviet calculations. The first is punishing and preparing to punish "bad" Soviet behavior. The second is strengthening the governments in the area and US relations with them. And the third is offering the Soviets some positive incentives to "behave."

The first option, including most importantly a major military buildup, is the only one which is being seriously pursued. This is because the American reaction to Afghanistan has been conceived of largely in terms of the need to avoid "appeasement." Implicit in reliance on a military buildup and punishment as the principal instruments of policy is the view that the reason for war is the failure of responsible powers to stop aggression early.

As a result of this view a crash effort is being made to implement plans for a rapid deployment force which would be able to present a serious if not overpowering military problem for any Soviet intervention. Such a conventional military capability may be useful in deterring contemplated military moves.

Even though a military buildup may be useful in deterring further Soviet military activity, it is a woefully inadequate political response as *the* solution to the problem. While a plausible argument can be made that appeasement can be a cause of war, it is certainly untrue that it is *the* cause of war. If the years immediately preceding the outbreak of World War II seem to confirm the appeasement theory, the start of World War I suggests the need to attend to local political instability which can spark a larger war, to provide channels of communication, and to avoid confrontation.

In the present case, few people would argue that we are faced with another Nazi Germany, a power that can be deterred from its aggressive designs only by the most severe and credible threats. Rather we face a power which will exploit opportunities to extend its dominance when it can do so at low risk and low cost. It is most doubtful that the Soviets would send troops crashing across a border against the clearly stated will of a popular and stable government not already in their sphere.

This suggests that working to remove the most likely pretext for Soviet intervention (i.e. assisting a "legitimate" government under attack from subversive or counterrevolutionary forces—a pretext often used by the US as well) should have high priority. Establishing the necessary popular and stable governments is no easy process and one which the US can by no means control. But the US should at least remember that it is finally counterproductive to prop up a "puppet" who will do our bidding. A government which is not so narrowly based that it can easily be toppled in a coup or so unpopular that it is in danger of being swept away in a popular groundswell of opposition can best remove the excuse for Soviet intervention. Dealing with such governments will not always be easy, but it is important to recognize that not every government which fails to do our will is a friend of the Soviets. The second option, strengthening governments in the area and US relations with them, should assume a central role in US policy.

Finally, the US must give the Soviet Union positive reason to value a good relationship with the US. This is well-illustrated by events leading up to Afghanistan. With the looming defeat in the Senate of the SALT II agreement, the decision to place a new generation of missiles in Europe, and the growing anti-Soviet rhetoric with the accompanying commitment to major military increases, there was little which the Soviets stood to gain by refraining from their Afghan adventure. In such a climate only threats could influence Soviet behavior, and there was no credible threat. Even if our threat is now credible, reliance on threats alone is a dangerous game to play in a nuclear world. Offering hope for positive gains must be added to US policy if the Soviets are to be successfully and safely persuaded not to engage in further military activity if tempting opportunities arise.

If a serious military buildup is undertaken it is all the more important for the US to offer some positive gestures to alleviate the sense of threat which the Soviets will feel. Wars start not only because of clear aggression, but also because of the perceived need to act defensively in response to hostile moves by an opponent. Ratifying SALT II is central in this respect. Lifting the embargo on oil-drilling equipment is another such gesture which should be made. Harming Soviet oil production efforts is hardly a smart way to keep them out of the gulf!

The common criticism from the left that the US has "overreacted" to Afghanistan is perhaps less accurate than the criticism that the US has emphasized too much only one type of reaction. Adding other dimensions would result in a more effective and safer policy. But is it a policy which Christians can support? How are Christians to think about such great power maneuvers? This is the subject of my next column.

August 21

Ted Koontz, 45 Einstein Drive, Princeton, New Jersey 08540, is a graduate student at Harvard University.

Our visit to ONG KONG

Bernie Wiebe

Standing around to visit after the morning worship service. In front, left, is Hugh Sprunger facing sideways. Front, right, is Ira Kurtz.

On Sunday, May 18, we (including my wife, Marge, my brother Peter, and his wife, Helen) took the Hong Kong subway from Waterloo station (right next to the YMCA International House where we were staying) to Lok Fu (four stops). Here we were met by Janet Sprunger (wife of Hugh) and walked through a maze of poor shops—which also served as homes—to the Lok Fu Mennonite Church.

Since January 1980 the Hugh Sprungers have joined the Eastern Mennonite Board workers, Ira and Evelyn Kurtz, in mission work at Hong Kong. Hugh and Janet are the first GC missionaries in this new partnership.

As part of their orientation and language study the Sprungers have been working closely with the Lok Fu church. It is the only Mennonite church in Hong Kong.

Because the Kurtzes are going on an extended leave this fall, the Lok Fu church pastoral charge will belong to the Sprungers for a time.

This Sunday Hugh Sprunger, the veteran missionary who has in the past worked effectively at church planting and growth in Taiwan, was preaching about church growth in Hong Kong, and more specifically the growth of the Lok Fu Church.

Lok Fu has just over 20 members, and many are in their mid-twenties. The congregational chairperson, Paul Wong, is a 29-year-old librarian.

Sprunger reminded us of our "oneness in the Spirit" (Ephesians 4) and that the Lord gives us unity to reach out. He spoke of God's gifts for growth according to Romans 12:6-8; Ephesians 4:11-12; 1 Peter 4; and 1 Corinthians 12.

Members of the church joined us for lunch at a restaurant. They were eager to talk about various forms of church growth, e.g. How do you start a Christian business? How can we interest people in the gospel when they are already busy? How do you reach out to young people who have to work so hard to get into college?

Hong Kong is a city of close to six million "layered people." The apartments on the hills sometimes appear precariously perched one above another. You are seldom more than a few feet away from another person.

Hong Kong is a city of sharp contrasts. You can walk from inside a beautiful, modern cathedral right out into an open marketplace that seems dangerously unsanitary and where police frequently come to send off the unlicensed vendors. After an inexpensive taxi and subway system it is shocking to learn that a 700-square-foot apartment rents for $700 per month.

Hong Kong is a center for many things. Drug traffic is readily noticeable. We met professional student recruiters from other countries here to lure away Hong Kong students with money. Hong Kong is a center for many visits to China. We also drove up to the border and saw where refugees swim across the border, and we could see the nearest Chinese collective farm.

The challenge accepted by our COM—to assist in church planting and growth at Hong Kong—will not be easy. There are many seekers for enlightenment and truth. But the options being offered are innumerable. It will be difficult not to add to the confusion which is already there.

What is there as the core—at Lok Fu—is exciting. This youthful energy is exactly what the Holy Spirit can empower to open new doors and new churches.

Hong Kong deserves our full prayer, financial, moral, and personnel support. I for one am glad we did not turn away from this tough but vast opportunity.

Two leaders of the Lok Fu congregation: Ira Kurtz, EMBMC missionary, and Paul Wong, chairperson.

The young Lok Fu congregation stands outside the former MCC quarters in Hong Kong which now serve as their place of worship.

Letters

A Jewish reminder

Dear Editor: I would like to make a few comments on your series "Choosing the Way." The first article showed some evidence of traditional Christian polarization between "law" and "gospel." Although you clearly tried to avoid this, to indicate the necessity of law, even of the Law, you were not entirely successful. You might, I hope, find it useful to investigate the nature of Torah as it is understood by Jews. (The English word "law" has too many connotations alien to the Hebrew mind to be of much use in translating the Hebrew word Torah.) In any case, because Christians habitually associate the word "law" with Judaism—almost always with negative impact—your readers should at least be aware that Jews attach very different meanings to this concept.

In the first place, Torah is not just the set of books, or even of sacred books, known in English as the Pentateuch—although this is included. Nor is Torah a set of rules and regulations—although the laws of ancient Israel are included. Nor is Torah anything remotely like the secular laws which maintain a minimum of social order in our states. Torah is sacred law. Torah is the order inherent in the cosmos, the foundation and structure of the universe. Torah reveals (and is) the mind of God, the Logos. The actual stories, poems, history, proverbs, legislation, and so forth, which appear in Scripture are simply expressions in a form human beings can comprehend of something which is by definition infinite, eternal, and holy—the incarnation, as it were, of the divine in our world. It follows, in Jewish theology, that Torah is the ultimate source of all truth, beauty, wisdom, compassion, and holiness—in a word, of spirituality, or God's Spirit.

So the Spirit of God is not separate from but intrinsic to and perceived through Torah. Although you recognize in parts of your article that the purpose of the Law is to "... lead us into such an intimate communion with God and fellow believers that our own spirits would be set free to serve any person(s) in need," you also speak in other places of the Law as something which must be bypassed or transcended while aid must be given to "... those who are still held in the clutches of law or the Law (be they sinners by choice or believers who have not yet realized the eternally freeing and saving Spirit)." There is thus some evidence in your article of contradiction which reflects, I think, a long-standing ambivalence in virtually all forms of Christianity. This can be overcome by seeing the Law not as a means to an end (i.e. laws) but as the End itself (i.e. holiness). The Law understood in that way does not lead us to the Spirit of God because its very essence and heart is the Spirit of God.

Finally, I want to question your use of the term "Pharisee." Pharisees have too long been caricatured by Christians—even well-meaning Christians. The early rabbis (i.e. the Pharisees) were not by definition legalistic, hair-splitting, self-righteous, rigid people who ignored the Spirit of Scripture for the letter. On the contrary, as contemporary scholarship—both Jewish and Christian—has made clear, the Pharisees were radicals who created a religious revolution by taking seriously the idea of Israel as a kingdom of priests. Their basic premise was that if Torah were indeed sacred, then it should be applicable to the everyday life of ordinary people. Religion was no longer something done by priests in a temple; on the contrary, every Jew was a priest, every home a sacred sanctuary, every kitchen table an altar, every prayer a sacrifice. Far from avoiding the spiritual dimension, the rabbis were able to see in the objects and acts of daily life, no matter how humble, a window onto the sacred, a pathway to holiness which caused some people to call Judaism a "religion of pots and pans." What may seem to outsiders as meaningless, formal, empty, legalistic ritual are to th Jew pregnant with spiritual value. some people then and now distort th way of life so that the means (i. individual acts) and ends (i.e. holines communion with God) are confused, tha is no excuse to disparage the traditio itself. (Think, for example, of what tha would mean in view of the countles distortions of Christianity which hav resulted in inquisitions, pogroms, witc hunts, religious wars. . . .) I hope you wi think twice before using titles such a this one, "I Was a Pharisee" (January 2 issue) in future issues. *Paul Nathanson librarian, Vancouver School of Theo ogy, 6050 Chancellor Boulevard, Van couver, British Columbia V6T 1X3*

August

Editor's note: I assume that's what th letters page is for. Readers can challeng and correct us. This editor is committe to our being a learning community.

At the same time you acknowledge th widely accepted traditions about the law and also about the Pharisees. It ther becomes easy to follow the beaten path without recognizing it. I try hard to avoid that, but obviously I am not always successful. Thanks for your reminders.

By the way, I would still disagree with any attempt to make the Law—even in its best sense—as the End itself. Symbolically I can assent to that, but ultimately I separate spirit and essence of the Law.

Reviews

Responsible stewardship

A New Climate for Stewardship, *by Wallace E. Fisher (Abingdon, Nashville, Tennessee, 1976, 127 pages) is reviewed by Mary F. Heisey, 728 South George Street, York, Pennsylvania 17403.*

"The church needs urgently to become a more responsible steward of God's Word, human and animal life, the earth's resources, and economic goods." If it wants to serve God effectively it must rediscover and practice biblical stewardship.

Today's confused world needs the powerful witness of every Christian congregation's obedience to the whole Word of God. Actively committed to God's liberating purpose, Christian stewards freely use all of their resources (not just their money) to save the world.

Pfeffernuesse

Peppernuts: Plain and Fancy, *by Norma Jost Voth (Herald Press, 1978, 72 pages) is reviewed by Mary F. Heisey, 728 South George Street, York, Pennsylvania 17403.*

Enhanced by the kitchen-warm drawings of Ellen Jane Price, this precious collection of peppernut recipes won my attention and waylaid my diet.

The author shares plain and fancy *Pfeffernuesse* recipes gathered from family and friends, supplies Mennonite traditions and stories regarding them, and includes mini-histories about the spices used to "pepper" these holiday sweets. Interestingly, "in Fischau, Molotschna, Ukraine (USSR), communion bread was baked in small, one-inch squares that looked like peppernuts."

Meditation

Violence against the faith

The people were shocked and offended, and in their offense they all as one refused to o out to work on the collective farm, either to the fields or to the farm. The hungry attle, which had not been fed for a long time, were lowing, and raised such a noise hat the authorities were shaken. The strike was total. Even the children did not go to chool. Panic seized the authorities. They called on the chairman, but he just spread is hands helplessly."

Strikes like this are not common in the Soviet Union. What provoked this one in the Jkrainian village of Zanosy? It was the decision of the local authorities to equisition the Orthodox Church for grain storage. Not only the believers but the ntire village went on strike until the authorities gave in.

This incident illustrates the support for the Orthodox Church which still exists in he Soviet Union and the problems the authorities face in carrying out the Communist Party's commitment to stamp out religion. When democratic and dministrative means fail, force is their only resource.

It is this fact which has led to the arrests of Father Gleb Yakunin, Lev Regelson, nd Father Dimitri Dudko. The authorities have no answer to their demands for enuine religious freedom. All they can do is stifle or crush them. The same applies to he Christian Seminar, a group of young Orthodox meeting simply to discuss their aith, which continues to be brutally repressed.

Reaction. The Zanosy authorities responded to their initial defeat with violence: "All the inhabitants of Zanosy were sent to another village, allegedly for work with he ducks, and the children were shut into the school. . . . Five busloads of militia and wo lorries arrived at the church building. Hooking hawsers to the building, they egan to tear it apart in all directions. . . . The deceived parishioners returned wailing o Zanosy, and surrounding the church, demanded an end to the satanic work. The nilitia mercilessly twisted the arms of men and women. Cries, groans, and horror verwhelmed the whole village. . . . In the morning the local authorities, under the ommand of the procurator of Sarny district, burned down the church. The charred emains of the church smoldered, and the people wept."

The reason for such harsh measures seems to be that the authorities have no lternative to offer their citizens, nothing that could fill the place in their hearts aken by the church.

Moral victory. There is no sign that repression of Soviet believers is likely to essen. But moral victories can still be won. People began to come from all the urrounding villages to Zanosy. They prayed and hung ornaments on the pine trees near the ashes of the church. The authorities' efforts to stop them, including sealing off the village, were useless. They decided to cut down the pines: "For a long time they ooked for a man from Zanosy and the surrounding villages who could do it. But even he atheists would not agree to this. At last they found a prisoner with a 15-year entence. They told him that if he would cut down the pine trees, he would be set free. . . He replied: 'I can't! My conscience will not allow it. There are so many believers nere, and I would offend them!'"

Finally the authorities found an alcoholic who felled the trees while guarded by nilitia. Force had triumphed as so often it seems to do in both temporal and spiritual matters. What can prayers, good intentions, and even inspired actions accomplish against entrenched power? The story of Zanosy has a final, almost medieval twist which perhaps gives an answer: "The scoundrel who cut down the pines which had become sacred has, before the eyes of the whole village, gone out of his mind. . . . The procurator also has not gone unpunished. Though healthy and strong, he died the same year." *The Right to Believe, No. 1, 1980, Kesston College*

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How long do *we have?*

Anthony Campolo said at Estes Park, "Unless we voluntarily change to a simpler lifestyle, we will be forced to do so." When asked how much time of grace he thought the West might have, he replied, "I'd say 20 years."

Campolo did not mention doomsday. He did not say we have 20 years to nuclear holocaust or to the end of the world. He said we'd be forced to change our lifestyle to a simpler way.

When the Massachusetts Institute of Technology (MIT) hosted the World Council of Churches conference on "Faith, Science and the Future" in July 1979, several of the world's leading scientists made some passionate pronouncements. They became the Micahs and Jeremiahs.

Joseph Weizenbaus, prominent computer scientist, said at MIT that only a miracle can save us. And (according to the *Christian Century*, 15-22 August 1979, page 779), "summoning the utmost expression of alarm and horror, he charged that the present drive toward nuclear war is 'the murder of God'!"

Among the scientists at the MIT conference expecting war, there were optimists and pessimists. One predicted WW III within 20 years but believed it will be confined to "conventional" weapons. He was the *optimist*. Another forecast doomsday; war will come, it will be nuclear, and that will be all for homo sapiens.

Where are we in history? What are the "signs of our times"? How much time *do* we have? Are we facing the final wrap-up of history in God's plan? Or is this another civilization surely crumbling back into the dirt?

David Ewert's new book *And Then Comes the End* (Herald Press, 1980) was a good help to me as I pondered the above dilemmas. Ewert reminds us again that our God is also in charge of history. The eschatological "end" is a final chapter yet waiting to be written. And none of us knows its schedule or format.

In fact Ewert tells us that the "age to come" (i.e. the new world) broke into this age with the advent of Jesus. This inauguration has not been completed, but will happen with Jesus' return.

But the intersection of today's world with the fulfillment of God's kingdom gives us other things to do than just wait around for the parousia. We have a living, eternal hope even now within us. It gives us motivation and direction to work and serve in a world that is temporal.

I believe Ewert's book should be widely read. It puts some of our dilemmas in better perspective.

We can work for that "miracle" which could change the course of human history. That would be a beautiful witness to the era of God's grace in which we now live.

What will it take for us to change? That's the "toughie." Campolo suggested that each family of four should bring their annual spending to within $15,000 (that needs defining—US dollars? net income after taxes? what about those who are already debt free?).

After Three Mile Island the 16-member faculty of Lancaster Theological Seminary identified four pervasive evils in the US (I believe most of the West is culpable here) society: (1) A standard of consumption based on a lifestyle that involves a voracious and ever-growing appetite for energy. (2) Unthinking trust in technology. (3) Economic and political structures that benefit from our voracious appetites. (4) A pervasive sense of impotence. These four can be summarized as selfishness, idolatry, greed, and apathy.

The old adage says, "Our sin will destroy us and our faith will redeem us."

Pascal (a 17th-century philosopher) said, "It is natural for the mind to believe and for the will to love." But he also said that sometimes for want of true objects we attach ourselves to the false.

I believe this is the crux for an answer to the above question(s). We must examine the objects of our faith and love.

Albert Camus (died 1960) writes, "Sincerity is not in itself a virtue; some kinds are so confused they are worse than lies."

It is not enough to be "sincere" Christians today. Each one of us needs to hold a mirror to the soul. What is it really that holds our allegiance?

If we can again catch a glimpse—in our souls—of the Savior who came to give his life and blood that others might live, then we need not worry about the clock. We may just be able to turn this planet around. If not, at least the Lord will find us "at his work" when he comes. *Bernie Wiebe*

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OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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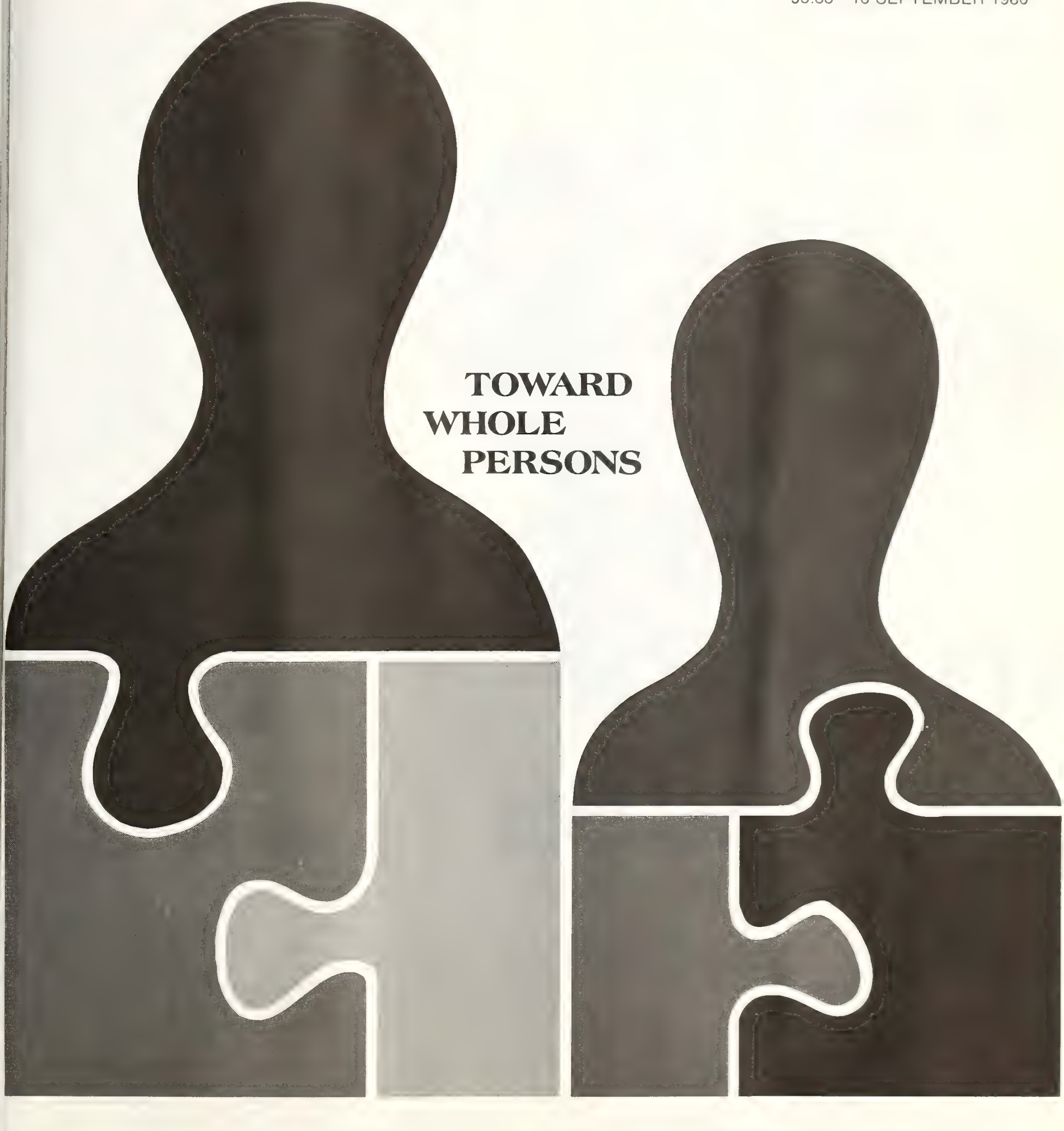


TOWARD WHOLE PERSONS

Life in fullness

Jerry J. Griffin

References to wholistic health concepts are increasing. From many quarters reminders to consider the whole person are frequent. Nursing and medical schools are modeling education after this pursuit. Pastoral counseling and wholistic health centers are dotting the map. Hospices are appearing with increasing numbers. Articles in journals champion the rights of the whole person. Names like Westberg, Simonton, LeShan, and Keck are emerging as "household" names. Optimum quality of life stands as the beacon of these pursuits. The beam is to guide persons to self-responsibility for their entire well-being (health).

This movement toward wholeness is consistent with the Christian tenets on self and life fulfillment. Jesus said, "I have come in order that you might have life—life in all its fullness" (John 10:10, GNB). These words beam with wholeness.

Response to the Creation

The Creation account in Genesis carries the message that God created us in his own image. That image is positive, worthful, valuable, growing (emerging, becoming). However, in the circumstances of living humankind tends to minimize that creative legacy. Decision-making powers are clouded, sometimes obscured, sometimes usurped, sometimes made unilaterally. Stress, worry, fears, feelings of inadequacy, loneliness, and guilt become counterproductive powers. They are counterindicative of God's image. Our self-image can signify a distorted perspective of being created in God's likeness.

Our relationships with our fellow beings also can betray the integratedness of God's image. This integration can crumble under motives of self-gain and the exploitation of feelings, rights, and positions of others. This is revealed through insensitivities like littering and cold, calculating actions with others.

Further, our relationship with God is sometimes mechanical, mercenary, bargaining, or political. Exclamations like "If you do this for me, Lord, I promise I'll . . ." or "If I practice some sort of religion it will get me ahead in life. . ." or "Of course I'm a spiritual person; I pray when things get tough. . ." portray some expectations placed on God.

Wholeness and illness

"Wholeness" and "high-level wellness" have their roots in the concept of total health. "Whole" and "health" are linked. Illness is not the absence of health. It is a level of wholeness. Health is *who* we are rather than *how* we are. Jesus told those around him on one occasion, "Love the Lord your God with all your heart, with all your soul, and with all your mind." He went on to say, 'Love your neighbor as you love yourself' (Matthew 22:37, 39, GNB). This command focuses on the integration of health and wholeness. It becomes a firm invitation to maintain a keen responsibility for our being and becoming.

Personal Health Management System

Ohio Presbyterian Homes leadership has made the deliberate decision to offer the principles of wholeness to the residents and staff of the seven retirement communities in the corporation. Multilevel care homes are thought to be synonymous with dependence rather than with independence and personal freedom. Congregate living for the elderly is often considered to be the epitome of loss and not gain—loss of the familiar, home, family members, bodily function, freedom, and the list mounts. After almost two years of experience with the Personal Health Management System (PHMS) at Dorothy Love Retirement Community near Sidney, Ohio, it is becoming more apparent that persons respond to opportunities of self-responsibility for their wholeness or wellness. PHMS challenges participants to strive for their optimum level of living. To recognize where one is currently and to be able to discern where one would like to be begins to open the doors to total health (wholeness).

Emerging lifestyle

PHMS is an emerging lifestyle. It began as a program. It is becoming the way of life for residents and staff. PHMS urges persons to consider their uniqueness. For the participant an image of wholeness begins to become clear. The command of Jesus to love God, others, and self with heart, mind, and soul *is* wholeness. The accompanying diagram of the whole person shows the interrelatedness and the integration.

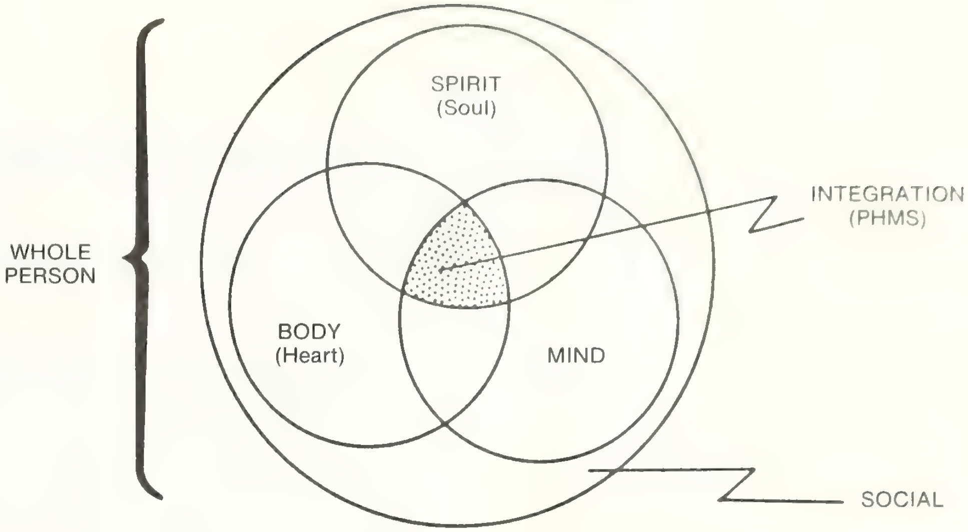
One of the goals of PHMS is to enable the person to live in the integration of body, mind, and spirit. How does that integration manifest itself? Taking the paintbrush of idealism, one could stroke the canvas to create a picture of wholeness. Such a painting would include the ideal of wholeness of body, mind, and spirit.

Physical wholeness

To be whole physically is to maintain a state of health appropriate to present body functions, to promote a level of physical condition (fitness), to identify elements alien to or contradictory to optimum health status, to maintain a nutritional awareness and balance, and to pursue a level of understanding of bodily functions and maintenance.

Mental wholeness

To be whole mentally (emotionally) is to maintain a positive self-image (self-esteem, self-confidence), to be comfortable with self, to hold a sense of satisfaction about oneself and one's relationships with others, to stimulate one's mind through appropriate resources, to cope with life's demands by utilizing the appropriate intrinsic and extrinsic resources, and to discover and maintain a basic enjoyment of life.



Spiritual wholeness

To be spiritually whole is to integrate with God, others, and self the wholeness of body, mind, and spirit. In the context of PHMS spiritual health focuses on Jesus Christ as the Son of the living God and as Lord of all life. To be spiritually healthy is to be spiritually whole. Thus the participant of PHMS aims toward wholeness—spiritual, physical, mental.

Spiritual health denotes an active relationship with God and Jesus Christ through such avenues as daily prayer and devotional time; through regular, serious study of Scripture; through a receptive and positive attitude toward God as a creative, loving, and sustaining being; through a sincere recognition of Jesus Christ as Lord of life, whose life and ministry provides a model of love for God, others, and self; and through a conscious, active awareness of the world around by being a practicing conservationist.

Spiritual health denotes an open, free relationship with others based on a deep sense of love. Relationships with others are free from contention and jealousy. A basic sense of trust will permit freedom from suspicion and low regard (esteem). There is the freedom from sustained hurts through the initiatives toward reconciliation. A sensitivity to human needs is expressed through the giving of time, capabilities, and money.

Finally, spiritual health denotes a creative, responsible self-image through the freedom from unresolved guilt by confessing one's sins and by accepting the forgiveness of God and self through a basic love of self, through a sense of self-worth and self-esteem by choosing to alter self-limiting patterns and values, through a responsibility for the quality and condition of life by eliminating hazardous and degrading styles, through a positive attitude and outlook toward life by setting standards and attainable goals, and by practicing regular self-evaluation.

Created in his image

This "landscape" of wholeness is an ideal. For persons modeling their lives after Jesus Christ, to be whole is to recognize the impact of having been created in God's image: positive, worthful, valuable, and growing. Life in all its fullness comes to us as we accept the responsibility given to us when God created us in his image.

(This article has presented only the philosophy of PHMS. The components which have not been outlined comprise the process leading to self-responsibility and life enrichment.) •

John L. Florel

The church as a healing resource in the 80s

Christ's command to the church was to preach the Word and to heal (Matthew 6:7-13). Although we have been fairly sure of different ways to preach the Word, the church has frequently been ambivalent about how to pursue healing. Historically the church has provided care for the sick by building hospitals, supporting health facilities financially, and training lay persons and clergy to perform pastoral care and support to patients and their families.

The Mennonite church took leadership in establishing institutions staffed with volunteers and professionals to perform in the areas of general medicine and surgery, mental health, and geriatrics. Gradually, because of state regulations and specialization, these institutions were staffed with professionals, and volunteers became a less significant part of the healing team. The Mennonite church also moved from a position where it had direct control and governance over health-care institutions to less active administrative oversight. The church in the 1980s has another opportunity to have a great impact on the health-care delivery systems but with less direct administrative control.

There are already four predominant models that are strongly church related. The first has grown out of vigorous pastoral care departments in large medical complexes that are church related. These types of programs are usually hospital-based outpatient facilities and may share staff with inpatient programs. They usually offer strictly pastoral counseling with referral and consultation offered as needed with other community resources.

A second model, begun by Granger Westberg, places a physician, a nurse, and a pastoral counselor into a local church to operate as a team. Although the number of patients seen in this model is limited, the strong church base has been an attractive feature.

The third model, started in Indiana, is called a Samaritan Center. These centers have the center based in a church with a pastoral counseling element and an optional medical link. Usually the physician is more autonomous than in the Westberg model, and the growth potential is greater.

The fourth approach, which was developed in Bloomington, Illinois, through the Mennonite Hospital Association, tries to operate under the existing health-care delivery systems in central Illinois. The main facility has five full-time pastoral counselors and five part-time counselors, operating with seven men and women in internal medicine, a pediatrician, a psychiatrist, a psychologist, and a health educator. Other satellites are based in a small 65-bed hospital, a private physician's office, and a large medical complex. All of the centers have a strong church support in the form of referral, volunteer aide, and financial support.

Although there are other models, most wholistic centers with a church relation show good support from local churches and try to integrate medical, spiritual, and emotional care. It is projected that 150 to 200 new centers will be established in the next 10 years, using the wholistic approach. It may be that demand will outstrip the supply of professionally trained pastoral counselors and supervisors in five years.

Seminary training in wholistic pastoral counseling could be one response to this need. Another approach being used in Bloomington is the training of local clergy and laity to provide both supportive inpatient and outpatient counseling and preventive workshops to churches of the area. Subjects such as patient involvement in their own health care, dealing with stress, exercise and health, wellness, cancer counseling, and preparing for retirement help to prepare people to cope better with their lives and to be more involved in their own health. Another trend of the 80s will be encouraging local health-care institutions to involve pastoral care and counseling in their health-care planning.

Research conducted throughout the 70s has shown the impact of religious professionals on healing. My own research with orthopedic surgery[1] patients and later with replication studies with different surgery populations showed that religious support had an impact on recovery time, use of pain medication, attitude about hospitalization, and staff relationships. This work and the work of others[2] has provided the church with more evidence of the efficacy of pastoral service in health-care institutions.

Additional methods have been found to reduce the cost of pastoral care so even the smaller hospitals can afford a professional religious worker. Eureka Hospital has contracted within the Mennonite Hospital Association to provide a pastoral counselor to spend part time as a pastoral counselor and part time as a chaplain, which helps defray the total cost of having a full-time counselor-chaplain.

Not only will churches be able to take the lead in asking for more pastoral involvement in the healing of people, they will be able to support the establishment of wholistic centers with financial contributions, administrative expertise, volunteer labor, and spiritual support services. The close working relationship

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The Mennonite church has a history of offering hands in service for all kinds of situations. In the 80s we will have a new opportunity to have a great impact on health-care delivery systems. May we once again be ready to accept the challenge.

between pastoral counseling and the local church goes far beyond finances or a referral source. Pastoral care (PC) and counseling does not exist as a vital entity except when connected to the congregations of the communities it serves. This close relationship is reflected in Bloomington in the area of working together with the counselee's pastor, establishing support groups in local congregations, and the churches' providing services like child care or transportation for people who need these services.

The institutions can also provide consultation services (CS) to the local church. In areas of lay training, developing a better prayer life, preventive workshops, and religion and health, consultation can help the laity. PC and CS also provide professional support for the clergy and his or her family in terms of professional development, vocational counseling, personal therapy, counseling, and training.

The 80s will provide many opportunities for churches to have impact on health care and the total well-being of the community. Cooperation is the watchword for all of us to enter this new decade. •

Footnotes:

[1] Florell, John, "Crisis Intervention in Orthopedic Surgery," *APHA Bulletin*, 1973.

[2] Mason, R., Clark, G., Reeves, R., and Wagner, S.B., "Acceptance and Healing," *Journal of Religion and Health*, 1969, Vol. 8, pp. 123-142; Ortmeyer, A., "Anxiety and Depression, Coping Styles, and Treatment Approaches in the Integration of Elective Orthopedic Surgical Stress," unpublished dissertation, Northwestern University, Evanston, Illinois, 1977; and Davis, J. S., "The Role of Crisis Intervention Treatment in the Patient's Recovery from Elective Surgery," unpublished dissertation, Northwestern University, Evanston, Illinois, 1973.

News

MCC sends aid for famine relief in Kenya

Akron, Penn. (MCC) — Responding to the initiative of Kenya Mennonite Church leaders, Mennonite Central Committee has agreed to send $17,000 to buy maize for hungry Mennonites and others in famine-stricken areas of Kenya.

An overall maize shortage now exists in Kenya, due partly to insufficient rainfall and to the mismanagement of export maize. Farmers are reluctant to sell their grain at present low market prices, increasing the crisis. The urban areas are feeling the shortage most acutely, for city people must buy the maize they need.

In areas where there are Mennonites the food shortage is serious. In the area from the edge of Lake Victoria inland some 20-30 miles almost no rain fell during the past growing season, and there is now no harvest. Most of the Kenyan Mennonite membership live in this area.

Without a harvest these farmers need to sell something to obtain cash for buying maize. Some sell cattle, goats, and fish. Many have nothing to sell. Since the new crop of maize is only now being harvested and is in areas much farther inland, the amounts for sale are neither large nor locally available.

Transportation restrictions aimed at petty smugglers operating around Lake Victoria further inhibit the quick access of maize by local residents. The government plans to eventually set up depots in the area where they will sell maize to the farmers. Until that materializes, the need is crucial.

A second area of Mennonite involvement is Northeastern Province where, due to the complete absence of rain during the past season, nomadic people are finding little forage for their cattle. Consequently little milk, their food staple, is produced. They are going farther and farther afield to graze their animals. They cannot even sell their animals to get money to buy maize, since the Kenya Meat Commission is not buying animals from that area.

To alleviate these needs the Kenya Mennonite Church (KMC), in cooperation with Eastern Mennonite Board of Missions and Charities (EMBMC) and other church groups, has begun a relief effort, asking MCC for financial help.

In consultation with Joseph Shenk, EMBMC missionary and MCC's Eas Africa representative, the KMC leader determined how much maize each congregation needs, depending on th regional severity of the famine and th number of people in the congregation.

Their total estimate is 300 bags o maize (200 pounds each) and 100 bags o beans to provide supplemental protein

The KMC will buy the grain with th $17,000 and transport it to the needy areas. Each congregation will be responsible to distribute the food it receives both to Mennonite and other needy families in its area.

Kenyan children are fed from supplies sent from overseas during the famines of the 1960s. Current MCC aid is being sent for relief of similar conditions.

Mennonite Church creates model program for elderly

Eureka, Ill. (MBM) — Maple Lawn Homes, Illinois Mennonite Conference, and Mennonite Board of Missions have agreed to set up a "retirement community without walls" in the Eureka area as a model for the Mennonite Church.

The effort, to be known as Illinois Elderly Service Program, will begin this fall with a survey of the community to determine the needs of the elderly and the securing of a project director.

A specialized voluntary service unit—composed of both young and old workers—will be organized and housed in the currently unoccupied original building at Maple Lawn. The unit will open in early 1981.

"This fulfills some of the dreams of the 1977 MBM Task Force on Aging," said Tilman Smith, longtime advocate for the elderly in the Mennonite Church. "Our overall goal is to help older citizens live better and longer independently."

Founded in 1922, Maple Lawn Homes is a retirement facility sponsored by MBM. It includes a nursing center, apartments, and cottages for independent living. Frank Kandel is administrator.

Illinois Elderly Service Program hopes to involve the elderly themselves—and their families and congregations—in mutual assistance. "The young people have an MYF, and perhaps we ought to have an MEF—Mennonite Elderly Fellowship—for our senior citizens," said Leroy Troyer, an architect and a consultant on housing for the elderly.

Other services being suggested are assistance in meal preparation, transportation, housecleaning, adult day care, help in financial and legal matters, recreation, continuing education, and spiritual guidance in facing death.

Handicap Awareness Project holds forum

Winnipeg, Manitoba (MCC) — The Handicap Awareness Project has been making great strides ever since its beginning earlier this year. Henry Enns, Winnipeg, began a voluntary service term with MCC (Canada) in May for the purpose of making Mennonite churches aware of the physically handicapped and their need for integration. Henry, handicapped through arthritis, uses a wheelchair.

Together with two summer service workers, Lillian Janzen and Walter Nikkel, Enns has prepared a number of brochures on handicap awareness. Also, the trio has sent questionnaires to all Mennonite churches in Manitoba and has interviewed a number of the pastors in order to determine how the churches rate on accommodating the handicapped. Indications show that only about 32 percent of the churches are accessible to handicapped people, and even then usually only their entrances are accessible.

Climaxing a busy summer, the three planned and hosted an Open Forum for the Physically Handicapped August 15-17 in the Charleswood Mennonite Church. That church is one of the few in Winnipeg which has been made easily accessible to all physically handicapped; there are no steps at the entrance, nor inside the sanctuary. Attendance at the weekend seminar was gratifying. Participants had come from many points in Manitoba and Saskatchewan.

In his opening remarks on Saturday, August 16, Henry Enns outlined the goals of the weekend seminar. "Integration is not normalization," he said, "but full participation." He hoped that recommendations and plans for implementation in 1981—the Year of the Disabled—would be verbalized as a result of the presentations and workshops.

Handicap Awareness Project director Henry Enns (center) with summer service workers Walter Nikkel (left) and Lillian Janzen (right)

Workshops dealing with the four principal issues facing the handicapped—attitudes, employment, architectural barriers, recreation and camping—were held on Saturday morning.

Special speakers for the weekend included John Wiebe, George Neufeld, Henry Gerbrandt, Larry Kehler, and David Schroeder. The latter is professor of New Testament and philosophy at Canadian Mennonite Bible College, Winnipeg. In his presentation on Saturday morning Schroeder explained what it means to be human, using the Creation account in Genesis as his starting point. From there he went on to the laws and prohibitions which God gave to his people. In offering a lamb without blemish they identified with it; that was how they wished to appear before God. "But in Jesus all are made whole," he said. "In Christ there is no discrimination; Jesus did not regard the walls built around people."

Schroeder pointed out that we have often reflected society rather than Christ in regards to the disabled and handicapped. We need to speak out against discrimination; we need to be advocates for justice in society; we must be co-creators with God by bringing order out of chaos.

The "Theology of Suffering" workshop in the afternoon session generated some interesting discussion, particularly between George Neufeld, hospital chaplain for the Conference of Mennonites in Manitoba, and Frank Rogodzinski, the chairperson of the Manitoba League of the Physically Handicapped. Although blind and depending on his wheelchair for mobility, Rogodzinski maintained that he does not consider himself to be suffering. He is not in any pain, is employed and earning a good salary; however, he is handicapped by the architectural barriers our society has erected.

Larry Kehler, pastor of the host church, spoke about the strides already made by disabled persons. But by constructing buildings and transportation systems which by their design effectively keep physically handicapped people out, our society is telling them that they are neither needed nor wanted. "Disabled people are forcing society to reckon with them by refusing to be cast aside," he said.

In summing up the weekend Henry Gerbrandt, general secretary of the Conference of Mennonites in Canada, commented, "We have been educated this weekend; the next step is to take action."

Women slowly gaining ground in ministry

Geneva (EPS) — Signs that women are slowly being accepted in ministerial positions appeared on at least two occasions during the summer as various church groups elected new workers.

At its North Central Jurisdictional Conference in Dayton, Ohio, the United Methodist Church (UMC) on July 17 elected Marjorie S. Matthews, 64, as its first female bishop. Matthews, of Traverse City, Michigan, was elected on the 29th ballot. She described her reaction to the election as being "comparable to being the first woman on the moon."

In Kenya Lusia Okuthe, 51, a deaconess since 1976, was ordained to the priesthood by Bishop Henry Okullu at a special ceremony in Kisumu. According to Bishop Okullu, a member of the World Council of Churches' (WCC) Central Committee and bishop of Maseno South, Okuthe is the first black African female Anglican Church priest south of the Sahara.

In talking about these developments Connie Parvey, WCC's director of a study of women and men in the church, said, "Both women are over 50. Decades of silence have now given way to opportunities to give voice. They both, once more, underline this dawning of a new time when women and men in ministry will mutually empower one another in authority and servanthood."

"I like the analogy that the new Bishop Marjorie Matthews gives to walking on the moon. It's a different space, but you still have to put one foot in front of the other. You don't just stand there," she said.

Only seconds after her election as first woman bishop of the UMC, Marjorie Matthews is embraced by another clergywoman.

The Center on Law and Pacifism will hold its third annual national conference in Denver, Colorado, November 7-9. Entitled "Civil Disobedience at the Crossroads," the conference is conceived to be a prayerful and hopeful search for new directions in the movement to say no to nuclear and military madness. Major speaker(s) will be Shelley Douglass (and Jim if he's not in jail at the time). For information and schedule write or call: The Center on Law and Pacifism, Box 1584, Colorado Springs, CO 80901; telephone 303/635-0041.

Psychology position

A faculty position in a small, Christian liberal arts college will be open either February 2, 1981, or August 22, 1981. A PhD in psychology is desired. This person will be responsible for such courses as general, developmental, counseling, and abnormal. This person must also be able to actively relate Christian faith and psychology. Send vita and unofficial transcripts to Lorin Neufeld, Academic Dean, Tabor College, Hillsboro, KS 67063. EO/AA

Kansas coalition ponders registration alternatives

Wichita, Kan. (GCNS) — Kansans for Peace and Justice (KPJ), a group of Catholics, Mennonites, and Friends concerned about peace-related social issues, sponsored a seminar on nonregistration at Friends University Church here on August 28. The meeting attracted more than 30 individuals, including some nonregistrants, a number of concerned parents, and several Vietnam veterans.

The purpose of the meeting was to explore the consequences of both registration and nonregistration as it affects those who were required to register this summer as well as those young men who face registration in January.

"Registration is part of Carter's threat of violence to the Soviet Union," said one nonregistrant. "Participation in that threat is as wrong as participation in the violent act of war itself."

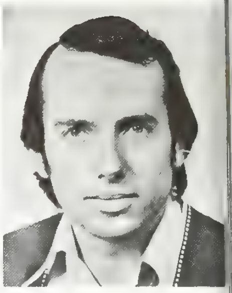
One Catholic mother voiced her concern about her denomination's history as it compared with that of the historic peace churches. "The Catholic church does not have a history of nonviolence or nonparticipation in war. How will my son defend his nonregistration from a legal viewpoint?" she asked. The group was told that nonregistration was illegal for anyone regardless of church affiliation, but that a member of any denomination could request conscientious objector (CO) status.

Organizers of the seminar reported that preliminary figures show 25 percent of those young men required to register for the draft had not done so by August 1, the end of the registration period.

The meeting concluded with the commitment by KPJ to continue to hold the issues of war and registration before the public in the form of letters to the editors of newspapers and other periodicals, public demonstrations and activism, and through personal counseling.

South African pacifists granted CO status

Steele


Moll

Akron, Penn. (MCC) — Two South African Baptists, Richard Steele and Peter Moll, were granted conscientious objector status August 8 by the South African Defense Force (SADF). They have been serving 18-month terms of internment in military barracks, often in solitary confinement, for their refusal to participate in the SADF.

Steele and Moll will now receive treatment similar to that of recognized conscientious objectors such as the Jehovah's Witnesses, remaining in detention but no longer subject to solitary confinement. They will wear the blue uniforms of conscientious objectors rather than a military uniform, and will work with other conscientious objectors in gardening and in upkeep of military sports fields. The length of their terms is still uncertain.

Also uncertain is the effect that the SADF decision will have on other potential conscientious objectors since there is still no provision for their position outside of certain so-called "peace churches." But according to Suzanne Lind, Mennonite Central Committee country representative in Transkei, "It does seem an important precedent has been set."

Steele is a pacifist opposed to all wars, and Moll is a selective conscientious objector objecting particularly to the present situation in South Africa in which military activity pits white and black South Africans against each other. The writings of Mennonites were influential to them as they formed their positions, and they have had contact with MCC workers in southern Africa.

Until now the South Africa government has not granted conscientious objector status except to those whose churches forbid them to do military service. The Baptist church in South Africa leaves the question of conscientious objection to individual members, although it has publicly supported Steele and Moll.

An important factor in the SADF decision seems to have been repeated pressure from the families of Steele and Moll through visits to authorities and wide publication in South African newspapers of a letter by Beryl Moll, Peter Moll's mother.

An SADF spokesperson said it had decided to give Moll "the benefit of the doubt" after observing him to determine whether he was a "bona fide conscientious objector" rather than a "radical politically inspired service dodger." Both Moll and Steele turned down repeated offers to serve as noncombatant members of the military in exchange for suspensions of their sentences.

According to Steele's parents, John and Dorothy, his response to the decision was "deep wonder and joy." He said to "tell the people that I receive this action on the part of the SADF with humility and deep thankfulness."

Steele's parents still hope for the "principle of official accommodation for 'free church' conscientious objectors to be written into law." They ask for prayer that "the next important steps will be taken and that alternative service opportunities will be considered by the authorities to utilize the willing service and skills of the lads in the years that may still be imposed upon them."

Overseas Mission Edition of The Mennonite

ENCOMPASS

SEPTEMBER 1980

The Bridge

Levi Keidel

Chauffeur Buanga and I finished loading a teacher's household effects, his wife, and their six children into the pickup. It was 12:30 P.M. We climbed into the cab, sandwiching veteran pastor Muatende between us, and left. Our destination: Kayongo, a rural church center in an isolated area 100 miles south where we were to conduct a four-day seminar for fifty area church leaders.

My mind flashed a preview of what was ahead of us: poor roads, a few military roadblocks, and finally . . . there was a bad bridge. We had two things going for us: Buanga, a short, stocky man in his thirties, had a lot of Zaire miles behind him; and the truck loaned us by the director of our agriculture program was almost new.

We had bounced down the road for less than a mile when the MAF plane buzzed overhead on its way. Inside it were my wife Eudene and Mme. Kafutshi. Mark, the pilot, would pick up Rev. Mukanza, director of the seminar, at Mukedi, and transport them directly to the bush strip at Kayongo.

We slowly negotiated the characteristic assortment of sand pits, road ponds, and high-grass detours, and arrived at the village of Djindji, twenty-seven miles from our destination, at 5:30 P.M. Here we unloaded the teacher's family and belongings, ate a hot meal, loaded delegates to the seminar, and proceeded.

We arrived at a military roadblock and stopped. It was dusk. A soldier on Buanga's side wanted a gift of money to buy coffee. A soldier at my window wanted us to haul two of his friends and their bicyles, a request which was hardly reasonable in view of the load we were carrying. Buanga gave the man on his side a

Levi Keidel and chauffeur Buanga

bill, and the truck lurched forward. The man on my side frowned angrily and shook his finger at me.

"Hope we don't get turned back at that bridge and have to come through here again tonight," I mused.

It was dark now. We reached the last village before the bridge. People came running to the road to flag us down.

"The bridge is out," they exclaimed. "Dry-season grass fires burned through it. A light land-rover can cross, but not a truck."

We pondered our dilemma.

"We're only nine miles from Kayongo," Muatende said. "Let's go look at it."

We slowly descended the long hill, followed a turn to the left, and arrived at the stream. My flashlight showed us an assortment of parallel crooked charred poles reaching across the twelve-foot span of the stream with no distinguishable support beneath them. A three-by-four foot heavy sheet-iron plate lay on top of them. The right wheels could track on top of two poles to midway across, where the gap separating them grew to a width of ten inches. We covered the larger part of that gap with the iron plate. The left-side tires must follow along the flattened top of a ten-inch-wide log at the risk of dropping into cracks on either side. All passengers disembarked. I stood midway on the span and shone my flashlight onto the beginning end of the flattened log. Buanga put the transmission into four-wheel drive, and slowly edged the front left tire onto it. The truck picked up momentum. The rear wheel was not tracking right, but there was no time to warn him. I raced off the bridge and leaped to one side of the road. Timber crashed. The right headlight beam dropped. The motor roared. The truck did not move. We checked with the flashlight. The front tire had dropped between two logs; in front of it the broken end of a pole tilted upward askew.

Buanga came and looked at it.

"I'll try to back up."

"No!" I said. How could the rear tire track off that log-top backwards? My mind flashed to years ago when along a well-used road, a new pickup truck fell off a rickety bridge onto its side into the river. Thereafter, every time I passed that point, its shiny red cab door exposed above silting waters greeted me.

"I'll try going ahead," he replied.

"There's not a chance! Leave it right there until morning when we can see what we're doing." I was reconciled to sleeping under the stars to save the truck.

"I'm driving it ahead," he insisted.

"*Don't.*"

"I'm doing it."

"Then I'm not watching you. I'm going up the hill to pray." I handed Muatende my flashlight and left. I was hardly around the road bend when I heard the motor roar. My eyes fastened themselves onto the headlight beams. The truck lurched ahead. Then came a loud bump. The headlights jerked upward indicating the rear wheel had dropped into the broken-through place. The motor roared again, and slowly the front wheels pulled the truck onto the road.

"Praise the Lord!" our passengers shouted.

"Unbelievable!"

"Buanga, you are a Lion!"

Half an hour later our headlights caught the white cement-block church at Kayongo. We joined Eudene, Kafutshi, Mukanza, and others for fellowship around a bonfire. At that point we did not give any thought to the return trip.

The seminar teaching team, left to right: Levi Keidel, unidentified, Rev. Muatende, Mme. Kafutshi, and Eudene Keidel.

During the following days we gave intense instruction on leadership, evangelism, church history, Mennonite doctrine, authentic forms of worship, preventative medicine. Mme. Kafutshi taught Christian Family, and held the hearers spellbound.

"Who drives a truck?" she asked.

"The chauffeur," the audience responded.

"If the truck runs crooked into a ditch, whose fault is it?"

"The chauffeur's."

"Who fixes the motor when it doesn't run right?"

"The chauffeur."

"If his passengers in the back start quarreling, who orders them to behave themselves?"

"The chauffeur!"

"In the Christian family, God has ordained that you, the man, are the chauffeur. Why are families running crooked? Why are children always fighting? Why are mothers at their wit's end? Because every night after supper you abandon your family to wander idly around the village, and don't come home until midnight. Stay at home, sit in the driver's seat, and do your job!"

A well-organized feeding crew converted a hut near the church into a kitchen. It was the scene of unending activity: three men butchering a hog; a line of children arriving with gourds of water; women squatting around huge steaming pots. Their teamwork produced a sequence of tasty meals.

Rev. John Mapomboro had left his home tribal area to come here and be responsible for the spiritual life of these people.

"They are far behind in their thinking," he explained. "It is still common for them to use ancestral medicines to kill persons among them who refuse to conform to the ways of their ancestral fathers. I imagine most church leaders attending this seminar carry some kind of fetish in their pockets for protection. One night I was awakened by noise in my room. A pith-and-grass fetish made to look like a small person was walking around the room and passing in and out through the closed door. I asked Jesus to protect me, and neutralized it by pouring water onto it; then I took it outside and buried it. God be praised for your coming to help us. This kind of teaching straightens out crooked thinking and restores peace among us."

On the final day of the seminar my mind was much occupied by that bridge. The following morning we ate early, loaded the truck with delegates, and left. Mark would arrive sometime today and fly out the other team members. I gave Eudene a note for him: "If we aren't home by evening of the second day, know that the bridge is out and we'll need some other way to get home."

Half an hour later we reached the bridge. In daylight we could see its condition. It had no undersupport structure. It was simply a hodgepodge of charred poles stretching from bank to bank. I stood in its center and jumped, it bounced. Buanga and Muatende began shuffling and rearranging loose top poles to find the best way of fitting them together.

"Preacher, you go on up the hill and pray now," Buanga said. "I'm bringing it across."

And so I prayed and he brought the truck across.

We reloaded and were still climbing the long ascent on the opposite side when a deafening verrOOOM engulfed us. The plane at tree-top level sped on ahead of us. A chill of joy shot down my spine.

"That's right, Mark; we made it. Take that precious cargo home. We'll see you all tonight."

"And God gave some to be pilots, and chauffeurs, and pray-ers, and teachers, and cooks, and exorcists of demonic powers, for the equipping of the saints for the work of service, to the building up of the body of Christ" (Ephesians 4:11, 12—Keidel version).

Where Cross the Crowded Ways of Life—and Death

Hugh and Janet Sprunger arrived in Hong Kong January 31, 1980, and are living in a government resettlement area of twenty-three multi-story buildings with "thousands and thousands of residents of lower income levels."

The crowds and crowded ways of Hong Kong never fail to make deep impressions on the visitor to Hong Kong. But many visitors staying in expensive, comfortable hotels fail to see behind the facade of tourism, business, commerce, industry, and shipping to note the omnipresent pollution of land, sea, and morals and the poignant plight of the multitudes . . . of great numbers of people living in overcrowded, substandard, tiny quarters where the cries, selfish strife, wretchedness, need, fear, lures of greed, etc., are such a large part of their daily existence. For so many around us, including the people living here in Lok Fu Estate where we work, the words "where cross the crowded ways of life" would be better written as ". . . crowded ways of existence"!

Suicides and accidents are not the only ways of death. Strife is commonplace, and it is not just confined to family feuds and gang fights. Sometimes strife erupts even within God's family.

The plight of the crowds in the crowded ways of life *and* death is deepened by the serious problem of pollution. A great deal is caused by industries poisoning the streams and seas, poisoning the air, and littering the streets and alleys with dirt, filth, and some toxic substances. But pollution affecting the people comes not just from industrial wastes and garbage. Large amounts of pornographic materials are displayed prominently at most of the ubiquitous newspaper stands.

"And when he (Jesus) drew near the city Jerusalem he wept over it." Christ has not only tears for the city of Hong Kong, but through His people here wants to give "cups of cold water in His name" and bring healing to hearts of pain and to live among these restless throngs as Prince of peace, Lord of life, Saviour from sin, Helper of the helpless, and Power for the poor! *Hugh Sprunger*

The Revolutionary Era

Dan Peters

Our life seems to be geared to a steady increase in speed. However, "Swift" in this case, does not carry the same connotation as some other modern terms like ready-mix, dry-freeze, disposable, pre-fab, and instant do, which have been very neatly intertwined into our modern lifestyle.

"Swift Current Colony" is the name tag a group of Mennonites carried when they migrated from the Swift Current area, Saskatchewan, to Mexico in the early 1920s. They settled in the San Antonio Valley, Cuauhtemoc, Chihuahua, somewhat apart from the other Mennonite groups that came from southern Manitoba at the same time.

At that time the colony was tightly closed to any outside influences. However, with a people noted to be good farmers and now living on some of the best land in the area, their new home in a foreign country, changes could be expected. During the course of time intermarriage with other Mennonite groups took place. Some couples relocated. This caused new strands of thinking, reasoning, and sets of values to infiltrate the blood-stream. These and other underlying influences became uncontainable. Gradually timid steps were taken to discover avenues for a more abundant life. Newer and better machinery was imported to improve the soil for greater productivity. Better breeds of milk cows were bought to increase the cheese business and new cereal grains were imported from the United States.

The pioneer days of our people in Mexico were very difficult. The effects of the dry 1930s added to the heavy burden. During these years our people became very poor. Many suffered. However, when the irrigation idea caught on and became a reality, things changed. Beautiful, rich wheat and cornfields and apple orchards changed the panorama. More work, more jobs, more money, more food, more life, more courage, more. . . . This is what happens.

An eruption of revolutionary changes had come into motion. The advances on the economic level and their influence awakened interest for better education and better living standards. In the hearts of many the desire was kindled to search the Scriptures to find peace for their souls.

These deeper revolutionary changes touched the very core of religious traditions and lifestyles. The church leaders were not ready to contend with them. The easiest way out was the way of escape. They decided to relocate. With a minority of faithful followers they looked for a place where the worldly—evil—forces would not endanger the pattern of religious beliefs. Belize, Bolivia, Paraguay, and Ontario became such places of escape. But to their dismay, they moved only to find that the forces are at work all over the world.

The migration left the larger group, about 3000 people, as a flock without a shepherd. It became, so to speak, a marketplace where different religious groups displayed their interpretations of Scripture and their strong emphasis on specific doctrinal points. These different approaches and presentations caused a lot of confusion and frustration among the people. Due to their lack of scriptural knowledge they were incapable of discerning or proving the teachings in the light of the Word.

Requests came to COM from some people who had earlier attended our worship services in Cuauhtemoc and Steinreich, and from parents who had sent their children to Steinreich School, to help them with their school problems and church work.

The school and church building is located in the Burwalde village. Forty-eight pupils attended the school last year. In addition to the regular subjects, prescribed by the Department of Education, Mennonite History, Music, Bible, and German are taught.

During the winter months evening classes for the youth and adults offer studies in Bible, Ethics, and Teaching Methods.

Many young people are interested in participating in meaningful activities. Thirty or forty attend the choir practices. At special outings or evening events the attendance is higher.

The Burwalde Mennonite Church in the Swift Current Colony, now with a membership of 74 and a regular attendance of 150-170, is growing not only in numbers but also spiritually. The Word of Life has become a Stream of Living Waters. Young and old find ways to let it flow.

This awareness and interest are the new abundant life. It is the greatest and best kind of revolution. It never stops, but continues to bring about changes every day.

And build. . .

A Hand is reaching down
and slowly some reach up . . .
and out to their world
to share
and love
and accept
and build . . .
not a shattered community
but the living Body
in which
all
are truly free.
—*Florence Klassen*

To the Bunens

Ivan Unger's regular work assignment was surgeon at Mennonite Christian Hospital in Hwalien, Taiwan. But on this particular weekend he took to the hills. He writes:

For this weekend I changed my role to that of a village doctor. It was the annual visit to a Bunen tribal mountain village made by our MCH public health nurses and an Overseas Missionary Fellowship lady working with the Bunen Presbyterians. Two hours by car brought us to a narrow mountain road. Then with backpacks we crossed a hanging foot bridge into a slippery mountainside jungle footpath, which, after a thirty-minute walk, led into a most beautiful valley setting. Rice paddies, corn and peanut fields, palm trees, bamboo and grass-thatched homes covered the sloping mountain-sides. The peace and beauty were awe-inspiring. Clumps of bamboo trees have a very special beauty and are used in much Chinese art. I felt sorry for the people here who were polluting this "paradise" with noisy radios and television. (Rural village electricity has been an ambitious goal of the government.)

Ivan Unger

Pastor Hsu, his wife, and their adopted children welcomed us and helped us settle into the former two-room bamboo parsonage. That would be our medical clinic and the three-into-one-bed bedroom for the ladies. Mr. Hsu is not a native of this isolated village, but since no one else wanted to shepherd the church, he volunteered to come, bringing his blind father with him. By now this pastor is a well established farmer. Last year he had attended his first formal Bible and leadership training classes at Bible school.

On Sunday the little old bamboo church, built without nails, floor, or windowpanes, was overfilled. No organ or polished choir was needed to enhance the beauty of the a cappella singing of the native tribal hymns and tunes. The people spoke

continued on page 7

A New Light in Beppu

We began pioneer evangelism in Beppu in August, 1978, in a rented home. (See March 13, 1979 *Encompass.*) A group of seekers began attending worship services, and the Lord sent us several Christians who had moved here from other areas. Monthly film meetings attracted as many as forty people. We felt that for an on-going witness in this city the church needed permanent quarters. After we had done much searching and praying, the Lord led us to the "perfect" lot, only a five-minute walk down the hill from the rented house.

Although the project was initially paid with funds from mission property sold in another city in Japan, the small group of Christians soon caught the vision. They are setting aside $250 a month for a building fund. A fifth-grade Sunday school girl surprised and challenged us all when she brought half of her New Year's gift money, $50, for the new church.

The two-story building serves two purposes: the main floor includes a spacious entrance where shoes are removed, a bright meeting room that can seat fifty people and more on the floor when necessary, a pastor's study, washroom, and tiny kitchen for serving tea; the upstairs apartment, our present living quarters, has kitchen, living room, two small bedrooms, and ofuro (bath).

As we look down on the city below, watching the ferries and trains come and go, and observe the beckoning neon lights of this tourist playland, we rejoice in the new light that has been added—not only the light of the cross on our roof, but also the light of a small growing group of new Christians. We praise the Lord, for surely he has "many people in this city." *Mary Derksen*

Time's Up!

Henry Kliewer

Time's up! These words speak of a specific period of time. They also speak of something accomplished in that span of time. They imply, "Now is the time to stop doing what you have been doing."

The time period in Japan was four years. The accomplishments . . .

After the first year *Time's up* meant, "Your year of Japanese study is over. Now stop studying and go out and make use of what you have learned."

We stopped studying and went out—scared, insecure, a little closer to God than when we started.

Time's up. The clock struck 12:00 noon. "You've been preaching long enough. People are more interested in food now than in a sermon."

I caught on. They left the church and went home.

Time's up. The clock chimed again. "Your English students' heads are bulging with all your teaching and talking. Let them go home and digest the material."

My wife stopped her class. I stopped mine. The students went home—with headaches.

Time's up. Someone had measured a nine-month period. "Time to be born," He said.

Soon there she was. Kara is her name.

Time's up. An inner voice says, "Don't overstay your welcome. You've whetted their appetite for Christianity. Don't give them all your pearls at one time."

I put Kara into her backpack, strapped her onto my shoulders, and we left.

"Come again," smiled the neighbor.

We continue our walk.

Time's up. We tell our neighbors, "We're going home soon."

"It'll be so quiet around here."

"We'll miss you."

"When are you coming back?"

"No other blondies like Kara around. Too bad."

Nellie laughs. The neighbors enjoy her merriment. "We don't know much about Christianity, but that cheerful laugh has got to be a terrific witness."

Time's up. We must go home. What have we accomplished? No new church. A lot of loose ends: students still imperfect in English; people still seeking faith; people still needing the willpower to make a decision; relationships that are just beginning to grow; a two-year-old daughter who wants continuous raising; a personal faith in God that hasn't arrived but is still developing. I feel a little guilty, a little unsure.

God says to us after four years in Japan, "It is time for you to go home now. You haven't done everything there is to do here. But for now it is enough."

We understand, thanks to God's grace. We are at peace. We want to go home to family and friends.

Time—a gift from God, begun by Him and ended by Him.

To the Bunens

continued from page 5

of building a new church, and understandably so. But how much difference would it really make?

At our clinics we saw a large percent of the village population, not so much because of significant illnesses, but because here was a doctor available to them. Frequently I needed both a Bunen and a Chinese translator. Public health classes concentrated on basics such as care of common fevers and diarrhea. The prevalence of preventable parasites and common skin infections was unfortunate. Elementary hygiene, proper food care, and good sanitation are not recognized as being more important than the nonessential commodities of the "outside world."

I am sure that I benefitted more than my patients from this weekend. It helped me to see God and our responsibilities from a new perspective.

(The Ungers completed their Taiwan assignment in July and are now at home in Cambridge, Ontario.)

A Nurse's Morning Prayer

Good morning, Lord.

Thank You for another day. Thank You for letting me sleep all night instead of having to get up for surgery. Thank You that nobody needed surgery. Thank You that You love me and that You are a Living God. Guide my thoughts today. Help me to see what You want me to see and respond accordingly.

Lord, there are so many people who would like to know You better, but they don't seem to know how. Miss Jang, for instance (I forget her husband's name, but that's OK here in China). She seems to want to know You, but she just doesn't come to church. Why is that? She always seems to feel she can't leave home for that length of time. Is that true? Is her husband critical of her coming to church? She says he knew she was a Christian when she married him. She is so concerned for her children—that they study hard, that they feel secure. Help her to see that the greatest thing she can do for them is to help them find You. Help her to want to worship You herself and to see that all the knowledge and security the world can offer is nothing compared to what You have to give. And, Lord, show us how to worship You, too. Show us how to conduct worship services so that they will be meaningful to all those who come.

And then, Lord, there is Fan Ah Mei. Thank You for her faith. Let her feel Your love. Let her husband see how much You love her and him, too. You understand the struggles he must have, the insecurities he must harbor when for so many years he has never really found a steady job. Help me to know how to relate to him even though I cannot speak his language very well. Don't let me say something that will be misunderstood again, causing him to storm about the house, tearing up Your picture. Lord, You know I didn't say a word about her not giving her tithe. I didn't even know it. How do I relate to him now? Please show me.

Thank You for Mrs. Peng, for her faith, for her hospitality. And, Lord, she has prayed for so many years for her husband. Speak to him. Let him know it is You. You know what keeps him from You. Is it the fact that he has two wives? Or might it be that he doesn't see You in those of us who claim to be Your children? Help us, too.

Then there is Mr. Lee. He says he wants to stop drinking. You can help him, Lord.

And Miss Lin—You know the struggles she and her husband have, even if we don't.

I think of Nurse Lin and her family. I confess, Lord, when I see someone like her husband—drinking all the time—I feel it is almost useless. Thank You, Lord, that You never give up. Forgive me for so often focusing on the impossible instead of what You can do and how I can help You. How often I simply am indifferent. It seems there is nothing I can do anyway. Forgive. Help me to feel with people. Help me to care. Help me to love and help me to trust You. Amen.

Submitted by Gladys Siebert

"I See the Heavens Opened . . ."

Hsu Shr Kwang, whose name means "wide world," was a fourteen-year-old boy of the Amis tribe in Taiwan. He was severely crippled with polio since early childhood and had been admitted to Mennonite Christian Hospital in Hwalien because of pneumonia. Although he had never been able to walk or sit, he was uncomplaining and had a cheerful personality.

His Christian mother had cared for him lovingly although he was the fourth child in the family and had a younger brother with cerebral palsy. She had brought him up in the Christian faith. In spite of his physical handicaps his mind was bright and alert.

After initial improvement, Hsu Shr Kwang suddenly became more short of breath than earlier. His condition rapidly grew worse.

That evening he told his mother, "Please don't be sad. I'm going to die soon."

The following morning his condition was still grave and he still required oxygen. He refused his breakfast and half an hour later was no longer breathing.

Through an interpreter his mother told me of her son's experience the night before. He had said, "I saw heaven with many beautiful flowers, and birds were singing, and angels were coming to welcome me."

At the time his mother had thought he was delirious, but he had reassured her about the reality of his experience.

Hsu Shr Kwang—a seemingly forgotten boy, never having been able to play with other children, yet he was a true child of God, who, just before his death, left a beautiful Christian witness for all of us who work at Mennonite Christian Hospital. *Carl Epp, medical doctor at MCH*

The film *John Hus* was awarded three top honors and nominated for two more by the Academy of Christian Cinemagraphic Arts at the Christian Film Distributors Association convention held in Dallas, Texas. The historical drama based on the life of the 15th-century Czech reformer was voted "film of the year" and cited for "best actor" and "best supporting actor" by the international gathering of distributors of Christian motion pictures. Distributed by Gateway Films of Lansdale, Pennsylvania, *John Hus* was filmed in Germany, Czechoslovakia, and the United States.

"In tribute by Canadian National Rail to Mennonites for their help to their fellow man." This statement is part of a plaque unveiled at the Mennonite Village Museum, Steinbach, Manitoba, August 4. The plaque honors C. N. Rail personnel for restoring the museum's 1904 Reeves steamer. The decision to restore the steamer was made after J. J. Reimer, a director of the museum, brought to C. N.'s attention details of Mennonite involvement in disaster clean-up throughout North America.

During 1978 more than two thirds of all black births in Chicago were "illegitimate." Nationwide, the illegitimacy rate for black births was over 53 percent. (The national figure for whites was less than 9 percent.) Illegitimate babies, it's been found, are twice as likely to be underweight and more than twice as likely to die before their first birthday.

Bible Society reports to Mennonite churches

New York, NY (ABS) — Since its founding 164 years ago the American Bible Society has offered the people of the world more than three billion opportunities to read at least some portion of God's Word. Starting out with a distribution of 6,410 Bibles in 1816, the ABS has through the years steadily increased its ministry of sharing the Scriptures to reach its current annual distribution rate of more than 250 million Bibles, New Testaments, portions, and selections.

In many overseas areas there were increases in the number of people reached with God's Word. For example: a 490 percent increase in distribution was experienced throughout Angola due in large measure to the introduction of New Reader Scriptures; a 211 percent increase in Cameroun, where there is a great thirst for the Word of God caused by revival movements throughout the country; and a 298 percent increase in North Africa made possible by a wide acceptance of the new Today's Arabic Version of the Scriptures.

Some of the most troubled areas of Asia also reported significant increases. Syria's distribution was up 115 percent due also to the demand for selections in the new common language Arabic translation, and circulation in Pakistan rose 99.7 percent as a result of mass distribution campaigns carried out by teams of Bible Society workers.

During 1979 the United Bible Societies, of which ABS is a member, was able to supply the people of Cuba with 10,000 copies of the newly released Spanish "Version Popular" Bible, *Dios Habla Hoy*, with the full approval of the Cuban government.

The year 1979 will also be remembered as the year in which the Word of God became more easily available to the Chinese people in the People's Republic of China.

Twenty-seven languages were added in 1979 to the list of languages and dialects in which at least one book of the Bible has been published. In two of these languages the first publication was the entire New Testament. These are Bokyi, spoken in Nigeria, and Moldavian, spoken in Moldavia, Soviet Russia. A translation of the Gospel of John into Avar, spoken in Dagestan, Soviet Russia, was the first book of the Bible published in that language. The number of languages in which at least one book of the Bible has been published as of December 1979 was 1,685.

By the end of 1979 New Reader Scripture Selections had been published in 228 languages. Translation of these booklets had been completed in 315 languages and was proceeding in an additional 84 languages. New Reader Scriptures accounted for almost 10 percent of the distribution throughout Latin America, 15 percent of the Scriptures distributed throughout Asia, and 18 percent of the Scriptures in Africa.

The number of dedicated Christians who are devoting both time and effort to the Bible cause rose to over 35,000 volunteers in 1979. More than 13,000 of these volunteers are church representatives who actively promote American Bible Society Scriptures and programs in their local churches. Over 2,900 volunteers maintain Scripture Courtesy Centers in their homes or business establishments where ABS Scriptures can be purchased by the general public.

The tremendous advances achieved for the Bible cause during 1979 were made possible because of gifts received from organizations such as the Mennonite churches, to whom the heartfelt thanks of millions of people around the world is conveyed.

This past year the Mennonite churches contributed $34,972, or approximately $0.25 per member.

Can Christian teachers go on strike?

Akron, Penn. — What should Christian schoolteachers do when fellow teachers go on strike? What factors are central in making such a decision? Would teachers welcome the opportunity to dialogue with others about dealing with strike situations?

As a result of concerns raised by several teachers, Mennonite Conciliation Service (MCS), sponsored by Mennonite Central Committee US Peace Section, is asking for responses to the above questions. If interest is strong, MCS will make plans to provide a forum for dialogue among Mennonite teachers.

Possibilities would include convening a conference, planning regional workshops, or collecting a variety of written reflections from teachers on their personal experiences. Other suggestions are welcomed.

Of particular interest are responses from teachers who have lived through school strikes. How did they respond? Beyond the initial questions relating to whether or not to honor a strike, what peacemaking roles are open to Christian teachers in a strike situation? Are there ways to increase involvement as reconcilers?

Individuals interested in pursuing dialogue on these or related questions are requested to contact Ron Kraybill, director of Mennonite Conciliation Service, 21 South 12th Street, Akron, PA 17501.

Director of academic affairs

Tabor College invites applications or suggestions for the position of Dean of Academic Affairs. The job begins July 1, 1981. All inquiries and suggestions should be addressed to: President Vernon Janzen, Tabor College, Hillsboro, Kansas 67063. Tabor College is an Equal Opportunity/Affirmative Action Employer.

Conference committees for the 1980-83 triennium

The General Conference Mennonite Church consists of 324 congregations and fellowships in Canada, the US, and South America. These groups range in membership from just a handful to well over 1,000. In order to effectively carry out its work in the many areas of ministry in which it is involved, the conference divides its work among various commissions, divisions, and committees.

These committees were reshaped at the Estes Park Conference. Each group elected executive officers, and a summary of commissions, divisions, and committees appears below. Many of these have subcommittees which are not listed here. A complete listing of conference committees, personnel, and congregations will appear in the *1981 General Conference Mennonite Church Handbook* when it is distributed near the end of October.

General Board

Jake Tilitzky (president)	Eben-Ezer, Clearbrook, British Columbia
James Gingerich (vice-president)	First, Moundridge, Kansas
Norma Wiens (secretary)	Faith, Newton, Kansas
Kenneth Bauman	First, Berne, Indiana
Irene Dunn	Mennonite, Normal, Illinois
Paul I. Dyck	First, Bluffton, Ohio
Bruno Epp	Eben-Ezer, Clearbrook, British Columbia
Loretta Fast	United, Toronto, Ontario
John R. Friesen	Home Street, Winnipeg, Manitoba
Anna Juhnke	Bethel College, North Newton, Kansas
Larry Kehler	Charleswood, Winnipeg, Manitoba
Helen Kruger	Stirling Avenue, Kitchener, Ontario
Ben Sprunger	First, Bluffton, Ohio
Don Steelberg	First, Wadsworth, Ohio
Lawrence Voth	Faith, Newton, Kansas
Menno Wiebe	Charleswood, Winnipeg, Manitoba
Marvin Zehr	Maplewood, Fort Wayne, Indiana

Division of Administration

Jake Hildebrand (chairperson)	Grace, St. Catharines, Ontario
Barbara Boldt (vice-chairperson)	First, Reedley, California
Paul Zerger (financial secretary)	Eden, Moundridge, Kansas
Duane Heffelbower (recording secretary)	First, Reedley, California
Paul I. Dyck	First, Bluffton, Ohio
Dietrich Hildebrandt	Calgary, Alberta
Wayne Mumbauer	Indian Valley, Harleysville, Pennsylvania
Carol Suter	Grace, Pandora, Ohio
Lawrence Voth	Faith, Newton, Kansas

Commission on Home Ministries

Don Steelberg (chairperson)	First, Wadsworth, Ohio
Marian Franz (vice-chairperson)	First, Hyattsville, Maryland
Paul Boschman (secretary)	Mountainview, Vancouver, British Columbia
Henry A. Fast	Bethel College, North Newton, Kansas
Kay Ann Fransen	Mennonite, Normal, Illinois
Lauren Friesen	South Seattle, Seattle, Washington
Lawrence Hart	Koinonia, Clinton, Oklahoma
Gredi Janzen	Rosthern, Rosthern, Saskatchewan
Lynn Liechty	First, Berne, Indiana
Ray Linberger	Second, Philadelphia, Pennsylvania
Ivorie Lowe	Community, Markham, Illinois
Ernest Neufeld	Bethany, Freeman, South Dakota
Ted Pankratz	First, Hutchinson, Kansas
Leonard Wiebe	Faith, Newton, Kansas
Menno Wiebe	Charleswood, Winnipeg, Manitoba

Commission on Overseas Mission

Harris Waltner (chairperson)	Bethel, Mountain Lake, Minnesota
Larry Kehler (vice-chairperson)	Charleswood, Winnipeg, Manitoba
Jeanne Zook (secretary)	Peace, Portland, Oregon
Al Bauman	Neil Avenue, Columbus, Ohio
William Block	Morden Bergthaler, Morden, Manitoba
Milton Claassen	Faith, Newton, Kansas
Henry T. Dueck	United, Leamington, Ontario
Anne Falk	First, Edmonton, Alberta
Elsie Flaming	United, Leamington, Ontario
John R. Friesen	Home Street, Winnipeg, Manitoba
Jake Harms	Sargent Avenue, Winnipeg, Manitoba
Harold Rittenhouse	Indian Valley, Harleysville, Pennsylvania
Harold Schultz	Bethel College, North Newton, Kansas
Arthur C. Waltner	First, Pretty Prairie, Kansas

Commission on Education

Alice Suderman (chairperson)	Bethel, Mountain Lake, Minnesota
Ben Sprunger (vice-chairperson)	First, Bluffton, Ohio
Marjorie Geissinger (secretary)	Upper Milford, Zionsville, Pennsylvania
Thayne Balzer	Peace, Portland, Oregon
Fred Enns	First, Edmonton, Alberta
Bruno Epp	Eben-Ezer, Clearbrook, British Columbia
Louise Friesen	Mount Royal, Saskatoon, Saskatchewan
Michelle Friesen-Carper	Bethel College, North Newton, Kansas
Ken Loewen	Gretna Bergthaler, Gretna, Manitoba
Alma Mast	Salem-Zion, Freeman, South Dakota
Lois Preheim	Bethesda, Henderson, Nebraska
Elaine Rich	First, Bluffton, Ohio
Ruth Unrau	Bethel College, North Newton, Kansas
Fred Unruh	Grace, St. Catharines, Ontario

Mennonite Biblical Seminary

Darrell Fast (president)	United, Toronto, Ontario
Dorothea Janzen (vice-president)	Trinity, Hillsboro, Kansas
Marjorie Ediger (secretary)	Arvada, Arvada, Colorado
Menno Epp	Foothills, Calgary, Alberta
Roland Goering	Salem, Freeman, South Dakota
Waldemar Janzen	First, Winnipeg, Manitoba
LaVernae Klippenstein	Home Street, Winnipeg, Manitoba
Helen Kruger	Stirling Avenue, Kitchener, Ontario
Myron Schrag	Faith, Minneapolis, Minnesota
Donovan Smucker	Stirling Avenue, Kitchener, Ontario;

Women in Mission

Lora Oyer (president)	Meadows, Chenoa, Illinois
Ruth Unrau (vice-president)	Bethel College, North Newton, Kansas
Elsie Flaming (second vice-president)	United, Leamington, Ontario
Geneva Stoesz (secretary)	Gospel, Mountain Lake, Minnesota
Phyllis Baumgartner	First, Berne, Indiana
Meribeth Claassen	Lorraine Avenue, Wichita, Kansas
Kay Ann Fransen	Mennonite, Normal, Illinois
Helen Friesen	Bethel, Mountain Lake, Minnesota
Susan Froese	Eigenheim, Rosthern, Saskatchewan
Susan Gerbrandt	Bethel, Winnipeg, Manitoba
LaVerna Klippenstein	Home Street, Winnipeg, Manitoba
Nina Roupp	Calvary, Aurora, Oregon
Ruth Schmidt	Tabor, Walton, Kansas
Joyce Shutt	Fairfield, Fairfield, Pennsylvania
Romaine Sprunger	Indian Valley, Harleysville, Pennsylvania

I was hungry
and you gave me foo

Anything you did for one of my brothers here, however humble, you did for me. (Matt. 25:40)

When the monsoon rains come to Bangladesh
the rice fields stretch green and fertile
and hands are busy
planting and transplanting the precious rice.
In other years drought or floods prevent a harvest.

Since 1970 Mennonites have worked
side by side with the resourceful
people of Bangladesh, sharing ideas for
ways to grow more food—
planting nutritious winter crops,
seeking improved varieties of rice seed.

In a land where growing population and
limited food production leave many malnourished,
the opportunity to produce food
is the gift of food to the hungry.

Mennonite Central Committee
21 South 12th Street
Akron, Pennsylvania 17501
or
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

ur
isit
o
KOREA

The Korean War lives on

Bernie Wiebe

These two stone Buddhas at Yongmi-ri remind passers-by of the importance of meditation in the Noble Truths of Buddhism.

Riot squads with all their vehicles were very common on the streets of Seoul.

Ve arrived in Seoul, Korea, on the day of uddha's birthday and just a few days fter the arrest of student demonstrators n the Ewha University campus. Used anterns (in many brilliant colors) and ther decorations were to be seen whenver we approached any of the Budhist shrines. But more ominously resent everywhere were the Korean nilitia.

After the arrest of the student demontrators a martial law command was set p. All universities were closed and uarded. We stayed at the Ewha Internaional House and had to pass armored ars each time we left or returned to the ampus.

Helen Tieszen, former MCC worker nd now a missionary with the United Methodists (and a person we had come to now in our Freeman, South Dakota, lays), teaches at Yonsei University. Because universities were closed, we spent most of our days in Helen's guidance.

She introduced us to a variety of missionaries, including Dick and Karen Chase (she is a Mennonite from Munich, North Dakota) in Christian broadcasting. We also visited the One Hundred Women's building, home of the services headed by Tai-Young Lee, named in 1979 as one of the great Christian women leaders in the world.

While we were in Korea (May 21-24) the tragic military events of Gwang ju were unfolding. As news came up to Seoul the atmosphere became more and more tense. Some feared similar uprisings in Seoul. Others warned that North Korea might take advantage of this internal unrest. We were warned not to photograph the military or to take other chances with our own safety (which as you can see by the one photograph—encouraged by a local citizen—we didn't totally follow).

Among the people visited in Seoul were Harold and Camilla Smith of New York State. Both were on sabbatical and teaching in Seoul, Harold teaching theology. We discussed the continuing rapid growth of the churches in Korea. Smith affirmed that this is true in all the denominations, and there are as yet no signs of slowdown.

When I asked him how he could explain this phenomenon he suggested that South Korea has lived in unstable conditions now for several decades. Today's generation—while in many respects fairly well off—is looking for new hope. They have tried the traditional religions plus some of the alternative philosophies advocated in the 60s. None has brought hope and peace to their souls. The gospel of Jesus Christ is regarded by many as a new hope, said Smith.

It reminded me again that revolution and oppression usually result in growth of the church! In many respects a sad reflection on us in our free countries.

We were delighted to see some of the Korean countryside. It is beautiful, and if we hadn't been so aware of the DMZ at Panmunjom, the militia in the streets, the political arrests and atrocities at Gwang ju, peaceful. One advertisement calls it "emerald green," and it does seem appropriate.

While there is presently no Mennonite church in Korea, there are local Christians who intend to start one.

Our farewell to Seoul was sad because we don't know what the future holds for South Korea. But we were heartened that there are many faithful believers who have somehow learned to live with many uncertainties. They expressed faith that the Lord would also see them through this time.

In the Korean countryside we saw this ancient form of working the soil.

Letters

Nonregistration for the right reasons

As an individual choosing not to cooperate with registration for a military draft, I read with interest Ted Koontz's article entitled "The Logic of Noncooperation" (July 8 issue). Koontz suggests that Mennonite nonregistrants are motivated by "skepticism about the justifiability of the kind of war which many see as being most likely" rather than by "an authentic pacifist commitment." Mr. Koontz would be interested to know that none of the Mennonite noncooperators whom I know through working as coeditor of the *Mennonite Noncooperators' Newsletter* base their thinking on such a "just war framework." They are, however, not necessarily opposed to using this logic in addressing those who reject a biblically rooted pacifist stance.

The logic of noncooperation among the Mennonites whom I know rests upon the understandings that registration is a procedure with direct military implications and that Christians must resist participation in any military actions. The registration in question is registration *for the draft*. Every time there has been registration it has been followed by a draft, and every time there has been a draft it has been followed by a war. Registration is a step of preparation for a possible future war. These noncooperators cannot participate in this step.

Koontz questions why the response of alternative service developed during World War II is no longer adequate for nonregistrants. Several historical circumstances have developed since then which shape the response of those considering nonregistration. One of these is the development of nuclear weapons. Because our world changes and because we can learn from the past courses chosen by those conscientiously opposed to war, nonregistrants feel that the faithful response now may be different from what it was 35 years ago.

Koontz's Harvard associates are finding that in light of the current world situation their earlier position of compliance with the military machinery is now inadequate. They find the logic of the just war theory to point to a more definitive "no" to the military. Some of the same changes in the world situation are also leading Mennonites to reassess former Mennonite postures. In reinterpreting their *own tradition* (not merely the just war theory) at least some are compelled to draw the line of noncooperation at an earlier stage, namely nonregistration.

Mennonite noncooperators with whom I have contact base their noncooperation on the biblical themes of love, resisting that which is evil, and a willingness to follow Christ, regardless of the consequences. May we all continue to search what it means to be faithful Christians in these troubled times. *Andre Gingerich, 1918 Waterman Drive, Harrisonburg, Virginia 22801* August 12

Be more sensitive

Dear Editor: One small slip in Vic Reimer's report on the meeting in Oklahoma (June 17 issue) is precisely the kind of thing which makes it so difficult for people whose grandparents were not Mennonites to feel themselves fully accepted as part of the Mennonite church.

Vic mentions a menu of "Indian fry bread, Mennonite pluma moos, and Kentucky Fried Chicken." Surely we ought to know by now that things such as food are only Mennonite when they are prepared and/or consumed by Mennonites. In the Oklahoma context the "Indian fry bread" was fully as "Mennonite" as the pluma moos. On the other hand, I would imagine that many people make and enjoy pluma moos who are neither Mennonite nor Christian, although their ancestors may have been.

Could we all be a bit more sensitive to the fact that people of many different ethnic traditions share the same Mennonite faith? *Robert L. Ramseyer, 23-22-105, Furuehigashi-machi, Nishi-ku, Hiroshima-shi, 733 Japan* August 15

Quoting the Apostle Paul

Dear Editor: In reference to ordination of women, etc., I am not out on the ERA bandwagon, but my puttering in history keeps me on track sometimes. In response to the fellows who keep quoting Paul, I think of the story about Daniel Anthony—father of Susan, the early women's rights activist (1820-1906). He was discussing a women's rights convention at the dinner table, a convention which he himself had attended. One of the speakers, Elizabeth Cady Stanton, had been taken to task by a married clergyman. "The Apostle Paul recommends silence to women. Why don't you mind him?" scolded the minister. Whereupon Stanton retorted, "The Apostle Paul also recommends celibacy to clergymen. Why don't *you* mind him" (1 Corinthians 7:7, 8)?

I guess we all tend to select what we like from Paul. *George Stoneback, 3057 South Higuera, San Luis Obispo, California 13401* August 18

Renewal cannot be denied

Dear Editor: There are many arguments available in favor of or opposed to the renewal movement within the church today. The area which causes me the greatest concern is the prejudice and persecution attending the differing attitudes. Those who have experienced a spiritual renewal—frequently referred to as the baptism of the Holy Spirit or filling of the Spirit—will not be shaken in their faith, nor will their walk with the Lord be interrupted by disclaimers of their experience. The divisions being created because of disagreement about this issue can and will interfere with the ongoing ministry of the church.

If our principal goal is to take Jesus to the world (both inside and outside the church) then our testing and proving ground must be with each other. I as a "charismatic" have often been impatient with those who do not understand what this means to me. Some who do not believe this experience is scriptural and Christ-centered have been unkind at times, and each of us must bear the responsibility for the harm done to the Christlike lifestyle we have declared.

A most horrifying example of the damage this division can create is told in *Following the Fire* by Gerald Derstine. I am sure he is not alone as a pastor persecuted for his stand, but God alone can bring peace and harmony to a divided body. Whether or not we are involved in a church divided by this issue, I believe we should be constantly in prayer for those who are experiencing division. Part of the ministry of the followers of Jesus is to intercede through prayer for those in distress. Praise God that he cares about each difficulty we encounter. *Linda C. Smith, 26800 S.E. Stone Road, Gresham, Oregon 97030* August 19

Incarcerated and lonely

Dear Editor: I am a prisoner presently incarcerated in Ohio. I am writing because I am in need of correspondence. I am lonely and depressed, and therefore I am seeking a friend with my pen and paper, the only way I can reach the outside. I need a friend to let my ideals and emotions expand and to take some of the loneliness from my heart. Please write me. *John May, #143-496, Box 57, Marion, Ohio 43302* August 19

Meditation

Agape

Though I can speak the jargon of management
    but have not love, it is cacophony and garbled noise.

f I can forecast all unknown factors in my planning
    and understand all things,
f I have all the faith in my boss and in my employees
    so as to motivate them all
But have not love, I am nothing.

f I can organize the staff from top to toe
    and write understandable job specifications,
f I can draw pretty organization charts
    but have not love, it does me no good.

Though I may give all my physical belongings and all my time
    to my staff,
f I can select the best candidate from all the applications
    but have not love, it is nothing.

Though I direct the staff and consider all human factors,
Though I communicate according to "The Ten Commandments"
But have not love, the message will be lost.

Though I control the staff effectively and efficiently
    and meet all department objectives on time,
f I have built-in feedback systems and evaluation techniques
But have not love, it is worth nothing.

Love does not boast about its power nor harbor pettiness.
Love is not jealous of its own authority but delegates it
    so as to build up an employee.
Love is not resentful of someone else's authority but
    accepts instruction humbly.

One day sections, departments, and ministries shall cease,
But love remains to give us hope and peace.
Then all will see that money is not number one,
But "service with a smile" will set most every tone.

There remain now these five managerial functions:
    planning, organizing, staffing, directing, controlling,
But the greatest of all is LOVE.

Elfrieda Goerzen

Christian life and true art

Russian-born artist Marc Chagall is known for his imaginative, colorful paintings. One day a friend asked him how he knew his work was true art. Chagall replied, "When I judge art I take my painting and put it next to a God-made object like a tree or flower. If it clashes, it is not art."

In much the same way we can compare our way of life with the life of Christ. If the two clash, we know that our lives are not a true witness of what we know of God.

In Ephesians 4:1 Paul writes, "I therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called." His plea to the New Testament church applies to us as 20th-century believers as well. Whatever we say or do speaks of who we are. If we are Christ's disciples, let us live accordingly.

April Yamasaki

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Illness care and health care

The 1980 Mennonite Medical Convention (July 9-12 at Granby, Colorado) convened at an elevation of over 2,200 meters (7,200 feet). That should have made us *expect* some lofty, new pronouncements.

David Schroeder, Canadian Mennonite Bible College professor, opened his address to the physicians and nurses with, "I appreciate your concern for wholeness rather than pathology. We have an illness-care system but we don't have a health-care system." Our sentiment still is that the body is evil. Scientific research is set up to seek causes for illness rather than sufficiency for wholeness. Many health problems are directly related to the societal structure (lifestyles) which we promote. We also need to understand more how inner healing is related to the functions of illness and suffering.

Granger Westberg, founder of Wholistic Health Center, said, "I see Mennonites as the only Protestant group ready to take the lead in wholistic health care." Medicine has been too susceptible to reductionism (try to make the complex simple). E.g., an alcoholic says, "I can drink if I want to; it is my business." In fact, the average alcoholic's behavior affects at least five other persons.

Things are interrelated. Many a person's ulcer could have been prevented if a doctor, chaplain, and social worker had become involved at the first signs of trouble.

Westberg called us as churches to ponder another "biggie." He said, "I hope that all of you will include your local church as a healing agent in your community." He said many people start out on Sunday debating about whether they should come to church. They don't feel good about themselves, their families, their neighbors, their work—their spiritual and social and physical conditions. And they wonder if church will make them feel even worse!

Now that seemed a bit of a low blow! After all, isn't the church there to convict of sin?

But then I recalled another saying at a pastors' seminar: "The church is there to comfort the afflicted and to afflict some who are too comfortable!"

What did Westberg mean? He suggested that hearty singing can be a great spiritually strengthening exercise. (Maybe that's why I feel like protesting when a church full of people sing with the enthusiasm of a worn-out dishrag.)

Westberg also declared the preaching of God's Word as one of the most wholesome experiences you and I can have. The gospel is good news to the soul; it feeds with heavenly manna.

A third healing element is the fellowship period. Westberg said, "It is an error of many churches not to provide space for after-church fellowship." Many persons are yearning for a touch of somebody's hand, the affirmation of a friend, the opportunity to give some care to another person. This cannot be done when congregations instantly scatter.

It is a good reminder. Don't underestimate those Sunday hours of worship and study. Or the other hours of church programs. They may be the best health-producing hours of the week for many persons. People may come to our congregations feeling down, out, and alone. If they leave the same way we need to look carefully at what is going on.

Four decades of Harvard research show that illness is always preceded by mental, emotional, and spiritual stress. A person's outlook on life may be more important for health than the environment, diet, or other physical conditions.

Erland Waltner, in his Bible studies, said that if Mennonites have not been wholistic enough, it may be because we neglected the relationship of shalom (peace) and shalem (health, wholeness). The Old Testament reflects a constant tension between sinfulness and sickness. Joachim Jeremias, Old Testament scholar, says physicians were regarded poorly because they "soothed the sick and kept them from seeking God."

Waltner said that Jesus picked up the image of a despised physician and became the Great Physician. Jesus denied that all sickness was due to sin. In the New Testament faith and healing go together and community equals wellness.

I'd like to focus all of our congregations and ministries more toward wellness-care. I believe to do that we still have much to learn from the Great Physician. *Bernie Wiebe*

The Mennonite
OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

95:34 23 SEPTEMBER 1980

Peoplehood and land

Edgar Schmidt

Leo Tolstoy once wrote, "He who has no people has no God." An old Jewish grandfather in a scene from "The Apprenticeship of Duddy Kravitz" told his grandson, "A man without land is nothing."

Much of the Old Testament and New Testament builds on the themes of peoplehood and land. Those two themes are important in understanding Old Testament Israel and can help us understand the North American Indian peoples and ourselves as a Mennonite people.

God called Abram out of Ur in the land of the Chaldees, "Leave your native land, your relatives, and your father's home, and go to a country I am going to show you. I will give you many descendants, and they will become a great nation" (Genesis 12:1, 2a TEV). Abram went, and when he came to the area we call Palestine, God made him another promise: "To your descendants I will give this land" (Genesis 12:7).

The fulfillment of those promises is the plot which unites the rest of Genesis and Exodus. God grants a son and a burial plot to Abraham; a people in slavery experience exodus; and God gives his people land, as recorded in Joshua.

Peoplehood and land continue as important themes in the Old Testament. The Exile experience was a blow to both. The stories of Esther and Daniel record the preservation of Israel's peoplehood through the fearless faithfulness of women and men. Nor was their land forgotten. Psalm 137 speaks of the exiles' homesickness: "By the waters of Babylon, there we sat down and wept when we remembered Zion. On the willows there we hung up our lyres. For there our captors required of us songs, and our tormentors, mirth, saying, 'Sing us one of the songs of Zion!' "

In contrast to that bitter grief came the joy of the exiles' return: "When the Lord brought back those who returned to Zion, we were like those who dream. Then our mouth was filled with laughter, and our tongue with shouts of joy; then they said among the nations, 'The Lord has done great things for them.' The

Peoplehood and land

Lord has done great things for us; we are glad" (Psalm 126:1-3, with alternate readings of verse 1).

Native peoples in North America share with Old Testament Israel a concern for peoplehood and land. Their names for themselves almost all mean something like "the people." Each people loved the land which was their home. The Hopi have legends which report how their different clans migrated about until they were ready to settle in their permanent home. This home was to be exactly the right place for them. That is how they feel about their settlements around Oraibi, Arizona.

A Crow chief spoke of his people's land and said, "The Crow country is a good country, the Great Spirit put it exactly in the right place; while you are in it you fare well; whenever you are out of it, whichever way you travel, you fare worse . . . The Crow country is exactly in the right place" (*I Have Spoken,* page 78).

Richard Nerysoo, a Dene from Fort McPherson, Northwest Territories, said, ". . . our land really is our life. Without our land we cannot—we could no longe exist as people. If our land is destroyed we too are destroyed. If your people eve take our land you will be taking our life' (*Northern Frontier: Northern Homeland,* page 94).

Like Israel many Indian tribes were forcibly relocated. One leader commented to a presidential inquiry, ". . . since the Great Father (President of the USA promised we should never be removed we have been moved five times. I think you had better put the Indians on wheels and you can run them about wherever you

Charley Redd, a Navajo Indian contemplates his future as he stands in the valley near his home at Seta Canyon, Arizona.

Redd, whose Indian name is Black Hat, recently celebrated his 106th birthday. Until his retirement he had been a medicine man in the area—treating tribespeople psychologically and physically for more than 65 years.

Commenting on the passing scene, Redd said, "Years ago we had vegetation on the mountains . . . it's all gone now. We used to live in harmony with the plants."

ish" (*I Have Spoken*, page 122).

In 1864 the Navajo had been relocated; ur suffering-filled years later they were llowed to return to their homes. One of heir leaders, Manuelito, told of their eturn: "The nights and days were long efore it came time for us to go to our omes. The day before we were to start e went a little way towards home, ecause we were so anxious to start. We ame back and the Americans gave us a ttle stock and we thanked them for hat. We told the drivers to whip the ules, we were in such a hurry. When we aw the top of the mountain from lbuquerque we wondered if it was our ountain, and we felt like talking to the round, we loved it so, and some of the ld men and women cried with joy when hey reached their homes" (*Bury My eart At Wounded Knee*, page 35).

Mennonites too have become a people. orn in the upheaval of the Reforma- ion; forged in the fire of persecution in witzerland, the Netherlands, and Mo- avia; shaped and ground in the Vistula elta, in Pennsylvania, in the Ukraine, iberia, Saskatchewan, and Bolivia; we ave become a people. We too—like srael and the Hopi—recognize the hand f God in the creation of our people. We oo have resisted assimilation into ocieties and peoples whose ways were oreign and sometimes contrary to our wn deeply held convictions.

While we do not have one particular land we call our homeland, land has been an important theme for Mennonites. It has been suggested most Mennonite migrations were prompted as much by the pull of good, cheap farmland as by the push of persecution. This is not to suggest land was only important to Mennonites as a commodity. There was and is also the deeply rooted feeling to have one's hands in the soil is the surest way of keeping alive one's faith in the Creator-Provider.

These parallels have become significant for me. As I read and heard native leaders speak about their concerns—especially as they relate to land—I became aware I was not hearing what I had expected. I had expected to hear them tell me their land had been illegally or immorally taken, and they wanted monetary compensation. That was almost never the main theme. Instead Indian leaders wanted to keep or regain their own homelands; their desire was not primarily money.

The other theme repeated over and over was a concern for self-government. The phrases used included Indian government, self-determination, a degree of sovereignty, a sovereign nation of people, and more.

Gradually I became aware native people were not primarily concerned with poverty, nor injustice, nor discrimination (although these are certainly not to their liking). All such concerns were important only as they related to the primary concern; namely, the preservation and health of their peoplehood and land. The themes of peoplehood and land unified their statements.

As I considered this further I realized that Jews, and to some extent Mennonites, share with native peoples of North America a "tribal consciousness" (i.e. a sense of peoplehood and homeland). They have all experienced the attempts of more powerful peoples or hostile structures to stamp out their peoplehood.

Such oppression is not only a thing of the distant past. The concentration camps are a recent memory for the Jewish people. While Mennonite people in the Soviet Union were experiencing the hardships of famine, civil war, and anarchy, the Canadian government passed an Order in Council forbidding the admission of Hutterites, Mennonites, and Doukhobors as immigrants because they could not be assimilated within a reasonable time. Up to 1951 native peoples in Canada were effectively prevented from using the courts to pursue their claims to land by a section of the Indian Act which made it an offence to raise funds to prosecute or pursue an Indian land claim.

Nor can we expect such oppression to end. J. E. Chamberlin, in *The Harrowing of Eden* (page 8) states, "The modern governmental state, with its righteous conviction and inordinate power to do anything at all to anybody, if it is convinced or convinces itself that this is for the common good . . . (is) a sinister machine . . . and its awesome consequence is just beginning to be felt by the non-native citizens of Canada and the United States. But it has long been a part of the life of the native peoples of those lands."

The modern state can never comfortably accommodate the existence of minority peoplehood within its boundaries. There is a fundamental conflict of loyalties between state and people. Ukrainians, Basques, Scotts, South Moluccans, Quebecois, Dene, Inuit, Mohawk, and Menominee all chafe under the rule of the states to which they are currently subject.

May I suggest that we as Mennonites should hear and understand what the native peoples are saying? Where there is opportunity let us stand with them in their struggle to have their peoplehood and land recognized. Because Mennonites share with native peoples a sense of peoplehood, experiences of oppression, dispersion, being at mercy of governments, and at least partly, a love for the land, we are in an advantageous position to understand each other. Because we are part heirs of Israel's story—which suggests peoplehood is a precious creation of God for the benefit of humankind—we may recognize native peoplehood also as a creation of God.

Long ago Amos delivered this word to Israel: " 'Are you not Israelites like Cushites to me?' says the Lord. 'Did I not bring Israel up from Egypt, the Philistines from Caphtor, and the Aramaeans from Kir?' " (Amos 9:7 NEB). God, it seems, works in the histories of all peoples. •

> *"It has been suggested most Mennonite migrations were prompted as much by the pull of good, cheap farmland as by the push of persecution. This is not to suggest land was only important to Mennonites as a commodity. There was and is also the deeply-rooted feeling to have one's hands in the soil is the surest way of keeping alive one's faith in the Creator-provider."*

Farming and Christian stewardship

Randall Kaufman

"Responsibility and accountability for one another lies at the very heart of the gospel of Jesus and is in essence the definition of community."

I well remember the joys and sorrows of growing up with plenty of work, play, and opportunities for learning on a central Kansas farm. I remember years when the land yielded well, and I remember also that there were lean years. My parents were always supportive of us. They stressed the value of education and the broadening of horizons. There was joy and pride in farming. Beliefs and ideals were expressed with dignity through our profession. Such beliefs as the value of stewardship of the land, a sense of contribution to society, and the living of a disciplined life were basic ingredients in the expression of a Christian lifestyle. The teaching and expectation of Christian service throughout one's life was something we all experienced.

And so after college and after involvement in various activities, including a

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ew years of foreign work with MCC, we hose to return to the farm. This decision rought with it both opportunities and imitations. We believe that it also rings challenge and the opportunity for reativity.

Some dreams and goals were a part of ur commitment. Some were basic such s seeing the land as God's gift to all enerations and treating it accordingly. We would see our farm as a food roducing unit and strive to maximize ts efficiency in producing food.

I'm sure that none of this sounds too strange. In fact it would all appear to be undamental. Yet it is good to be consciously aware of what our underlying oals and purposes are and to reflect on hem often.

There were other goals as well that were a part of our initial commitment to farming. One was that this profession does not eliminate the option of short-term involvement in service work outside of our immediate community. In other words, we would sincerely try not to be immovably tied to a specific piece of geography or to an inflexible schedule. "Ridiculous," you might say. Perhaps, but a dream and goal nonetheless. And we continue to be firm in our belief that it is an obtainable one.

Each time a request for foreign assistance from one of our church agencies has come for someone with our background and experience we have said, "No, it isn't possible to go right now, but please keep us informed of future needs." There is a certain pain involved in turning down such a request, but that request does play a positive role in keeping priorities in perspective and in urging us to again be aware of what some of our original goals and conditions were. At the same time we also understand that we have made commitments to our family, to our local church and community, and that there is a need for the support and resources that we can provide in this setting.

Are these goals of broader involvement feasible or even desirable? I believe they are. The reasons have nothing to do with farming specifically or with any special assignment request. They have to do with community. The church as community ought to play an active, directive, and supportive role in the expression of our faith and beliefs. The role of church as community should be felt in our economic and social lives as well as in our lives of faith and obedience to God. For I believe the two areas are intimately related.

Philosopher Mortimer Adler has observed that technology is a productive science, philosophy is a directive science, and the former has far out-paced the latter. Perhaps this is why in development work we felt more of a need for sociologists and anthropologists than for technologists or economists. I think this also translates to our situation here. If our farming goals are to be consistent with wider goals or resource stewardship and world community betterment, we and the agricultural industry in general need the input of the theologians, philosophers, sociologists, and anthropologists.

Does this mean the church together with the "directive services" might have something to say on how we farm, what cropping practices we use, or what livestock programs we pursue? If we take seriously the idea of stewardship both of the natural resources the earth provides as well as our time and talents, we would do well to counsel within the fellowship. Cannot God's direction in our daily lives best be determined by including a corporate process of prayer, study, and discernment? Perhaps seeking community for direction in economic and social endeavors will be the form of creative living that can bring the greatest rewards and joys.

Such an investment in our lives by others—and our involvement in theirs—would certainly have its price. Openness, vulnerability and risk would certainly be a part of such a community. Responsibility and accountability for others is not easy to assume. Neither is it easy for us to open ourselves to the counsel and direction of others.

Yet consider the other side. To be challenged, corrected, and supported by a group of people who love you and who share your goal of living the kind of life God would call you to live, has to be a most rewarding growth experience. Knowing that decisions come out of a discernment process involving people in community can be a reassuring and an empowering experience for all involved. Responsibility and accountability for one another lies at the heart of the gospel of Jesus and is in essence the definition of community.

So how does this relate to those goals and dreams, such as farming and not being tied immovably to a piece of geography? It relates to the extent that we are willing to test and redefine those goals in the context of Christian community and—if valid—be open to their realization. •

Patchwork quilt

Louise Dueck

The earth, viewed from above,
is a beautiful patchwork quilt.
Perfectly laid out fields of green
and brown, crisscrossed by roads
and cloverleafs like exquisite stitching;
stands of trees; villages, lakes, and
rivers lend added interest to the pattern.

I am reminded that God intended
us to "dress and keep" the earth.
From this vantage point we have
done this admirably. Pollution and
desecration are not readily visible,
and only a perfect symmetry meets the eye.

Does God, when he looks down upon
us, search for the harmony and
symmetry of his people? Does he view
the pattern as a whole, instead of
being sidetracked by an unploughed
field here, a polluted pond there?

Does he see a quilt of many parts,
many colors, stitched together
by his love, providing beauty
and warmth for all?

News

Atlanta unit produces mixed community impact

Akron, Penn. (MCC)—In the Grant Park area of Atlanta, Georgia, Mennonite Central Committee workers are asking whether MCC's presence there has inadvertantly contributed to unexpected changes in their neighborhood, and if so, how they should respond.

As in many US cities, middle-class people are returning from suburbia to buy and renovate rundown inner-city properties. Although this process, sometimes known as "gentrification," is breathing new life into the city, it is also displacing poor renters who often cannot afford to live elsewhere. And in a boom town like Atlanta housing for the poor and for transients is hard to find.

Joel Gross of the Community Relations Commission, City of Atlanta, recently talked with current Mennonite workers about MCC's influence on the neighborhood.

Gross explained that by speeding up neighborhood development through helping organize a credit union, a food co-op, and other neighborhood organizations, MCC also helped to make Grant Park more desirable to the middle class.

But gentrification is also the result of nationwide trends such as a new interest in renovating older houses rather than building, the need to save time and gas by commuting less distance, and the desire to be nearer to the cultural events which the city offers. MCC, which has been in Atlanta since 1961, moved to Grant Park six years ago after the neighborhood MCC was in became predominately middle class.

Still, Sally Schreiner, MCC unit coordinator, has mixed feelings about the changes in Grant Park. "It's good to see houses being fixed up which are near the point of deterioration and permanent vacancy or demolition. It's good to see a cleaner, neater place getting better service from the city government. I anticipate that eventual improvement of the schools will result. The middle-class people who are moving in are nice folk.

"But that is *not* what I came into voluntary service to find. I thought I was coming into a neighborhood that would challenge me to grow more sensitive to the issues of life for the poor, that would challenge me to divest myself of much of my middle-class baggage. It's becoming much too comfortable here. Soon we will be hard pressed to find poor people in our immediate neighborhood we can relate to."

Schreiner wishes that MCC could have foreseen the changes when i moved into Grant Park six years ago Then it could have developed programs to help the poor buy their own homes before prices began to jump.

Now it is probably too late to freeze the gentrification process, but Schreiner believes MCC can provide a conscience to the changing community by encouraging new and interested middle-class residents to at least treat longtime residents humanely.

MCC workers in Atlanta continue to focus their attention on their immediate community through work with elderly, youth, and minorities.

Atlanta MCC worker Linda Langstraat speaks with Grant Park resident Bessie Harris. Out of her commitment to the community, Langstraat is buying a house and will remain in Grant Park upon completion of her term of service.

COE makes program, personnel adjustments

The General Conference's Commission on Education (COE) has temporarily reduced the work loads of two of its staff in order to accommodate new program initiatives called for by constituent congregations.

Lois Bergen, director of youth education, and Cornelia Lehn, director of children's education, have each begun working at central offices on a half-time basis. The move frees more staff time for work in the areas of higher education and family life, including Marriage Encounter. Jim Dunn, formerly of Champaign, Illinois, has been carrying the higher education portfolio since January of this year, while Paul and Lois Unruh of rural Hesston, Kansas, serve as resource people for Marriage Encounter.

According to John Gaeddert, COE's executive secretary, the program and personnel adjustments are temporary. "It really began with the Bluffton conference in 1977, where the theme was 'Family in Focus.' COE was given a strong mandate to do more in the way of family life education. The expansion of the higher education portfolio had also been under consideration by the commission for quite some time," he said.

The expansion of COE's program meant more costs, yet the conference's General Board was reluctant to increase the commission's budget beyond the ceilings that had already been determined for 1980. The result was a reduction in some existing programs on a temporary basis.

Gaeddert said that he hopes both children's education and youth education will be brought back to full strength by the summer of 1981. "At that point," he said, "we hope to carry out all of our program plans."

MCC surveys the road ahead

Akron, Penn. (MCC)—The "new year" begins for many people in September. That is especially true of the Mennonite Central Committee because program evaluations are made for the nine months just past, and plans are laid for the next fiscal year. The road ahead for the next year will be rough in parts of the MCC program.

First, it is almost certain that famine will intensify in several sub-Sahara African countries during the last quarter of 1980 and into 1981. East Africa is experiencing its worst drought in 15 years, and land from the small nation of Djibouti down through Ethiopia, on to southern Sudan, Somalia, Kenya, and Uganda is dry and white as old bones according to *Newsweek.*

War also accompanies the drought and the seesawing of battle areas creates many refugees. In Somalia, for example, there are 1.5 million refugees with many more arriving daily. Northern Uganda's Karamogong area is in dire straits, and it is estimated that possibly half of the population of 350,000 may starve. Further north, refugees from Ethiopia pour across the southern Sudan border from the war in Eritrea, a province that is fighting for its independence.

The only real way to combat hunger in this area is for the countries to develop their food producing capacities and to reach a modicum of political stability. Both seem a long way off, but MCC, which is increasing its involvement in the area, is determined to do what it can for the people longer term.

Second, Kampuchea (Cambodia) in Indochina also presents acute problems for MCC program planners. The huge effort by voluntary agencies to provide food and other supplies to civilians on both sides of the conflict in Kampuchea has slowed, largely because many supplies have been siphoned off for military and governmental purposes rather than used to feed the most needy civilians.

For all practical purposes a state of war exists between the occupation forces of Vietnam, who are supported by the Soviet Union, and the Khmer Rouge, supported by the Chinese government and the United States. All private voluntary expatriate agencies are in the same boat and each is attempting to clear the obstacles to a more effective relief and development operation. The human tragedy is immense as the people of Kampuchea are crushed between larger forces that seek political advantage.

Third, the new year may see an increase in the number of MCC people in Latin America, where there is growing unrest and revolution.

For the first time in years Bolivia appears to be facing increased pressures for change from the poor and the Indian populations who seek the promise of a better life. News reports increasingly note a linking of the military governments of Argentina and Bolivia in cooperative efforts. Thus far Paraguay, which is between the two, has not been mentioned, but it appears that there is a growing confrontational political situation in that part of the world. The MCC programs in Latin America center in local assistance to impoverished people.

Fourth, a major concern on the North American front for the next six months is difficulties relating to Selective Service and a possible draft. The government has not announced regulations that will govern the assignment of conscientious objectors to alternative service, but there are some signs that Selective Service officials are considering approaches that may be too simplistic.

The Supreme Court decision expected in October on the constitutionality of drafting young men without including women will be an important decision for those who are working with Selective Service matters. The best judgment is that there will be a draft law proposed to Congress which will be hotly debated.

Fifth, the Middle East is a cauldron of tension and could again erupt into more active warfare. The MCC headquarters in Jerusalem, located less than two blocks from Prime Minister Begin's new office in East Jerusalem, is symbolic of the deep involvement that Mennonites have in the Middle East problems. MCC is now attempting to plan a program that will meet the development needs of Palestinian people on the West Bank and also be acceptable to the Israeli authorities. Seventeen MCC people are now assigned to Egypt, where they assist the Christian churches of Egypt in education and agricultural development.

The constituency in both Canada and the United States has responded well with contributions for 1980, and MCC has received much appreciated assistance from the Canadian International Development Agency (CIDA) for projects overseas. At the beginning of September there was also an upturn in applications for service.

The road ahead may be difficult, but we move with the expectation that the Lord's promise "Lo, I am with you always" will be increasingly meaningful in the year ahead. *William T. Snyder, MCC executive secretary*

MBM approves ambitious goals

Elkhart, Ind. (MBM)—At least 75 percent of new program monies at Mennonite Board of Missions here will go to ministries that reach unchurched people living in major urban centers throughout the world, according to MBM goals and objectives for 1980-85 approved recently by the board of directors.

Entitled *MBM Directions,* the goals and objectives tie into the Mennonite Church goals approved by General Assembly last year in Waterloo, Ontario.

This ambitious objective is part of MBM's Goal 1 to "provide aggressive mission leadership for the Mennonite Church in the task of helping people find meaning in life through salvation in Jesus Christ."

Another objective under Goal 1 is to take specific steps to strengthen biblical living, mutual caring, and accountability among MBM office staff. Among other things the staff will be challenged to model lifestyles of simplicity as a witness against North American consumerism.

Under Goal 2, to "stimulate new, creative forms of ministry through caring communities of faith," MBM hopes to initiate congregational mission education programs, solicit proposals from each conference for creative ways to develop and extend the church, and develop a new contingent of short- and long-term self-supporting missionaries for home and overseas.

Goal 3 is to "challenge individuals and congregations to exercise accountability in the use of personal gifts and financial resources in God's mission." One of the objectives of this goal is to challenge each congregation to recruit, send, and support one percent of its membership each year.

To "discern and embody a prophetic witness to our society in word and deed" is Goal 4. The objectives call for attention to human rights, social justice, simple living, resource conservation, and peacemaking. The handicapped and the elderly are given special attention.

Goal 5 is to "foster interdependent partnership among churches throughout the world."

MBM Directions concludes with Goal 6: "Lead the Mennonite Church in accepting all brothers and sisters, regardless of ethnic background, as full participants in the life, work, and festivities of the church."

Jesus, the major motion picture produced by the Genesis Project, is having a massive impact internationally according to J. D. Kenneth Bliss, president of Inspirational Films, the company responsible for the presentation of the film. The film was made available for mission groups internationally last spring and has been translated into 27 languages.

The greatest need of the 1980s is to develop mature Christians, observes John R. W. Stott, internationally respected evangelical statesman. "I'm deeply concerned with superficiality in the evangelical church," said Stott. "Wherever I travel I find shallow Christians." He cited two other priority needs for the church today. He wants to see a "vastly improved standard of preaching throughout the church." He also wants to see "a much more profound and costly penetration of the secular community by Christians. We need . . . Christian lawyers and Christian politicians, Christian dramatists and Christian communicators."

Washington '80 is a conference spor sored by Inter-Varsity Christian Fellow ship on urban issues for the 1980s. Th conference is scheduled for December 3 January 3 in Washington, DC. Planner expect 2,000 college students to atten Washington '80, where a biblical per spective on the city and ideas on wha is needed right now in the city will b offered. For information write: IVCF 233 Langdon Street, Madison, WI 53703 telephone 608/257-0263.

Modifications being made to Nepali gas project

Akron, Penn. (MCC)—In 1976 Mennonite Central Committee contributed funds to an experimental United Mission to Nepal (UMN) project designed to help Nepali farmers produce their own cooking gas, using animal manure as raw material. The project matured and expanded during the following years. In 1979 the project needed additional funding to implement necessary changes.

The original MCC money was sent to UMN to help create the infrastructure necessary for installing *gobar* (Hindu for manure) gas plants, buying equipment, training Nepali staff, and doing initial research. The MCC-funded project was part of a larger government program aimed at extending the use of *gobar* gas in Nepal.

Each day someone in the Nepali family collects the *gobar* produced by their water buffalo or cows and dumps it into a storage tank where natural bacterial action produces methane gas. This natural product builds up under a movable steel drum until sufficient pressure is reached. The gas is then released through a pipe into the house where it is ignited and used for cooking and lighting. While the methane is being produced the manure undergoes a nitrogen fixation process which makes it a more valuable fertilizer than the original manure. The farmer uses this product on his fields.

Through the UMN project 95 farmers have purchased *gobar* gas plants for their families' use. Realizing that they were producing the first such plants in Nepal and were working without previous experience in this climatic setting, UMN engineers and researchers needed the experience of constructing these first 95 plants and observing their operation.

The engineers also realized that production of gas throughout the years would be more important to farmers than the initial construction of their plant. For these reasons UMN initially emphasized the need for follow-up visits to the 95 plant sites. These yearly follow-up visits would ensure satisfied customers and provide the necessary feedback for their own research efforts.

In 1977 MCC funds were used to provide capital for setting up the Gobar Gas Company, which now builds and maintains new plants, based on the technology which UMN developed in producing the first 95 plants. This company builds 100 to 300 new plants each year.

In 1979 MCC sent $12,590 to be used in replacing rusty drums in the original 95 plants. This problem was revealed during the follow-up visits. The steel gas drums had been made of poor quality steel and had been painted with an ineffective paint. The Gobar Gas Company is replacing the rusting drums with better drums provided by MCC money. The company has also promised to repaint the drums each year to insure the long life originally promised.

In the future new steel drums will be cleaned with sand blasting equipment, making painting less often necessary. UMN researchers continue to work toward replacing the steel drums with a gas storage system made of a different material, perhaps cement.

A newly installed gobar gas plant

MHA devises "Menno-Search" system

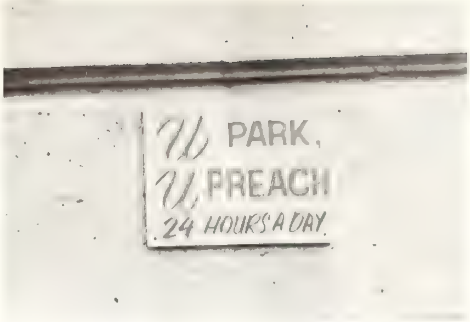
Elkhart, Ind. (MHA)—The board of the new Mennonite Health Association has agreed that one of the services urgently needed in Mennonite health and service efforts is an effective recruitment process to bring human service needs and Christian persons together. To meet this need a service called "Menno-Search" is being developed which consists of a contact listing of Mennonite health career persons who desire to be informed of openings as they occur. Testing of this concept the past year in recruitment of health administrators has proven successful, says Ken Schmidt, chairperson of the committee. At this point the only career areas that are operational are for administrators, assistant administrators, and financial personnel.

To develop the contact list on a broader basis for all health careers, says Schmidt, our plan is to make a mailing to all US congregations with a personnel listing form. Persons listed will then be given an opportunity to decide whether or not they wish to become members of the Mennonite Health Association.

Director of academic affairs

Tabor College invites applications or suggestions for the position of Dean of Academic Affairs. The job begins July 1, 1981. All inquiries and suggestions should be addressed to: President Vernon Janzen, Tabor College, Hillsboro, Kansas 67063. Tabor College is an Equal Opportunity/Affirmative Action Employer.

An audio recording and duplication studio is nearing completion in Ranchi, India, for the production of radio and cassette materials, said Paul Kniss, Mennonite Board of Missions worker on furlough in the US. The Mennonite Church in India provided leadership in the development and funding of the studio, with MBM providing $10,000 toward construction costs. Additional funds are needed to equip it, Kniss said.



This unique "no parking" sign was spotted by Rudy A. Regehr, Winnipeg, Manitoba, at the back of a church in Edmonton, Alberta.

A special homecoming Sunday is being held October 12 at First Mennonite Church in Nappanee, Indiana. Following Sunday school and worship in the morning there will be a potluck. In the afternoon a short program will review the past 105 years of the church. All former members, friends, and pastors are invited and asked to RSVP. Write Wendell E. Metzler, 111 South Main Street, Nappanee, IN 46550; telephone 219/773-7100.

MWC sets Fellowship Sunday

Lombard, Ill. (MWC)—Pentecost Sunday, 7 June 1981, has been designated World Fellowship Sunday by Mennonite World Conference.

Congregations are being asked to again include this event in their calendars. A packet of material will be sent to each church to aid in preparation.

The annual event was well received in 1980 according to Paul Kraybill, MWC executive secretary. Churches that observed the event sent comments to the MWC office such as: "This was very helpful as education on the worldwide implications of the body of Christ." "As a mission church we need the feeling of the larger body." "We are a small house church, so we are glad for worship helps that relate to the wider Mennonite church fellowship."

At the Salem (Oregon) Mennonite Church, those members who had lived in other countries led in prayer for the churches there. At Cassel Mennonite Church in Ontario, a letter from Indonesia was read, an MCC worker from Bolivia spoke, and the congregation welcomed a newly-arrived refugee family from Laos. Two persons from the Hively Avenue Church, Elkhart, Indiana, reflected on the impact of the 10th Assembly in Wichita, Kansas.

At Shore Mennonite Church, Shipshewana, Indiana, the congregation arranged a phone hookup with an overseas worker. Members of the Walnut Creek congregation in Ohio made a banner. At Elmira, Ontario, some Sunday school classes spent their hour becoming familiar with the sizes and kinds of conferences in Asia and Africa.

"At the Plains Church we made a list of the 75 nations in which Mennonites are living and working," wrote Gerald Studer of Lansdale, Pennsylvania. "I read off the countries in alphabetical order, with a brief comment about each, while the children of the congregation came to the platform with a sign for that country."

Some congregations which could not celebrate on Pentecost chose another Sunday. "The date is secondary; the important thing is capturing the vision of worldwide fellowship," say World Fellowship Sunday planners.

1981 MENNO project slated

Since 1974 a total of 53 couples have spent two weeks in Cachipay, Colombia, doing voluntary service. Their work was that of face-lifting and upgrading the retreat grounds of our mission in Colombia and remodeling a home for the aged. Besides making a fine contribution, they also received a firsthand experience in the meaning of mission today, and enjoyed visiting Colombian people, churches, markets, and small towns.

A MENNO (Mennonite Encountering New Neighbors Overseas) project is again being planned for next year. The tentative dates are January 31 through February 14.

The specific project(s) have not been definitely decided. Expertise is not required, but some general knowledge of carpentry, plumbing, electrical, mechanical, or forestry, etc. would be helpful. There is always plenty of work for the ladies who perform a variety of tasks.

On weekends there will be sightseeing, visiting churches, and shopping, with ample opportunity to see unusual farm markets in Cachipay and Gerardot. There will be opportunity to learn something about another culture and be in a place where a different language is spoken. Special opportunity is given for fellowship with missionaries and nationals and to see and learn something of the problems they face. The MENNO project is designed to be an educational experience as well as an opportunity to do some grass-roots work.

The project is designed for five couples. Couples will be chosen on a first come first serve basis. Gerald and Mary Hope Stucky have been in charge of the project. They will be in the US this fall but plan to return to Colombia by January of 1981.

Round trip from Miami to Bogota, meals, touring, tips, etc. costs $500 to $550 per person. The transportation factor is tax deductible, including travel from one's home to Miami. Contact Edward Stucky, 755 South Harrison Street, Berne, IN 46711.

MCC (Sask.) plans justice ministries workshops

Saskatoon, Sask. (MCC)—will hold regional offender ministries workshops throughout the province during the week of September 28-October 5. Planning coordinator Ken Funk explained that these workshops are in preparation for the annual delegate meeting in November. "The purpose of the workshops is to inform the MCC (Saskatchewan) constituency of a number of possible program options in victim-offender ministries." These program possibilities are to be considered for affirmative action at the November meeting.

Among the options to be considered are mediation-diversion at the juvenile level, a community release center (halfway house), home finding services for persons discharged from prison, and victim-offender reconciliation projects similar to those now operated in Ontario and Manitoba.

"Opportunity will be given for very open discussion at the workshops," said Funk. Locations chosen for the workshops are North Battleford, Rosthern, Saskatoon, Guernsey, Regina, Swift Current, and Fiske.

In a letter to the churches, executive director Fred Peters has urged a good representation from each congregation.

An appeal against the seven-year sentence on Kao Chung-Ming, general secretary of the Presbyterian Church of Taiwan, has been rejected by the Taiwan National Defense Ministry. Also rejected were appeals made on behalf of four others sentenced at the same time as Kao Chung-Ming. All five were accused of harboring Shih Ming-Teh, general manager of the now banned *Formosa* magazine, following incidents growing out of a public demonstration for human rights on 10 December 1979 in the city of Kaohsiung. Shih Ming-Teh is serving a sentence of life imprisonment.

More than 500 persons are expected at the fifth annual MIBA/MEDA joint convention October 23-26 at Goshen (Indiana) College. The theme of the convention is "The Christian Entrepreneur in Community." Speakers will be MIBA and MEDA members and staff, who will discuss the relationship of the Christian business person to the civic, business, church, and family community. A special optional feature is an all-day business seminar on October 23, "Financial Management in an Inflationary Recession." Write or call: MIBA, 1110 North Main Street, Goshen, IN 46526; 219/533-7773.

The Canadian Food Bank sent 2,50 metric tons of wheat on July 31 to hel feed Zimbabweans recently returned t their homes and needing short-tern assistance as they begin their new life About 1 million Zimbabweans displace during the recent war need to return t their original homes or find permanen homes.

Record

Calendar

October 2-5—New Call to Peacemaking, Green Lake, Wisconsin

October 9-12—Mennonite Indian Leaders Council meeting, Busby, Montana

October 23-26—MIBA/MEDA convention, Goshen (Indiana) College

Canadian

September 28—MCC alumni retreat, Camp Assiniboia

October 4—MCC relief sale, Winnipeg, Manitoba

Central

September 27—MCC relief sale, Goshen, Indiana

Eastern

September 27—MCC relief sale, Fisherville, Virginia

November 8—MCC relief sale, Gap, Pennsylvania

Western

September 26-27—Leadership Training Conference, Bethel College, North Newton, Kansas

October 11—MCC Day, Alexanderwohl Church, Goessel, Kansas

October 11—MCC relief sale, Harrisonville, Missouri

October 18—MCC relief sale, Rocky Ford, Colorado

October 24-26—Western District Conference, Clinton, Oklahoma; theme, "Organizing for Effective Ministry"

November 29—MCC relief sale, Fairview, Oklahoma

Workers

Ron and Pat Boese, Bethel Church, Winnipeg, Manitoba, are beginning a two-year term of service with Mennonite Central Committee at the youth orientation units in Warburg, Alberta, where they will be working with young offenders. Ron served with MCC from 1971-72 and attended Canadian Mennonite Bible College, Winnipeg. Pat received a teaching certificate from the University of Manitoba in 1971. Their parents are the David Boeses of Tofield, Alberta, and Johanna Beckert of Winnipeg.

Howard and Elva Fretz

Beverly Dyck, Bergthaler Church, Winkler, Manitoba, is serving a two-year assignment with Mennonite Central Committee as receptionist at pregnancy distress service in Winnipeg, Manitoba. Her parents are the Ike G. Dycks of Winkler.

Howard and Elva Fretz, Stevensville, Ontario, spent four months this summer as Mennonite Central Committee summer gardeners in Cape Croker, a native community near Georgian Bay, Ontario. The Fretz's, who are in their seventies, have served in numerous short-term voluntary assignments.

Dennis Kehler, Faith Church, Newton, Kansas, has begun a two-year assignment with Mennonite Central Committee as a community worker at Warden Woods Community Centre, Scarborough, Ontario. He graduated in May with a BS in industrial arts from Bethel College, North Newton, Kansas. His parents are Peter and Sue Martens Kehler of Newton.

Julianna Klassen, Rosenfeld (Manitoba) Bergthaler Church, is beginning a two-year assignment with Mennonite Central Committee as a secretary in the MCC office at Akron, Pennsylvania. Her parents are the Tony Klassens of Rosenfeld.

Peter and Irma Penner, Sargent Avenue Church, Winnipeg, Manitoba, will begin a two-year term with Mennonite Central Committee in January. They will work in public education in mental retardation in St. John's, Newfoundland. Peter has a PhD in biochemistry from Queen's University, Kingston, Ontario. Their mothers, Katherina Penner and Olga Wiens, live in Winnipeg.

Melita Rempel, Bethel Church, Winnipeg, Manitoba, is beginning a two-year assignment with Mennonite Central Committee at New Orleans, Louisiana. She will work with the Louisiana Coalition of Jails and Prisons. Rempel graduated in 1980 with a BA in history from the University of Manitoba. Her parents are the Arthur Rempels of Winnipeg.

Chris Schmidt and Paul Wiebe, Tabor Church, Newton, Kansas, and Charleswood, Winnipeg, Manitoba, respectively, are beginning a two-year term with Mennonite Central Committee in Havelock, New Brunswick, where they will be houseparents in a group home for mentally retarded adults. Chris has a BA in social work from Bethel College, North Newton, Kansas, and Paul has attended Canadian Mennonite Bible College, Winnipeg. Their parents are Alvin and Wilma Schmidt of Walton, Kansas, and Peter and Anne Wiebe of Saskatoon, Saskatchewan.

Helene Zacharias, Sherbrooke Church, Vancouver, British Columbia, is beginning a two-year term of service with Mennonite Central Committee in Montreal, Quebec. She will direct day care at the Montreal House of Friendship. Zacharias served with MCC in Lethbridge, Alberta, from 1976-78. Her parents are Jacob and Susanne Zacharias of Vancouver.

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But are some sports Christian?

Tom O'Reilly

Sports page headlines in Canada not long ago told of a prizefight that led to the death of one of the boxers.

The contest was in Montreal last June 21, and the opponents were Cleveland Denny, a US citizen, and Gaeta Hart of Buckingham, 100 miles from Montreal. The fight ended abruptly in the 10th round when Hart unleashed a savage burst of blows that knocked Denny unconscious. It was later reported that Denny's mouthpiece jammed and was impossible to pull out at the ringside. Another report added that Hart's barrage had driven Denny's tongue halfway down his throat, and that blood vessels had burst in his head. A respirator kept him technically alive for 17 days, but clinically he was said to have been dead five days earlier.

Sports enthusiasts reading this story may feel defensive and tell themselves: Such sports are part of life. Boxers are like pro football players or auto racers or even highwire stunt persons.

What's wrong with these professions?

Well, if we are Christians, there is something radically wrong. We are encouraging persons to gamble their lives for money. We have no right to do this. Would these persons risk death except for the sizable sums of money they receive? Equally guilty are those who help pay these persons through gate receipts or closed-circuit TV.

Sports followers may further declare that the Denny-Hart fight was no more vicious than lots of other fights. Nor did the match differ basically in its appeal from other competitive sports where viewers quietly hope to witness carnage. Pro footballers have been carried from the field to die of brain damage or to remain paralyzed in wheelchairs. Auto racers die on the track. Highwire performers and airplane stuntpersons die just as surely, if more spectacularly.

And when these deaths occur—when a tortured fighter crouches and staggers under a torrent of blows and then collapses—when an auto racer's car spins out of control and bursts into flame to become an incinerator for the driver—when a daring Wallanda steps onto a silver thread spun high in the dome of a circus tent and then plummets to death—when these things happen, and the crowd screams—are these screams of *horror* or of *satisfaction*?

What has the crowd been waiting for? Simply a demonstration of courage? Or, rather, evidence of human failure, a minute miscalculation, so that death rises up grinning as victor in the event?

A staff writer in the defunct *Chicago Daily News* named Harvey Duck once wrote about the anticipation of death that baits a crowd just before the start of an Indianapolis race. "The Indy crowd is a bullfight crowd or the gathering for a jousting tournament or a Roman mob at games where gladiator faced gladiator to the death and Christians met lions," he wrote. "True, some people deny death has anything to do with the 500. . . . But the fact is that since it began in 1911 a total of 39 drivers and mechanics and four spectators have been killed in the Indianapolis competition."

And a spectator tells of the death of a trapeze artist at a Chicago area amusement center: "His hand slipped from the trapeze bar and he fell 20 feet to a cement floor. Not far. But he landed on his head and right shoulder and was killed instantly. He was spurting blood like a fountain."

At a memorial service for Denny last July a clergyman invoked the mercy of our Maker for what had happened in the ring that night in Montreal. "God," he petitioned, "we ask your forgiveness for our condescension in the cruel brutality of this death; and for our participation in a world where such deaths are not only possible, but also common and even profitable." But they would not be possible if not profitable. And they would not be profitable if so many did not pay to see brute violence.

It may further be said that war is a symptom of this same deep and devious desire not only to witness but to engage in savagery. It may be that this hunger for brutality, this craving to see others gruesomely injured and sometimes horribly killed, finally erupts every now and then in the instincts of a whole people and drives them chanting to war. They become delirious in their frenzy to spill blood, to ravage and to rape, to maim and kill and plunder.

But God never implanted a sense of such savagery in any person. Rather, he commanded us *not* to kill (can we put killing in sports in this category?), and he added, "My peace I give you." But because we have free wills we must fight against the evil that is within us and pray for the peace God would give us. Its attainment is possible only by God-given grace, but attained it can be.

Perhaps some day we will all grow up spiritually—our pro sports performers and ourselves as vicarious spectators in this game-stalking, symbolic ritual. Perhaps some day we will decide to do the Christian thing and dedicate our leisure time and our "sports" money instead to helping fight disease, to aiding the maimed, and to underwriting research into cancer and those other illnesses that continue to plague all humanity.

Surely we have enough injury and death in the world already without "playfully"—and callously—adding to it!

Our visit to

JAPAN

GC churches in Japan

Bernie Wiebe

The "Ginza," fishmarket, subway system, two-cylinder 17 horsepower vans, 200 kilometer-per-hour Shinkansen (bullet train), Mount Fuji, tatami mats, ofuro (baths), and the multitudes of people in Japan will long remain impressed on my memory.

The Japan Anabaptist Center, right next to the Honancho Church in Tokyo, serves as a hub for considerable Mennonite activity. *Agora,* the Japanese Mennonite paper—published in English and Japanese—has its offices here. Tokyo-Area Fellowship of Mennonite Churches meets here regularly in the Koinonia Room. Special classes and seminars are also frequently held.

Some of the Japanese Mennonite leaders dream of a new, expanded center which would also include the Friedman Sakakibara Library.

Churches grow slowly in Tokyo. Chizuko Kata Kabe, a layworker of the Mejirodei Fellowship in Tokyo (following Bible school and earlier evangelistic work in London, England), said she was returning to London this fall to work among Japanese students there. Chizuko said, "Japanese there are more open; here they seem closed."

A "bullet" ride to Hiroshima put us right next to Peace Park, where on Monday, 6 August 1945, the first atomic bomb was dropped. Thermal radiation, blast pressure, and radiation killed over 200,000 people.

Since 1978 Bob and Alice Ruth Ramseyer have been working at Hiroshima to establish a new church. Attendance and response have been so encouraging that Bob says, "I'm kind of sorry now we accepted an invitation for only four years because I'd really like to see this church further along before I return to Elkhart." At their first baptismal service last Easter three persons were baptized.

Most of our GC churches are in the province of Kyushu. Extra facilities have been added at Nobeoka; Beppu is a new church just started by the Peter Derksens.

At Beppu we met the Rick Derksens, members of the Oita Church and partly sponsored by Oita in their term of MCC service in Zaire.

Takaomi Takarabe, pastor at Nobeoka and chairperson of our Mennonite conference in Japan, predicts that future growth in Japan will be slow. "Japan is stable, well-off, and people are largely satisfied. They will need to see Christians who *live* their faith in Jesus Christ and that it makes a difference."

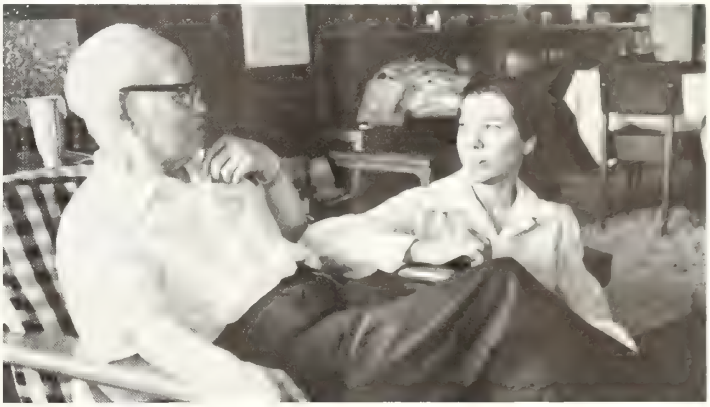
Perhaps we caught a further glimpse of this difficulty at Hyuga. Eight active members had recently moved away and the congregation keenly felt the loss.

At Miyazaki we sensed the opposite spirit. While I preached for pastor Yanada my brother Peter and his wife Helen shared their faith at Pastor Shimada's church. Both congregations seemed full of enthusiasm and deep spiritual resources.

Perhaps it would be a good challenge for some of our Canadian and US churches to become directly active *partners*—in prayer, worship, and witness—with sister congregations in Japan. We could learn a lot from one another.

Viola and Ferd Ediger are hosts of the Japan Anabaptist Center. Ferd is also a professor of English at a local university and the Edigers assist with the Mejirodei Fellowship.

Gan Sakakibara relaxes in their third floor apartment (at Tokyo English Center) and shares some of his dreams for the new Anabaptist Center. Sandra Liechty (seated on floor) is secretary to Sakakibara one day each week.



The Takaomi Takarabe family at the Nobeoka parsonage

Sharing in a Bible study at the new Beppu church, missionary Peter Derksen is seated (top second from left).

Letters

Questions General Board

Dear Editor: I enjoy the many positive articles in *The Mennonite* and especially your inspiring witness. But *why* has the General Board of the General Conference given in to the study of homosexuality? Is not God's Word clear on what sin is? If you could talk to the populations of Sodom and Gomorrah (and all the others on other continents destroyed by fire—based on archaelogical evidence), what is really "gay" about them now? I have always believed that the gospel of Christ is a proclamation and does not need a dialogue to encourage nonbelievers to defend their lifestyle whether it be the justification of murder under certain circumstances, idol worship, abortion, lying, stealing, adultery, covetousness, or is God really dead—to name a few "issues" (sins).

When I accepted Christ as my lord and my Savior, self, controversial issues, good causes, tithing, and stewardship fell into their proper places. If anything or anyone except Christ is the center of your life, you are taking off your spiritual armor and your fate is well defined in Revelation.

Our commandment is in Matthew 28:16-20. The Lord Jesus is the Living Word and he is the one that has promised us his word will not pass away. He has promised that it will not return unto him void. But please do not spread the news of what the consensus of the delegates of the conference decide on issues. There is a harsh warning in Revelation 22:18-19 about spreading anything but the gospel. Our opinions will not save souls, only Christ the King has, can, and will through the power of his own Word and blood (Hebrews 4:12).

Does not the conference board realize that the church will be the first in line for judgment (1 Peter 4:18-19)? The answer to that question is found in 1 Thessalonians 4:13-18; 2 Thessalonians 1:7-9; and Revelation 28:13-15.

Christians have an awesome and humanly impossible task, but Christ is Lord and he has promised that he will finish the good work that he has started in us (1 John 5:4 and Philippians 1:6).

I feel a great urgency to help spread the gospel (read James 4:4 and 2 Timothy chapters 2-3).

The world needs Christ, not issues, I implore you to use your printed pages to teach all of us how to be saved and to spread that good news to our neighbors and all the world. Reassure the believers about *the eternal security* of the believer. Remember your own salvation experience. You cannot come to God with reservations, even if you think they are innocent (Luke 9:57-62). There is great danger in looking backwards (Lot's family as told in Genesis and the Israelites in the wilderness, Joshua 2:9-11). It cost the Israelites 40 years in the wilderness because they did not believe that God was going before them.

Do not fall into that trap lest God choose someone else to do the work that he has assigned to us as a conference of believers.

Let us then, by God's grace, live the life of a people of the Word in an uncertain world, with God's promised joys.

Do not let the people of the world mock Christ by saying that the Mennonite church is an uncertain people of the Word. It is Christ's battle and his victory. Let me follow you, Lord Jesus (2 Timothy 2). *Glenn Kleinsasser, MD, Colorado Springs, Colorado 80909* August 24

Need spirit of Elijah

Dear Editor: It is three weeks since the General Conference sessions ended, and I feel I can remain silent no longer. Our conference has taken another giant step down the road toward embracing the religion of secular humanism and rejecting the God of the Scriptures. By rejecting a clear, concise statement presented by Andrew Shelly opposing the unrestrained slaughter of helpless babies and adopting an abortion statement which says—in effect—we do not know what we as a conference believe about abortion, we have handed the leadership of our conference an impossible situation. We have often heard the German Christians criticized because they stood by silently while Hitler killed more than six million people, and yet a greater slaughter than that is now in progress and we—a historic peace church—do not have the will to speak up against the present atrocities.

As a General Conference pastor I received post-conference letters from Heinz Janzen and Robert Hull informing our congregation of an "intensified effort" to work toward the passage of the World Peace Tax Fund as well as "a judicial action seeking exemption for the General Conference Mennonite Church from withholding the income taxes of its employees." Both of these efforts are an attempt to witness against the slaughter of war and all its attendant sorrows. We are encouraged to write Congress as well as send $50,000-100,000 to General Conference headquarters to finance the anticipated legal battle over withholding taxes.

Has there ever been such a glaring contradiction among professing Christians?

There seems to be a new mentality springing up in the church which reasons that diversity is beautiful; vacillation is virtuous; indecision about our beliefs appears elite and intellectual. There are no winners or losers in doctrinal differences because there is a little truth in everything; and to have definite scriptural beliefs and convictions about anything is divisive, fanatical, and unloving.

We sorely need someone in our conference to stand up in the spirit and power of Elijah and cry throughout the conference, "How long halt ye between two opinions?" I pray that people of vision and conviction will lead our conference out of the fogs and mists of uncertainty—which are presently destroying the will of our people—and into the light of the Lord and his Word. *John H. Kulp, Pleasant Valley, Pennsylvania 18951* August 25

Editor's note: Both of the above responses continue the abortion debate in our conference. We are glad to print such if they directly respond to what happened at Estes Park or if they are in the nature of testimonies about actual experiences. Several persons have also written and want to continue the lengthy pro-and-con debate which we gladly carried prior to Estes Park. Now that the conference has voted on the issue we feel our articles need to help us carry out this decision in the best way we see the Holy Spirit leading. We have turned back the letters which simply argue for or against.

If you and I believe in the leading of God's Spirit then it is now time to discern how he is speaking to us through what we did together at Estes Park. Your help in that regard will be much appreciated and we'll be most pleased to print your insights and suggestions or questions.

Affirms August 19 editorial

Dear Editor: I affirm the thoughts in your editorial (August 19 issue). Although I didn't attend Estes Park, after reading about it in *The Mennonite* I came to similar conclusions. I appreciate your willingness to challenge us as Christians and as members of the General Conference. Keep confronting us! *Gary E. Martin, 114½ South 6th Street, Goshen, Indiana 46526* August 26

Meditation

Angel down

Several years ago my husband Ace and I were driving home to our two-room apartment, discussing what would be needed for our first baby soon to be born. I said I would like to get a baby quilt. My husband reminded me that he was a bacteriology major student on a summer job and our budget could only stand the bare necessities.

I recalled the words of the Lord that say, "And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin . . . if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the ovens, will he not much more clothe you . . .?" (Matthew 6:28-30).

We rode along a few miles and I remained quiet. Then I noticed something blue lying ahead of us on the road. Pointing to it, I asked Ace to stop the car and let me out to investigate.

It was a piece of blue cotton cloth. I also noticed some loose cotton nearby. There was just enough to make a baby quilt! I looked up and down the road but there was no car in sight from which these materials could have fallen.

I gathered up the blue cloth and the cotton and went back to my husband a little breathlessly. We sat there in our car for a few minutes, but no vehicle of any kind returned for lost articles. It was as if an angel had thrown baby blanket materials down from the sky.

Baffled but happy, I took the material home, and my landlady showed me how to make a quilt. I bought a long narrow strip of pink cotton cloth to bind the edges. It was a lovely, dainty thing when finished, and it would keep my baby cozy and warm.

When my baby son arrived, he only lived two days. Sadly I put away the little quilt. Later we were blessed with another baby and I covered her with the cozy quilt. When her little brother joined our household, he was warmed by the small quilt too. I have always called it my "angel quilt." For whatever circumstances left it there on the road, it seems an angel must have meant it just for me. *Ruth Stevens*

As good as his promise

A number of years ago I was slated for major surgery. Never having been particularly robust, I feared this disturbing event and its results.

On the Sunday before scheduled surgery my six-year-old daughter came down with a bad case of tonsilitis and a high fever. As I bent over my sick child that morning I was momentarily overwhelmed by the burdens of life. I agonized, "Oh God! What next?"

No sooner had I spoken these words than sure calmness filled me and the words "everything will turn out all right" came into my mind. Sensing that these consoling words came from the one to whom I was praying, I was given new comfort.

When I entered the hospital I still had a lurking fear, but I tenaciously reminded myself, "God promised that everything would turn out all right."

On the day I was dismissed one of the doctors came in, leaned on the end of the bed, and remarked, "You came through this surgery with flying colors." I said to myself, "Yes, and I know why. God is as good as his promise." *Elsie Epp*

Varied reactions

A group of ninth-grade students was invited to the local technical school for a tour of its facilities and to become acquainted with its curriculum. Among the departments included in the tour was agriculture.

Soon after the students arrived they were told that on this special occasion of their presence a lamb was to be butchered to demonstrate one of the many phases of this course. The young animal stood motionless, not putting up any commotion.

Reactions varied as the animal was knocked unconscious and its throat slashed. As the blood splattered over the table, over the ag students' butcher robes and floor, the visitors showed diverse reactions. Some turned to look the other way, others stared, some watched with interest, and a few laughed.

Through the years, like the students witnessing the slaughter of the animal, people's reactions have varied as they hear the story of Jesus' death on the cross. Some have turned away indifferently, some believe it never happened, and some of those present at the crucifixion jeered at the Lamb of God who hung there uncomplaining and willingly. *Joyce K. Rosenberger*

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The other side?

I consider myself a friend and avid reader of the magazine *the Other Side* (published monthly by Jubilee, Box 12236, Philadelphia, Pennsylvania 19144). But the July 1980 issue is too much for my digestive system.

It has raised for me once again the serious question: "Just what are our motives even for seemingly good things?"

The July issue of *the Other Side* prominently features (about 14 pages) the theme "more-with-less." I believe in the Doris Janzen Longacre book on that subject and know it is widely acclaimed even in non-Mennonite circles. And those of us who had the good fortune to know Doris realize that she wrote from a way of life in keeping with her dreams, ideals, and faith in Jesus Christ.

On pages 12-15 *the Other Side* prints practical ideas on how we can have more-with-less. It looked exciting at first and most of it is.

But then the subtle "good life" starts to shine through in new ways. The reason for people to cut back on energy use is so they can have more money. Others hope to get a free vacation next year out of this year's savings (to compensate for all that was left unwasted this year?).

After several double blinks and a couple of rereads I am shocked and disappointed. Is this really where we are?

Somehow I believed we were interested in a simpler lifestyle to use less for ourselves and to have more for others (either by being able to *give* more or by leaving more at the disposal of others).

Has our faith-life become so low key that we don't notice the subtle seductions in at least half a dozen of these statements?

And isn't it strange that from 40 testimonials one is hard-pressed to discover anything more than basic utilitarian motivation for these "more-with-less" innovations?

I have been reading *the Other Side* as advocating a radical commitment to a Jesus lifestyle—a deliberate choice to live on the "other side"—that exists for others. Such people find life precisely in giving (losing) it for the sake of Jesus.

If I want to live *simply* so that I will have more vacation trips, more money in the bank, and more of everything I might want, am I not among those who already "have their reward" (Matthew 6:2)?

I expect that my *Other Side* friends will say I'm over-reacting to a few vague statements open to misinterpretation and that I should not misinterpret due to absence of other positive, spiritual statements. They may be right.

But I'd like to see the issue aired openly and freely. It has also been asked about tax resistance. Are resisters motivated to withhold as a principle, for self-gain, or what? Little has been said about giving away more so I will be taxed less.

This week's issue raises the question of stewardship in farming. God has richly blessed many who are adopting more conservative farming practices. Do we see these as extra opportunities for witness in word and deed—for our Creator and our Savior?

What is really "the other side" for you and me? Are we prepared to say what motivates us to consider new alternatives in lifestyle? Can we express it so that the world will recognize we are truly a Jesus-led counterculture?

Ironically enough, *the Other Side* on page 17 tells of three Delaware United Methodist churches who had planned a joint missions convocation. They were a conservative group and had invited a speaker from the "Good News" group (which is a movement of theologically conservative members among United Methodists). When these three churches learned that Randy Jones, their invited speaker, was black, they canceled the convocation. Jones is one of two black persons on the 38-member board of Good News.

What a tragedy among those churches! But could some of our good concerns be equally naive and equally subject to false application? *Bernie Wiebe*

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

95:35 30 SEPTEMBER 1980

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PEACE EVANGELISM

Robert Hull

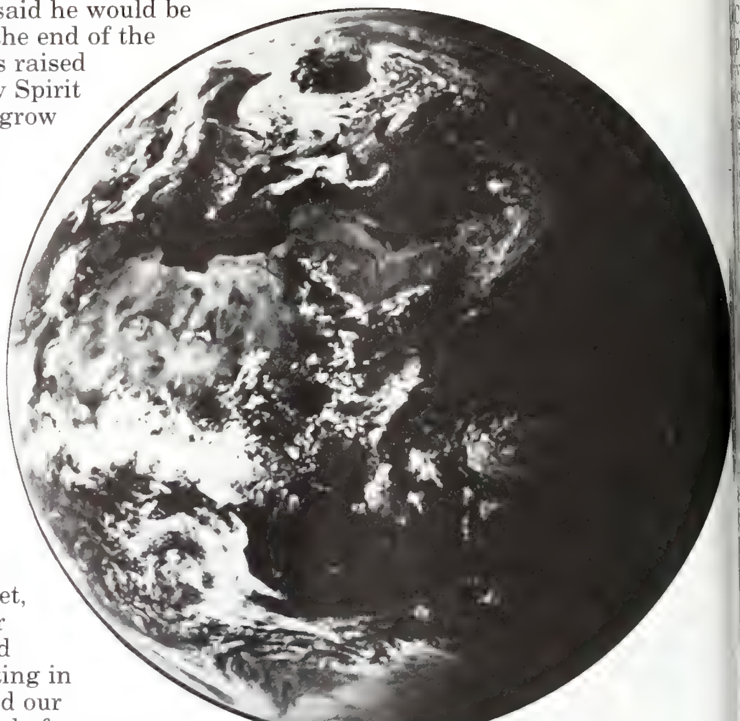
"Peace evangelism stands before us as an open door," wrote Palmer Becker in his last (1978) annual report as executive secretary for the Commission on Home Ministries. What does that mean for the General Conference, as we enter a new decade? Let's begin with some questions.

What time is it? September 1980, of course; but more importantly, we're in year 35 of the nuclear age. The highly respected Stockholm International Peace Research Institute is forecasting, "About three dozen countries will be able to make nuclear weapons within nine years and *nuclear war will become inevitable.*"

Where are we? Most readers of *The Mennonite* live in North America, with the highest average economic incomes in the world. While Christians who attend churches may represent only 65-75 percent of the people, we dominate the culture. One hears occasionally of Jewish values, almost never of Bahai, or Muslim, or traditionalist native people's perspectives.

What are we talking about? Peace. Whazzat? A definition I work with is this: Peace is more the opposite of violence than of war. Viewed negatively, peace is the absence of war or other overt violence; seen positively, peace is the absence of latent violence. Latent violence may be individual, such as racial prejudice, or it may become structural, as when racial prejudice is written into laws requiring separate racial facilities. Native people living on American reservations and Canadian reserves are examples of people confronted with the latent violence of inadequate employment, housing, and health care long after the "Indian wars" are over.

Who called us together? Jesus did. He beckoned us to follow him, told us stories about prodigal sons and good Samaritans, pictured his Father's banquet table in a house with many rooms, and assured us that whenever two or three of us gather in his name, he will be present with us. He demonstrated the life of obedience to the will of God, choosing the path of servanthood in the midst of temptations for quicker, "more effective" solutions to human problems. Then he sent us forth to all the nations, to baptize and teach them in the name of the living God. He said he would be with us always, to the end of the world. When he was raised up, he sent the Holy Spirit to give us power to grow in our life's walk in his name.



I believe these questions set the stage for us to act our peace evangelism in our time and place as followers of Jesus. Ours is a time of terror just below the surface of every North American's awareness. All of us know, although we often try to forget, that horrors greater than Auschwitz and Hiroshima are waiting in the wings for us and our children. A major role for peace evangelists today is to dramatize when and where we are, and to provide a catharsis of hope by relating the peace we all desire to the one Lord and Savior who has called us out of darkness into light. Let the dream begin!

Our North American setting for peace evangelism means that we must speak first to those Christians who have been informed only by some caricature of Jesus, and who do not yet know that Jesus is Christ only because God vindicated the cross as the form of his peacemaking. We must announce that without a saving encounter with the living Jesus who was raised up none of us can live in the Spirit power which overcomes our natural fears.

> *"Our opportunity for peace evangelism of other Christians comes from a lifestyle and a discipleship which causes other Christians to ask questions."*

Our opportunity for peace evangelism of other Christians comes from a lifestyle and a discipleship which causes other Christians to ask questions. Why do Mennonite Disaster Service volunteers stay on working in Wichita Falls long after other relief workers have left? Why would a draft-age young man stay at Goshen College and refuse to register with the US Selective Service when as a landed immigrant he could attend a

anadian college? Why would a group of
hysicians organize themselves to pro-
ide a sabbatical year so each of them
ould take his/her turn as a voluntary
ervice doctor in war-torn Vietnam or
e West Bank of Israel? Why would a
ost-World War II MCC PAX worker be
illing to risk his life plowing a field
ith an open tractor, when the Greek
illagers he served did not know if the
eld contained land mines from the civil
ar?

Only because that is the kind of
acrifice Jesus made when he journeyed
Jerusalem to confront the religious
aricatures of his own Jewish people.
eacemaking is risky business. It re-
uires a prudent look at the current
ituation in the long view of God's plan
or history. Then when the peacemaker
nows the issues at stake, she or he can
nly put the outcome in God's hands and
e willing to be a forgotten part of
oving the kingdom just one step
orward. As a Mennonite Vietnam-era
raft resister wrote, "It's not hard to go
o jail if you've gone to Jesus first."

Our peace evangelism needs to be as
old in speaking to other Christians as
vas that of the Anabaptists. Under
arsh persecution by civil magistrates
oing the bidding of the church leaders
he Anabaptists failed to persuade the
stablished church Christians of the
gospel that Jesus is our peace (Ephe-
ians 2:14). Today other Christians are
olerant of the peace churches; can it be
his is because we silently accept their
aricature of Jesus when we fail to do
eace evangelism?

Answering other Christians' ques-
ions about our "second-mile" peace-
making will always pose to us the
question, "Would I be convinced by these
deeds and words if I were the one who is
defense-minded?" Peace evangelists
must always beware the subtle tendency
to turn the truth that peace is the will of
God into a form of "Christian imperialism." Short-cut evangelism methods do
not produce disciples any more than did
the mass baptisms of the Germanic
tribes after they were conquered.

Mennonites in North America have been generous in recent years in their hospitality toward Asian refugees. Do we realize that there is also a migration taking place among other North American Christians, as growing numbers become refugees from the civil religion which "praises the Lord and passes the ammunition"?

There is a new openness among other Christians on draft registration, taxation for the arms race, and nuclear weapons issues. Mennonites, Friends, and Brethren who have participated in the various regional interreligious conferences on "peace and the arms race" sparked by William Sloane Coffin have reported a receptivity to the biblical peace message which can at times be almost overwhelming. Literature supplies of the *Christian Peacemaker Registration* are rapidly depleted; sales of John Howard Yoder's *The Politics of Jesus* and William Keeney's *Lordship as Servanthood* remain brisk; people want to talk about Maynard Shelly's *New Call for Peacemakers.* Time and again the comments overheard are that these publications are prized because among all the peace literature available, they are the only ones for whom it makes a difference who Jesus was.

Yet as these developing contacts with refugees from civil religion multiply, and as more Mennonites accept a mission call to be draft counselors and to witness to tax collectors and bank tellers about tax liens and to conduct prayer vigils near nuclear weapons installations, we need to remember that peace evangelism is a form of congregational mission. Simple outreach strategies such as including the local congregation's address on peace literature being distributed at conferences, listing the congregation's worship hours with the local military base, prison, or college campus chaplain, or making the fellowship hall available for local peace and community groups can signal to others that the doors are open for peace evangelism.

The church growth-minded Mennonite Fellowship of Manhattan, Kansas, has supported its pastor, Mike Klassen, in organizing draft counseling sessions at Kansas State University and in helping army soldiers at Fort Riley apply for conscientious objector discharges. And some have become church members! The congregation supports Klassen because it has developed a model of congregational dialogue on controversial issues. (This model is described by Klassen in *Mennonites and Conscientious Objection in 1980,* the report on the Goshen assembly on the draft, available from MCC, 21 South 12th Street, Akron, PA 17501.)

This brings us to the crucial test of our good intentions to become peace evangelists. John Howard Yoder has said, "If it is not the case that there are in a given place people of various characters and origins who have been brought together in Jesus Christ, then there is not in that place the new humanity and in that place the gospel is not true. If, on the other hand, this miracle of new creation has occurred, then all the verbalizations and interpretations used by this peoplehood to communicate to the world around it are simply explanations of the fact of its presence."

I would contend that in North America in 1980 such a new creation must be a repenting church. Our situation is too desperate for us to continue older or to plant new churches which do not know of their need to repent of participation in the holocaust which is even now on the horizon. Mennonite churches cannot welcome peace-seeking refugees if they are not prepared to invite them to a journey together in repentance which shows itself in a new walk both in congregational life and in outward mission.

Being a repenting church is different from being a resolutionary church. Of the making of resolutions there is no end, just as there may be no end to two-thirds/one-third votes. But there is a rarity of genuine repentance from defense-mindedness to participation in the new creation of the body of Christ; it is toward that higher prize that we must press on (Philippians 3:14).

As the storm clouds gathered over Nazi Germany in the 1930s a few brave church leaders such as Dietrich Bonhoeffer and Karl Barth saw the issue clearly and prophetically organized the Confessing Church. As the storm clouds gather over North America in the 1980s let us pray that prophets and peace evangelists emerge to organize a repenting church, which God in his mercy may yet use to avert a new holocaust. •

Does the church e

The church has both a beautiful vision of what people may become and a realistic appraisal of what they are. It has the means to help people get in touch with the power to grow in the art of giving and receiving love. But for many the methods are not working well today. We are much too lost in rhetoric, lost in words. This is dangerous! Sam Keen says in *To a Dancing God:* "Theology is a dangerous business because it fosters the illusion that there is some necessary connection between talk about God and the experience of the sacred. Any institution that has the audacity to speak in theological language has the obligation to keep its experience close to its rhetoric."

Over the past 25 years a remarkable phenomenon has occurred in the life of our churches. This remarkable event is the proliferation of small group activity. These small groups and sub-congregations have been an increased attempt on the part of the church to hold its rhetoric and experience together. For many this has meant that experiences which undergird the words and give them context have had to be found. An increasing number of Christians, including our Mennonite sisters and brothers, have found that small groups have been one way to integrate word and experience, vision and reality, sin and grace. By small groups or sub-congregations I refer to units of 6-15 people who meet regularly over a period of time to share deeply with one another what is going on in their lives.

While many have found renewed and new life in small group church life, others continue to look with suspicion and fear. What are some of the issues involved with the small groups in our churches?

Are interpersonal groups peripheral to the life of the church? I believe that group life is deeply and centrally embedded in the Christian community and its faith as described in the New Testament. The New Testament house church is an example of spontaneity, of joyous sharing and celebration.

A quick sampling of Mennonite churches shows us that a variety of small groups and small group approaches are being used. Persons report both the power and the necessity of such groups in their spiritual development.

Some time ago I led a weekend retreat for the church board of a congregation that wanted to develop a sense of "community." While we worked on developing some long-range goals for the congregation we also worked on enlarging the ability of the participants to care (give and receive love) for each other. "This was the greatest religious experience of my life" was a remark shared by several persons in attendance during the evaluation part of this weekend. What seemed strange to me was that some of these people were shocked to hear themselves utter those words. Redemptive experience in Christian fellowship—is this not one of the most essential marks of what the word "church" should mean when it manifests such basic New Testament images of the church as body of Christ and fellowship of the Holy Spirit?

I have developed a deep and growing conviction that persons can call one another into being. I also have the conviction that in a group one finds his or her identity and worth of their significance. While solitude and individuality are virtues, I find that one does not become a person in isolation but only in relationship to other persons. My observation is that when we spend a lot of time with a few people tremendous things begin to happen. I am convinced that dialogue, not monologue, holds the key to an effective ministry and to an effective church. I am also impressed with the fact that people learn more by listening than they do by talking. I am equally convinced that the resources for healing in the group are infinitely greater than many professionals like to think. Therefore, in looking at the structuring of congregations it is my conviction that we need to organize or encourage people to become a part of a group. In those groups the possibilities of growth and the sense of fellowship can become of infinite worth.

In order to sample what some congregations have done in terms of groups and sub-congregations I would like to share three vignettes. These are three brief descriptions of what some of our congregations are doing. This is not an attempt to be representative or exhaustive. It is merely a sampling.

The first congregation is the Assembly

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it talks about?

erience what

Ronald Hunsicker

n Goshen, Indiana. This congregation, which was organized early in 1974, has lways believed the small group dimension was central to its existence. When a erson attends the worship services of he Assembly and indicates a serious nterest in this congregation they are nvited to become a member of a small roup. Membership in the Assembly is hrough the small groups. Currently the ssembly consists of two sub-clusters nd 15 small groups. When a small roup reaches a membership of about 15 hey are encouraged to divide and begin new small group. Many of the small roups incorporate both the adults and hildren. Each small group has a representative (chosen by that group) and all he representatives meet every two weeks to discuss the life, needs, mission, etc. of membership. In addition to this structure each of the two clusters selects three coordinators who make the major decisions concerning the congregation.

The Assembly utilizes the concept of gift discernment and of consensus. The small groups are to meet the primary pastoral needs of one another and to function as a decision-making unit in the life of the congregation. All decisions which are acted on by the congregation are processed first in the small group.

The seriousness with which this congregation takes its group life can be understood when it is realized that membership in the congregation cannot occur apart from membership in a small group.

The second snapshot is that of a congregation in Elkhart, Indiana. The Southside Fellowship meets regularly for worship in the chapel on the Associated Mennonite Biblical Seminaries campus. While Southside Fellowship utilizes small groups in an extensive manner, persons join the fellowship directly and do not need to become a part of a group. Currently Southside Fellowship has 12-15 different groups functioning on a regular basis. There are 8-12 adults per group. Children are a part of the group life, though their involvement varies from group to group.

One of the important functions of the group in Southside's structure is that leadership and gift discernment is initiated at this level. For this purpose there is also a "nongroup" formed each year. This group is for those persons who are not currently involved in another group. At this time the leadership positions of the congregation are examined and the gifts of the members are discerned. This process usually takes a month to complete. Other major congregational decisions are also processed in this same manner.

Personal enrichment and intimate sharing are two critical dimensions of the group life at Southside. The groups select their own leaders and in some instances leadership is stronger than in others.

A member of Southside Fellowship reported that the groups were "an important part of my church life." This person went on to say, "I don't want to be without a group in any church that I attend." Those affirmative words indicate the strength of this person's group involvement. This same person indicated that the group became his extended family.

The third vignette is also from a congregation in Elkhart, Indiana. The Hively Avenue Mennonite Church has attempted to make a small group available for those persons who express an interest in such an experience. For the past 8-10 years there have been 4-5 ongoing groups within the congregation. Each year persons interested in joining or continuing their membership in a small group are asked to contact the pastor, who has coordinated this effort. At this time the small groups have no official relationship to the rest of the congregational life, and it is difficult to monitor this process. Persons who have been involved in this group life continue to report that their spiritual pilgrimages have been greatly enhanced because of this involvement. These small groups have varied in purpose from topical and book discussion to general sharing, to fellowship, to outreach projects. Several participants reported that they have struggled with the question of leadership and believe that the new direction will be for them to define the nature of leadership in their small group. A number of these groups also report that they have involved children.

In addition to these small groups the Hively Avenue Church has on occasion utilized a family cluster concept. During this limited event family units covenanted together to meet regularly for education, nurture, and sharing. Leadership appears to be the critical issue which keeps the family cluster group from happening more often.

These vignettes were meant to be illustrative of how congregations are utilizing small groups. I am more convinced than ever that the church must reject the lure of individualism, isolation, and privatism. The hunger that I sense among God's people and people everywhere is for intimacy—deep, abiding love. I am convinced that the church can offer that experience to you and me when we commit ourselves to smaller, caring, and intentional groups. My observation, however, leads me to make two comments about groups within the church.

1. I am convinced that small groups within our churches need leadership. When we commit ourselves to the intense and rewarding pilgrimage of opening our lives to one another and to the Holy Spirit we act irresponsibly when we do so without trained leadership. The church needs to provide training for persons whose gifts have been discerned to lead groups within our congregations. To understand what happens when people get together and interact is vitally important.

2. The second observation is that our group life should be essentially a preparation for the task of being a servant-minister "on mission" for Christ. Groups ought not to be viewed primarily as a sanctuary from the world but as life-producing centers which not only fulfill us but equip us for ministry.

If the church is to help its members to become Christ's ministers to our world today, we must begin by helping them fulfill their deepest need of being loved. The church has talked about God's love long enough without knowing too well how to help us experience that love. After all, the New Testament makes it abundantly clear: "We love because he first loved us." •

News

Coming year will hold program, staff changes for COM

Valencia

Newton, Kan. (GCNS)—At its midyear meeting in Lawton, Michigan, September 11-14, the Commission on Overseas Mission (COM) accepted several recommendations which will have significant implications for its overall program.

Hector Valencia, who has served as secretary for Latin America for the past five and one-half years, submitted his resignation effective November 15. Valencia gave health-related reasons as the basis for leaving his work at central offices in Newton. He will return to Bogota, Colombia, in early December. Commission members accepted Valencia's resignation with deep regret and have begun the process of finding a replacement. Should a new secretary not be found before November 15, Howard Habegger, COM's executive secretary, will serve as acting secretary for Latin America until a replacement for Valencia is appointed.

In a move designed to accommodate church workers wishing to undertake shorter terms of service overseas, COM plans to introduce a new short-term overseas program. Called Overseas Mission Volunteers (OMV), the program will allow graduates of post-secondary institutions to spend terms of two years in the foreign mission field, working in the areas of teaching, medical work, development, and evangelism. COM's budget proposals for 1981 will allow for 10 OMV workers. When asked how the new program differs from two-year assignments with MCC, COM's personnel secretary John Sommer replied that the OMV program can potentially provide workers for Japan, Taiwan, and Colombia. MCC currently does not have workers in those countries. Sommer also stated that he hopes overseas mission volunteers will relate closely to churches overseas, becoming involved in both word and deed ministries.

Commission members approved a visit by COM personnel to Brazil, Paraguay, Uruguay, and Bolivia in the spring of 1981. The trip is the latest in a series of visits designed to strengthen relationship between COM and overseas churches. Previous visits have included Mexico in late 1979, Colombia in January of 1980, and Japan and Taiwan in spring of 1980. The purpose of the visits is to consult with and review COM's relationship to various churches, boards, and committees overseas. It is hoped that such a visit will strengthen fraternal ties with national churches as well as create a better understanding of COM personnel and their areas of service. The venture will explore the possibility of new opportunities for mission and will look for places where OMV personnel can be utilized.

Participants at the midyear meetings explored ways of alleviating the problem of not having enough missionaries in North America to meet the heavy demand for speakers at mission festivals and church services. In recent years many missionaries have been opting for a period of two years overseas followed by six weeks of furlough in North America. The one and one-half months that each missionary has been able to spend at home has proved insufficient for meeting the many requests for speakers which regularly come to COM's office in Newton. Board members charged the staff with investigating new possiblities for itineration among General Conference churches, including the possibility of bringing overseas workers to North America for shorter periods of time, especially for the purpose of church itineration.

The commission also heard an update on reparations from China for various COM facilities there between 1912 and 1949. COM recently received a total of $21,618 in reparations from China, and commission members decided to hold those funds in a special account while continuing to be alert to developments which might allow assistance and support of Christians there. Peter Kehler COM's secretary for Asia, reported that other missionary groups are also holding their funds for possible future use.

Finally, COM revised the procedure whereby the adoption of third world children by missionary families can happen. The revision has been forwarded to missionaries overseas for feedback. *Larry Cornies*

COM fall meeting participants: (back row, left to right) Bill Block, Art Waltner, Roelf Kuitse, John R. Friesen, Milton Claassen, Henry Dueck, Harold Rittenhouse, Al Bauman; (front row) Elsie Flaming, Anne Falk, Larry Kehler, Jeanne Zook, Jake Harms, Harris Waltner, Harold Schultz

East German church leader begins North American visit

Akron, Penn. (MCC)—Bruno Schottstaedt, outgoing secretary of the Gossner Mission in East Germany (the German Democratic Republic) recently spoke at Mennonite Central Committee headquarters here and met with administrators. Sponsored by MCC Overseas Services, he and his wife Ruth will be spending the next three months of an 18-month US stay visiting with Mennonites in Pennsylvania, Kansas, Virginia, and Indiana. He expects to be in Canada early in 1981.

One of Schottstaedt's goals in visiting the United States is to build a bridge with the Mennonite and Church of the Brethren peace churches. "I want to learn from you in your peace movement and inform you of our experience living as the church in socialism," he said. Eastern Mennonite Board of Missions and Charities and MCC have been maintaining contact with the church in East Germany.

The Schottstaedts will spend September and the first weeks of October visiting with Mennonite congregations in central Kansas and Eastern Mennonite College in Harrisonburg, Virginia. They will then reside at the Associated Mennonite Biblical Seminaries in Elkhart, Indiana, where Schottstaedt will participate in the "Symposium on Anabaptism and Marxism in Eastern Europe," which MCC Peace Section and the Institute of Mennonite Studies are sponsoring. He will also attend the New Call to Peacemaking national conference in Green Lake, Wisconsin, October 2-5.

Schottstaedt first became a lay preacher while in a prisoner of war camp after World War II. The German army had drafted him three months before the end of the war, and in camp he began reading the Bible and theological books. The experience produced "a deeper understanding of the gospel as not only personal salvation but as the people of God involved in the world."

Schottstaedt later attended seminary in West Berlin and became a missionary candidate of the Gossner Mission. It was founded in the 19th century, has sent missionaries to support local churches around the world and founded an independent Gossner church in India which now numbers 350,000. The division of Germany into two states after World War II prompted a separate organization of the Gossner Mission in East Germany and in 1955 Schottstaedt became its first secretary.

The Gossner Mission in East Germany has considered its task the building of smaller communities within the larger Lutheran church. In the late 40s and 50s its workers conducted a trailer ministry in eastern villages, which were rebuilding from war damages. They gathered congregations and performed manual labor. Later it sent "working missionaries" into urban areas and has begun a number of house churches, especially around East Berlin.

Through various kinds of study camps, workshops, and ecumenical conferences the mission has provided resources for pastors in East Germany and promoted east-west exchanges on how the church can best serve within socialist societies.

Schottstaedt is cautious about criticizing the socialist state, saying, "When we have served and worked with people long enough, when we have built trust, we will be able to say at which points we don't agree." Yet he also speaks of instances in which he has taken a stand against atheistic education.

"The government has realized that there is a church," said Schottstaedt. According to him there are nine million believers, 5,000 congregations, and no one in prison for their faith. There are opportunities for radio and television programs on state stations for large Christian youth rallies. "The leaders of the state have to see that a generation of belief in Jesus Christ is coming."

Bruno and Ruth Schottstaedt with MCC's Peter Dyck (center)

CHM checks directions at fall retreat

Newton, Kan. (GCNS)—The staff and executive committee of the Commission on Home Ministries (CHM) held their fall retreat September 8-10 in Wichita, Kansas, and attempted to grapple with some significant questions regarding the commission's ministry.

One of the questions posed was, "What would congregations be like in the year 2000 if CHM did the best job possible?" The question attempted to focus attention not on CHM's present work, departments, or problems, but on something that would help discover what might be needed, whether or not it fell into the area of work of any of the current CHM staff people.

The basic overall answer to the question seemed to be that our conference would have Bible-studying congregations with a clear sense of mission and identity.

In more concrete terms the directions in which CHM staff thought they should work were: (1) helping congregations call, train, and ordain leadership for the local witness to Christ. They should find leaders for nurture groups, mission groups, and various other units without depending on the pastor to provide all the leadership or relying on the conference and seminary to find the variety of leaders for congregational needs; (2) helping congregations reflect the trust and hope of an extended family for single persons as well as families, heal and care for people in crises such as divorce, and evangelize as a body of believers. This extended family should include a larger variety of ethnic groups than is now the case; and (3) assisting congregations in touching the world's needs. The economic and social disasters such as violence, militarism, people in poverty, the influences of a variety of principalities and powers should not be ignored but be approached with the witness of the power of Jesus Christ. Out of this directional agreement came work on goals that would move CHM in that direction. *Stanley Bohn*

A Canadian Conference on Religion and World Peace is planned for November 9-11 in Toronto, Ontario. The three-day event is planned by a 40-member grass-roots committee of Canadians of all religious faiths. Committee chairperson Edward H. Johnson stated the fourfold purpose of the conference: (1) to alert Canadians to the magnitude of the current crisis and the means of averting it; (2) to consider the dimensions of the current world crisis in the light of the spiritual resources represented; (3) to propose specific initiatives; and (4) to enlist the commitment of people in the business of making peace.

Soviet and American church leaders have joined in warning of an increased risk of global war because of the arms race between their two nations and have called for immediate initiatives toward disarmament. After a conference in Geneva August 23-25 following the meeting of the central committee of the World Council of Churches, eight USSR and nine US church officials declared that the two great powers were under "an urgent moral imperative" to scale down their nuclear arms. In a resolution aimed at their own churches they commended forums of cooperation such as education and exchange programs to build support for disarmament.

The church in Yugoslavia: Is there life after Tito?

Belgrade, Yugoslavia (ISS)—According to the Institute of Slavic Studies, Wheaton, Illinois, the Yugoslavian church will have to work hard at maintaining some semblance of unity now that Josip Broz Tito has passed away.

The former president for life, who died on May 4, just three days before his 88th birthday, was the key unifying factor in holding the nation's many political and ethnic groups together. That element of stability in Yugoslavia's social sphere was able to lend some measure of unity to the country's churches.

Yugoslavia holds 21.7 million people, comprises eight smaller nations, and speaks five major languages. The nation worships just as diversely with 34 percent of its people Serbian Orthodox, 24 percent Roman Catholic, 8 percent Islamic, and close to 2 percent Protestant.

Tito built his historic independence from the communist bloc on a foreign policy of "no entangling alliances" and a federal "Swiss-style" decentralized government. Tito hoped to prepare his country for his death by dividing his responsibilities among the nation's leaders. It is still too early to say whether the arrangement will work.

Order out of disunity also describes the traditional churches in Yugoslavia. According to a report from the Mennonite Central Committee (MCC), the church remains as bitterly divided as the nation.

Protestants are experiencing deep divisions on issues such as ethnic prejudice, nationality, and doctrine. MCC reports that "this, then, is the center of . . . concern for the Christian believers of Yugoslavia: that the church can turn from infighting to an active participation in the life of the society around her; though crippled by her embattled legacy from the past, that she may burn with a vision to be salt and light in Yugoslavia. May the hope
reconciliation and peace among sister
and brothers be the flame to ignite ou
energies for greater faithfulness to th
Lord's work in Yugoslavia."

MCC and other organizations in touc
with the area hope the church ca
somehow come together to bring about
unity the nation sorely needs.

Slovenia
Croatia
Vojvodina
Bosnia
Serbia
Montenegro
Kosovo
Macedonia
Yugoslavia

Hunger concerns group evaluates 96th Congress

New York, NY—Bread for the World, a Christian citizens' movement, has completed an analysis of the 96th Congress' voting record on hunger alleviation issues.

Based on 10 Senate and 10 House bills considered by the US Congress over the last two years, Bread for the World cited 29 senators and 171 representatives for their favorable voting record on hunger-related issues and relegated 17 senators and 99 representatives to its list of those whose record failed to support efforts to overcome hunger here and abroad.

Members of Congress with favorable records received the organization's "loaves" awards and were rated excellent, very good, and good. The ratings ranged from 16 points to a perfect 20 points. Unfavorable voting records were designated as poor, very poor, and absolute zero. These members of Congress received awards labeled as "crusts." These ratings ranged from absolute zero to four points.

Three senators received a rating of excellent and two senators were rated absolute zero. Sixty-six representatives received perfect scores; eight received absolute zero ratings.

"In voting consistently for hungry people, both here and abroad, some members of Congress have shown their compassion and sense of justice," said Arthur Simon, executive director of Bread for the World. "However, these members who voted so consistently against hungry people are at odds with the nation's founding ideals and with biblical tradition. It's hard to believe that US voters, if they knew the record, would not think twice about returning these people to office."

The record is based on selected bills and amendments dealing with domestic hunger programs and international aid programs. Among them was crucial food stamp program funding to prevent the shutdown of the program and stop 21 million people from going hungry. Also included was a vote on an amendment to transfer $42 million to famine aid from an account to buy office furniture for government agencies. Both of these votes were objects of intense effort by Bread for the World's 33,000 members.

Bread for the World is a grass-roots citizens' lobby seeking to end hunger by changing the US public policies which create or sustain it.

The Mennonite,
WM Edition

WM

OCTOBER-
NOVEMBER 1980

Window
to Mission

the open window

One of the highlights for many persons attending the July Estes Park sessions General Conference was the readers theater presentation of the drama "Linked Love" on Wednesday evening. Women in Mission commissioned Joyce Shutt to wr this special drama for conference because WM in a real sense was celebrating its pa its roots, its growth and development. During 1980 Gladys Goering wrote the W history, *Women In Search of Mission*. So to celebrate our past, present and future General Conference women both the drama and history book brought a sense excitement to Estes.

"Linked in Love" is a special look at women through the years, not just historic facts, but the inner woman, where feelings, thoughts, and spiritual yearnings a growth have taken place. Not all women can identify with all of the drama. Some m even find certain portions disturbing, but it is an attempt to portray a little bit of t thousands of women across the General Conference, past and present. No, we don't agree or feel the same needs or desires. Some may look askance at each other and find difficult to accept that even though our roots may be Mennonite, we don't think ai act alike. This is the beauty of the General Conference. We can still work and li together in Christ's love. We are truly linked together in Christ's love.

Our hope is that you will enjoy reading "Linked in Love," and hopefully some of yo will want to present it in total or will lift out a few segments to present to your women group or congregation. May it serve as a source of enjoyment, understanding, ar growth.

—Jeannie Ze

[illegible]

"This is your story and mine, our story, the story of us all—women of varie experiences, the bitter and the sweet linking us together in God's chain of love" (Joyc Shutt).

forecast

STEWARDSHIP WILL BE the focus for the December-January issue of *Window to Mission*. LaVerna Klippenstein will present the program-lesson. Stewardship of our money will be explored by Barth Hague in an article on the electronic church. Then a number of persons from across the General Conference will share how they put the stewardship of God's many resources into actual practice.

LINKED in LOVE

Joyce Shutt

This readers theater drama is written to be read by five readers. The letter R *with a number after it indicates which reader is to read. Some music is suggested and source books indicated. At other points, appropriate times for music are noted. You may find suitable songs from your own collection.*

R 1: Charm is deceptive
R 4: and beauty disappears
R 3: but a woman who honors the Lord should be praised.
R 2: Give her credit for all she does.
ALL: She deserves the respect of everyone. Proverbs 31:30, 31.
R 5: We come from a long line of faithful women,
R 4: each with her role to play,
R 3: a part of God's unfolding drama.
R 2: Rachel,
R 1: Sarah,
R 5: Rebecca,
R 3: Leah,
R 1: Miriam,
R 4: Esther,
R 2: Deborah,
R 5: Ruth,
R 3: Dorcas,
R 2: Martha,
R 1: Phoebe,
R 4: Mary,
R 5: Lydia,
R 4: Priscilla,
R 3: Julia,
R 1: Naomi.
R 2: We come from a long line of faithful women,
ALL: God's women, keepers of the faith.
R 3: Agnes Wiens,
R 5: Susannah Haury,
R 4: Martha Krehbiel Goerz,
R 2: Anna Penner,
R 1: Frieda Regier,
R 4: Ella Bauman,
R 3: Barbara Voth,
R 1: Marie Lorentz,
R 2: Martha Harder,
R 5: Dorothea Dyck,
R 1: Eleanor Camp.
R 3: Yes, we come from a long line of

faithful women,
R 4: a line that stretches into God's open future.
R 5: Each of us a part of that line, God's line.
R 2: We live our lives in quiet waiting until our moment comes,
R 1: and whether hanging up the family wash,
R 3: driving a tractor,
R 4: hoeing garden,
R 2: playing with the baby,
R 5: tending store,
R 4: typing letters,
R 3: nursing the sick,
R 1: we sense God's presence, His call to serve
R 2: and we cry out in joy with Mary, mother of our Lord,
R 4: My soul proclaims the greatness of the Lord and my Spirit exalts in God my Savior because He has looked upon His lowly handmaiden. Yes, from this day forward all generations will call me blessed for the Almighty has done great things for me and Holy is His name.
MUSIC: "How Great Thou Art," (*Mennonite Hymnal,* p. 535).

R 2: This story is yours
R 1: and mine,
R 4: the story of all women and their varied experiences,
R 3: some secure within the church doors,
R 5: some standing outside, looking in, wanting to belong.
R 2: Stories with beginnings,
R 1: but no endings.
R 5: No endings because endings always bring new beginnings.
R 4: No endings because from our sins, the death of hope, our clouded visions, God shapes new life,
R 3: new hope,
R 1: new ways of seeing.
R 2: Even so, each new beginning comes hard
R 5: and so it was as women sought to find a role,
R 4: their place within the church of Christ.
R 3: Time, those founding mothers
WM did have
R 1: and faith and love.
R 4: But money?
R 3: Support?
ALL: Ah, that was scarce.
R 1: They started small, doing what the
could,
R 2: giving the money from the eggs lai
on Sunday,
R 3: their private allowance,
R 4: or gathering dandelion greens t
sell at church dinners, from door t
door.
R 5: And soon they sensed a truth tha
echoes still in relief sales and fest
across the land;
R 3: the way to a community's heart an
pocketbook is through its stomach
R 2: And for those doing the work,
sense of purpose, self-involvement
R 4: For those who came to eat?
R 3: Who can resist such cooking?
R 2: Tables groaning with meat loaf,
R 5: borscht,
R 4: green beans and ham,
R 3: zwieback,
R 2: rollkuchen,
R 1: chicken corn soup,
R 3: chocolate cake!
R 1: Some nights, cleaning up with all the feasters gone
R 2: backs aching,
R 3: feet screaming in protest,
R 4: doubts flicker in exhausted minds.
R 3: Was it really worth the effort?
R 2: Then the still small voice—God's gentle whisper—
R 1: something Christ-like happens when we listen to the cries for help from halfway round the world.

R 2: This story is yours
R 1: and mine,
R 5: and while WM's first beginnings focused on the foreign field
R 4: with no CHM to help develop awareness of the needs of people in our affluent lands,
R 3: or women's longing to play a part,
R 2: to vote in what goes on within the

church,
R 5: mission went on here at home
R 4: though no one called it that.
R 3: When someone close got sick,
R 5: ran out of food,
R 4: no one asked if they came to church, were saved.
R 2: You simply left your home to help
R 1: or sent the older children to cut wood, feed stock, tend babies.
R 3: Word soon got round if someone new had come to town or needed things like towels, sheets, a place to sleep
R 5: and there was always room for one more plate around the kitchen table.
R 1: Comforting the bereaved,
R 2: taking soup to the sick,
R 3: no one called that mission, though it was.
R 4: Inasmuch as you've done it unto one of the least of these you've done it unto me.
R 2: Neighboring, missions, call it what you will. Doing kindness was a part of all their lives.
R 1: Your story and mine
R 2: our story, each of us, young, middle-aged, or old,
ALL: for we are women,
R 4: women touched by God's love,
R 3: women called to be His children,
R 2: women filled with His power,
R 5: women spilling gifts,
ALL: women in search of their mission.
MUSIC: "Moses Song," (*many gifts, Songs by Patty Shelly,* p. 47).

R 1: When old ways die and new dreams are birthed from sleepless hours,
R 2: how does one help those dreams come true?
R 4: Does anyone here recall the nuggets of golden joy our mothers gleaned from those early magazines, the first typed copies read to entire groups, inspiring women to see themselves as links in God's long chain of love?
R 3: The *News and Notes* made missionaries seem so real that supper tables buzzed with news,
R 5: images of mission work seasoning the soul, making Depression fare taste better than a restaurant meal, and planting dreams in little ones for "when I grow up."
R 1: In 1917 it formally began, our WM, then called Women's Missionary Association,
R 2: but there were beginnings long before
R 3: when women gathered in a kitchen,
R 4: sewed for the poor,
R 5: talked and prayed,
R 1: doing what they could to help.
R 2: A group here,
R 3: a person there,
R 1: some held a vision of something more,
R 5: of women bound together in a chain of love,
ALL: united, working for the common goal of bringing souls to Christ, their Lord.
R 2: Used to cleaning, cooking, making pennies stretch, these founding mothers sensed their down-to-earthness as their gift,
R 4: and seeing details that needing doing, details giving substance to their mission dreams.
R 3: Homesick, yet filled with hope, missionaries far from home caught on that when something needed doing, they wrote the women at home, passing by the mission board which needed formal action even for the little things.
R 4: Getting recognition for their work was something else.
R 3: Meetings were held in cars,
R 2: kitchens,
R 1: under trees,
R 5: word passed by letter as family time allowed.
ALL: Yet it grew, our WM,
R 4: even while the women longed to hear their men, the formal church, acknowledge what they'd done, were doing.
R 5: Public recognition rarely came and one who ached with hurt the day

The Mennonite refused to print their news was heard to say,

R 1: "Our concerns may sound like women's rights, but even so, why can't they print our news to help the missionaries?"

R 2: Why the resistance which sometimes exists,

R 5: resistance in the larger church to affirming work our women do?

R 4: Perhaps some find it hard to realize that women can do other things than keeping house or rearing children.

R 3: Perhaps in seeing new gifts emerge they are afraid, sensing changes which indeed have come when women walk beside their men and not behind.

R 1: One careful pastor in those early days attended every meeting taking charge of every prayer,

R 2: "You can't be sure," he said, "what women might take to praying for if left alone."

R 3: These experiences are never in vain though sometimes painful.

R 2: A sense of self,

R 4: things of value,

R 5: these perceptions spring from experience

R 4: shaping the ways we see, think, act.

R 1: And so it is with us, women often on the fringe of the church loving God with all our hearts,

R 5: separated from official structures,

R 4: yet wanting to share the special wisdom we receive from birthing a child,

R 2: nursing the sick,

R 3: tending families,

R 1: loving our men,

R 5: being loved by them,

R 4: listening over a coffee cup.

R 3: Ours is a special view of life, nurtured through experience, a gift from God himself.

ALL: We're women in search of our mission.

ALL: Step forth, sisters, and tell your tale.

R 2: She spent her days quilting by th window,

R 5: her skin delicate as fine parchmen touched by hues of apricot.

R 4: Her very presence spoke of pois and grace.

R 1: Like a faded piece of tapestry her inner sense of self pronounced a benediction on us all.

ALL: Her legacy remains.

R 5: When I am lost and cannot find my way,

R 4: when past and future do not mesh, making values, truth, and goals unclear,

R 2: I see her ancient wrinkled face framed in the windows of my memory. We stitch our lives, seaming old with new, like her hand-stitched quilts joined in varied styles and colors.

R 4: In all these things we have complete victory through him who loved us! For I am certain that nothing can separate us from his love: neither death nor life, neither angels nor other heavenly rulers or powers, neither the world above nor the world below—there is nothing in all creation that will ever be able to separate us from the love of God which is ours through Christ Jesus our Lord. Romans 8:37-39.

R 2: We're all so fragile, our time so short,

R 3: life and death always hang in balance, tipping this way, then that.

R 5: Why are some called so soon?

R 4: Why some left so long?

R 1: The question sticks in our throat as we sit at the bedside of a dying child or an age-withered body screaming for release.

R 3: It's not the length of time we live that matters but what we do with what we have. Do more with less.

R 2: She left us gold-rimmed memories

R 4: in books,

R 5: in talks,

R 1: in quiet prayers, her gift of gentle

friendship and the strength with which she faced untimely death.
R 5: The hour glass spills grains of sand for us all,
R 1: but healthy, we deny mortality.
R 2: She was spared our sinful game
R 4: and in her eager pain-fringed grasp on life, inspired us all.
R 3: God claimed her as He claimed His Son in the prime of life
R 5: and like her Savior, she left before her work was done.
R 1: Loving her,
R 2: loving Him, we have no choice but pick it up
R 5: proclaiming love and justice for the poor,
R 4: healing,
R 1: feeding,
R 2: clothing,
R 3: listening,
R 5: pointing to the Christ who saves us all.
R 3: Remembering her smile, commitment to the Jesus way, "we all with unveiled face behold the glory of the Lord."
R 4: Was her early death perhaps a part of His grand design?
MUSIC: "God, Whose Giving," (*Mennonite Hymnal* p. 363).

R 5: "Much of what gets done within the church, the women do,"
R 2: she says, ripping sheets into long white strips.
R 4: The piles of soft, worn cloth tumble to the floor in fluffy heaps.
R 3: While others fussed over this or that,
R 1: our women's group planned things that touched the lives of people in this church . . .
R 5: like sending flowers to the sick
R 3: and planning showers, picnics, plays.
R 2: Such parties as we've had at Christmas time!
R 4: Holidays we dressed the church in festive garb and found new ways to celebrate Advent,
R 3: Easter,
R 2: Harvest Home
R 1: with vespers, teas, and special prayers.
R 5: Our group pushed the church to dig down deep and give to others needing help
R 4: like the time MCC could send 300 pounds of food for just a dollar.
R 3: We challenged those who said they hadn't much to give.
R 1: We told about the widow's mite
R 2: and had an offering just for change.
R 5: Loose change counts up fast, we proved,
R 4: and so the children got involved because they saw that they could help by emptying their piggy banks to feed some child across the sea.
R 3: When we were done,
ALL: we'd purchased fifty-five tons of food!
R 2: We found ways to translate talk into deeds of love.

R 1: Just a handful come to WM these days,
R 4: all busy doing other things.
R 3: Sometimes it doesn't seem worth the fuss of planning meetings, filling forms.
R 2: Yet we have a role to play—
R 5: reminding folks busy in careers that taking time to volunteer,
R 1: to tear old sheets,
R 3: to quilt and sew,
R 4: to teach our shy ones how to lead, speak out—
ALL: is not a waste of time.
R 2: These days some think you must get paid for every little thing you do.
R 4: Christ died to show a better way.
R 3: Love can't be bought or sold, you know.
ALL: Love's free—
R 1: given and received straight from the heart.

R 4: Twenty years I've been on the mission field and I'm still confused, sometimes amused (those are my better days). Over there I'm just as good as any man. My skills are valued, not determined by my sex. Like my husband, I teach, drive, carpenter, cook, pray, keep records, preach—whatever needs the doing. But here? When we go to churches here he preaches, but I can only talk!

R 2: She never walked. Never.
R 4: She lived her life confined to a chair that grew with her.
R 3: Yet she smiled, her twisted body no match for the singing spirit that dwelt within.
R 1: Until her mother died at eighty-two, she lived at home, her world the farmhouse walls,
R 2: the big front yard with giant trees,
R 4: the stream that gurgled lullabies,
R 3: the whippoorwill who trilled God's praise at eventide.
R 2: Her mother gone, they moved her to the county home.
R 1: She missed the farm, the smells, the sounds,
R 4: and church—oh how she missed the church with all its singing.
R 3: Now all she had to feed her soul were books,
R 4: some records,
R 3: scattered visits from family and friends who carved minutes from their busy lives.
R 2: Still, she spent her days in mission.
R 1: Each morning the nurse would pin yarn to her lap.
R 4: It couldn't slip to the floor that way,
R 3: and she'd crochet her love for Christ
R 2: in afghans,
R 1: baby spreads,
R 3: or stitch patches in tiny patterned blocks her sister later sewed into awesome quilts that brought good prices at relief sales.
R 1: Her favorite Scripture was,
R 4: "Be content in whatever state you find yourself,"
R 3: and nighttime when the pain kept her awake,
R 2: she'd read the psalms and pray fo others out there working for th Lord.
R 1: "I may not have my health. A times that makes me sad. Then recall the purpose of it all, m mission is to sew and pray. Th prayer of the faithful availet much, you know."

MUSIC: "Fill My House," (*Sing an Rejoice* p. 24).

R 2: WM, bless them, sent me to thi conference, and I went shy, afrai to venture on my own. So man lithe young women were there, self-assured and filled with learning. I knew I'd never measure up, me with just a high school learning and six children to my credit. They put us in small groups to get acquainted, asked us to share some little things. One topic was "my pet peeve." Each mumbled some trivial thing until it came Sarah's turn. She looked us each one in the eyes,
R 1: "I'm ninety-six,"
R 2: she said. We gasped.
R 1: "Spent my days in exciting things. Outlived two husbands, raised three sons, and when they left the nest I went back to school, became a child psychologist. They won't let me practice anymore. Say I'm too old. Little do they know! I'm writing children's stories now, memories from my still young heart. My pet peeve? I'll tell you what it is. My pet peeve is people who seem surprised I'm ninety-six years old. 'You're ninety-six? You don't look that old,' they mince, pretending they are twenty-three or thirty-nine, the silly fools. I am, and don't you put that down. It took me ninety-six years and lots of living to get this old, do all I've done. And don't you sell one second short!"

R 5: Your story,
R 3: and mine.
R 4: Flashes of insight, blurred images

of ourselves, our sisters, each linked together in Christ's chain of love.

ALL: Step forth sisters, tell us more!

R 1: Barely past being a girl she bends in the garden, dropping beans in a basket.

R 3: Summer skims the treetops, leaves green, blight yellow, insect brown, wheat bleached and nodding corn whispering in the steamy sunbath.

R 5: Eyes scan the landscape while fingers dart from plant to plant

R 4: humming the tune that will not go away—a desire to serve—

R 3: "From Greenland's icy mountains, from India's coral strand; where Africa's, sunny fountains roll down their golden sand: from many an ancient river, from many a palmy plain, they call us to deliver their land from error's chain."

R 2: Seeing herself standing by the Ganges River, brown-skinned children milling around her,

R 5: a voice shatters her reverie.

R 1: "Your letter's come from the Mission Board."

R 2: Calmly, considering the storm inside, she rips the long white envelope, then stares to the south.

R 4: "They've changed their plans. Visa problems. No India but Colombia,"

R 3: her voice already far away. "Orientation, language study begin August 16."

R 5: Tears spill down her cheeks. Suddenly beans fly into the air as she whirls and spins her joy.

MUSIC: "From Greenland's Icy Mountains," (*Mennonite Hymnary* p. 333).

R 5: The towns of Israel stood abandoned, Deborah, they stood empty until you came, came like a mother for Israel (Judges 5:7).

R 2: Came like a mother for Israel,

R 3: came like a mother for India, Taiwan, Japan.

R 1: She never saw her femaleness as a handicap,

R 4: a reason to say, "I can't" or "They won't let me."

R 5: She had a dream, had heard God call

R 2: and in a day when women stayed home,

R 3: she went to school, studied hard, became a doctor,

R 1: and responding to His prodding, went oversees to share her skills,

R 4: her overflowing love,

R 2: her dedication to her God above.

R 4: Wife, mother, missionary doctor, she combined all three.

R 3: Came out feminine and strong,

R 1: strong enough to face the winds, the storms, the jungle walks, long nights with jackals howling outside her door;

R 5: strong enough to send beloved children away to school.

R 1: Feminine enough to lean against her husband's arm when weariness drained her strength.

R 3: Feminine enough to know that being strong sometimes means being weak, allowing others to take the lead.

R 4: She saw her femaleness as a gift,

R 2: her source of strength,

R 1: freeing her to mother with the medicine.

R 3: binding and loosing each patient in a healing swathe of love.

R 5: Going abroad to serve the Lord, I thought we'd grow closer. We did, but that first term threatened our marriage. We didn't tell the folks at home. Would they have understood? Would you? A missionary facing marriage problems? Does the open admission of failure, an honest look at who and what we are, cause you to look away, be ill at ease? We couldn't look away, pretend. God made us see ourselves as He could see, and differences we'd long ignored now stared us in the face. And there was loneliness, homesickness, culture shock besides sharpening tempers, shortening patience. We prayed, oh how we prayed, and when alone, I cried and cried. Not this to me, my dream of serving God. Sadly my husband helped me pack, prepare for home and then we understood. God helped us see, praise His Holy Name!

MUSIC: Choir begins humming "Take Thou My Hand, O Father," (*Mennonite Hymnal,* p. 318).

R 3: In the struggle to understand ourselves,
R 2: to serve our Lord and Master,
R 1: to unlock the hidden meanings,
R 4: the forces that surge beneath the surface,
R 5: to confront life, its joys and sorrows—
R 1: we dwell too much on sadness, failure. Seeing only the bad, we miss the good, His saving grace in all we do.
R 5: So quietly new life is growing.
R 4: So gently His change occurs.

R 3: It's easy for missionaries to find themselves on a pedestal, but never me! I fell off quickly! I went to Mexico as a nurse and long before I knew the Spanish words, I was scrubbing for surgery and doing all "nursely" types of things. They asked me to assist and conscientious as I was I tried to tell the little brown-skinned man who'd brought the patient in to leave so I could prep the woman. When he didn't go, I took him by the arm escorting him to the hall. An hour later in he came, white-robed and scrubbed, surgeon-in-chief! Later I tried to apologize in my halting Spanish. A smile twitched the corner of his lips, then spread across his face. Later they told me what I'd said, "Excuse me for I'm very pregnant."

ALL: We're all part of God's family,
R 1: fractured souls yearning for completion.
R 2: Who's to say one is better than another:
R 3: married or single,
R 4: happy or sad,
R 5: even saved or unsaved?
R 1: Each and every minute of our lives
ALL: all of us stand in need of Christ.

R 4: Graduation day, one dream fulfilled, she stands aside listening. He's going here, he's called to there, his ordination is scheduled for the first of June. She swallows, holding back the tears. Being a she, not a he, she stood diploma in hand and nowhere to go.

MUSIC: "I Stood," (*many gifts, Songs by Patty Shelly,* p. 5).

R 3: Your story
R 4: and mine.
ALL: Our story,
R 1: for a house divided against itself cannot stand,
R 2: a house built upon the sand will fall.
R 4: In the world, but not of the world,
R 5: we are still part of the world
R 1: and she needs us
R 2: as we need her . . .
R 3: for red, black, brown, and white, she's poor, and not just in our "middle class poor" talk terms . . .
R 1: we can't afford a new car right now,
R 2: a swimming pool seems out.
R 4: We're just going camping, no big trip this year.
R 5: Cars, pools, vacations, what are they to her?
R 2: She lives in a ghetto, a dirty-drought-ridden reservation,
R 3: a sagging farm on coal-stripped land,
R 1: an inner city slum—
R 5: Chicago,
R 4: Philadelphia,
R 3: Winnipeg.
R 5: She's young,
R 2: she's old,
R 3: she's bent beyond her years,
R 1: raped in mind and body,
R 2: a single parent,

R 5: her husband gone, dead in a tavern brawl or disappeared following the crops.
R 4: She works long hours or draws welfare just to feed her ragged band,
R 3: always hungry, always tired,
R 1: living from bill to bill,
R 2: her hope as soot covered as the black-belched winter snows.
ALL: Who gives her hope?
R 3: Who shows her God in words fleshed out in living deeds of love?
R 1: Who helps her find a better job,
R 3: warm blankets for her beds,
R 5: home-canned food, a loving hug,
R 2: a whispered prayer, a clean new dress,
R 4: a listening ear, a caring chat?
ALL: What has she to give to us?
R 1: She gives us back ourselves,
R 4: reminds us of the God who saves all,
R 3: rich and poor,
R 2: white and black,
R 1: red and yellow,
R 5: lest we have eyes to see and see not
R 4: and ears to hear and hear not
R 3: for He has told us what is good,
R 2: what He, the Lord, requires of us
R 1: to do justice,
R 5: to love mercy,
R 4: and to walk humbly with our God.
MUSIC:

R 2: Bent over the quilting frame her fingers flash,
R 3: tiny stitched laced daisy petals in the soft blue border.
R 1: Time-etched lines on her wrinkled face leave traces of a smile though her eyes are sad.
R 4: They never understood the burning deep inside, God's call, His push to serve.
R 5: Women didn't preach or pray in public, men said.
R 4: Women have their place in cooking, cleaning, sending out the men to preach God's word.
R 2: She looks up.
R 1: Women do that now. It makes me proud, but not when I was young and full of longing.
ALL: Dreams die hard, then take new shape. God sees to that.
R 1: We formed a women's group, and did what we could.
R 2: We saw something bigger in our quilts than busywork or gossip times.
R 3: We knew it's hard to hear God's saving Word when stomach's growl and cold sends shivers down a tired neck.
R 5: Our quilts stitched in love, spoke that Word to us, helped others hear the call of Christ.
R 4: Each stitch links us closer to our God.
R 1: Her cracked voice grows soft, the wonder of it all.
ALL: In the name of Christ,
R 3: each quilt goes in the name of Christ.
R 5: She sighs, a tear pearling the corner of her eye.
R 1: The men smile.
R 2: "Hen sessions," they laugh.
R 4: Our young girls, not understanding what went before, curl their noses,
R 3 & 5: "Mission groups!"
R 2: She's quiet, her needle flashing in and out.
R 3: They'll learn they can't walk in other's shoes.
R 1: We women have to find our own, a whole new way in Christ.
R 4: They'll birth a child, hold a lover in their arms, and learn that love's never out of date.
R 5: Love wears many faces.
R 3: We also serve who sit and sew.
ALL: We also serve.

R 5: Your story
R 2: and mine.
R 4: Our story, where marriages once made in heaven sometimes crumble here on earth. Where pressures, blind spots in our ways stifle love and make it hard to follow Christ in all we do.
R 3: What is our role as friend,

ALL: as a church?

R 4: To teach our young to dream the fairy-tale romance or happily ever after and nothing less will do?

R 1: Or help them reach a quiet serenity come from losing self to gain a greater love—Christ's love,

R 2: thus turning half a loaf into the bread of life.

R 5: That's what she learned.

R 4: Tell us sister, tell us how you grew.

R 3: I understand, I really do,

R 2: she says, her lined face gentle, full of love.

R 4: She holds the weeping girl.

R 3: I had my time, too, and chose to stay instead of leaving him. That was hard—the staying—for we had grown so far apart. All love seemed gone. I chose to stay, preserve the marriage the day I realized no matter where I go or what I do it's my response that counts, how I react to challenge, disappointment, pain. I stopped trying to change him then and prayed for change in me instead, that God would turn my anger into love and hope. You think I'm judging you because you left. I'm not. I want you to feel accepted, loved, freed from all the guilt and failure so you can start anew. Rejection hurts, I know. The memory lingers even now. "I don't love you anymore," he said, "there's someone else." Forgiveness doesn't mean forgetting hurt. God brings us hurt so we can grow. We don't forget, but learn to see with different eyes. Forgiveness frees us to go on—changing failure into empathy and love. That makes life safe for others just like you. I learned the hard way, as you're learning, to love myself for who and what I am. I'll never set the world on fire, do famous things. Who cares when God turns life-spilled crumbs into basketsful of loving bread. No matter, I've donned the robe of vibrant life, a patchwork gown of varied hues, brocade embossed in faith an love, and that's enough.

MUSIC:

R 2: Your story

R 5: and mine, whether we are Hannah, a Deborah, Mary o Martha.

ALL: (Are we mirrored here?)

R 3: Once when she was so upset sh couldn't eat, her husband held he tenderly.

R 4: "We could adopt if you want child," he said.

R 5: She held him close, moved that he loved her so, and night after nigh she'd lie awake praying for a child

R 1: Then she conceived and in the following years carried four sons and three daughters.

R 2: She prayed in joyous gratitude,

R 4: "You gave me what I asked, O Lord, and now I give these children back to you."

R 3: And her children grew like the Kansas wheat.

R 5: At her knees they learned to sing and pray,

R 1: and when they were grown, all seven served the Lord, three as pastors, two as missionaries, and two with MCC.

R 5: She stood on the creaking porch, facing west. Apricot ringlets skimmered the maple trees, tendrils of limp hair hugging her face.

R 1: She leaned against the house as spring peeked out like a sleepy child.

R 3: O Lord, our Lord, Your greatness is seen in all the world!

R 4: Upstairs the baby cried.

R 3: Your praise reaches up to the heavens. It is sung by children and babies.

R 1: She heard the psalm, the baby's cry, and closed her eyes soaking up the quietness, the gentle prairie evening, dreaming of a time not long past when she and Ben had walked the fence rows holding hands.

R 2: She'd left school to be with him.

R 3: Suddenly the sun splattered gold and mauve droplets on the waving wheat.

R 4: Seeing them, a new banner design for the church shaped itself in her head. Smiling, she turned to mind the baby, a poem in felt and burlap waiting to be read.

MUSIC:

R 1: Flashes of insight, blurred images of ourselves, linking us to each other.

ALL: There are more of us,

R 5: more stories for the telling.

R 2: We need to hear, to know God's truth and light.

ALL: Step forth, dear sisters,

R 4: let us walk with you.

R 5: I knew that singleness, childlessness, said nothing about my worth as a woman. Biblically, I could have no other perspective, for Christ himself in Luke defined family as those who listen and obey. But I really felt incomplete because I wasn't married. I really wanted a child. Why? The so-called natural desire to reproduce a part of me? A response to society telling me that I can only be completed through marriage, childbearing? Who knows? New birth was being able to say no to all of that, of coming to see that leaving a part of me behind had little to do with physical reproduction. With or without marriage and children, I am called by God to leave myself behind in even more profound ways—through my friendships, the people I've touched, the hope I've communicated, the good news I've shared. How sad that we still exalt one female role over all others. Surely we will remain poor in spirit until we see more clearly through the eyes of God!

R 3: She was just a housewife. Just?

R 1: She had a genius for transforming little things, creating warmth wherever she'd go.

R 3: Books weren't her thing or fighting for her rights.

R 5: Her gentleness found ways to open every door she needed open.

R 4: She worked wonders with a bag of flour, dried beans, a soup bone, bits of this and that—and hungry men and boys.

R 4: What she could do for hungry men and boys!

R 3: She was the best listener in our town, inviting kitchen confidences.

R 2: She made it easy to sip and tell and never put you down, no matter what you said.

R 5: She understood, accepted,

R 1: then nudged you to that step beyond, to seeing life and pain through Christ-filled eyes.

R 2: She'd tell us in her gentle voice how God had touched her soul, taught it to sing, no matter what.

R 4: "Death is part of life," she'd say.

R 5: Too long I thought that meant some far-off day when gasping my last breath the light would fade.

R 1: But death is now, I praise the Lord, the razor's edge which shears away defensive layers and silly games I use to hide from facing pain and my false pride.

R 3: From broken days and broken lives and tears that scald away the lies, He brings new life!

ALL: Praise God, Praise God!

MUSIC:

R 4: So young and so unsure, a babe in her arms, her husband gone.

R 3: Tear-blurred eyes, self-confidence shriveled, love's sweetness turned sour, clinging now to the promise others give—

R 1: life has meaning beyond the death of hope.

R 2: She finds a job, low wages, long hours, a nurse's aide in an old-folks-home.

R 5: But in the laughing at half-remembered jokes, singing time-worn songs, sponging withered limbs, spooning food between toothless gums, she finds meaning in not looked-for places.

R 1: Child grown woman overnight, looking at the greyed heads around her on sewing night at church,

R 4: she laughs as she knots the threads of a patchwork comforter.

R 2: Who'd have thought I'd be joining you at WM, but here I am. Thank God! She looks across the cluttered room, quilt batting, comforter tops, bandage strips, layettes spilling from table to the floor,

R 4: and Grandma Martens, grandma for them all, rocks her babe to sleep, seeing another wee one needing her special touch.

R 1: Needles flashing,

R 4: rockers creaking,

R 3: voices humming,

R 2: young hands,

R 5: old hands,

ALL: all women in mission.

R 3: Who'd have thought a slender grey-haired woman could have lit such a spark.

R 1: Devoting her life to children, she saw beyond our narrowed yes, no, maybes.

R 4: "War is sin, no matter what or who or why.

R 2: War hurts children and other living things.

R 5: What does it mean to follow Christ?" she asks.

R 1: The question tears apart my heart, my mind.

R 2: We point fingers to Nuremberg, Mai Lai.

R 3: We hold them guilty.

ALL: But what of us?

R 5: Her soft voice trembles.

R 4: Am I not guilty buying guns, planes, bombs—the tools with which we wage our modern wars?

R 1: She shakes her head.

R 2: I'm asking you because of Christ, do not withhold that portion of my tax that goes for war.

R 3: Few accolades come to ones lik her, daring us to walk ahead calling us to what it means to b daughters of the King.

R 2: They choose a lonely path, and ye they have no other choice, for risin on that Easter morn they saw th risen Christ and worshiping at Hi feet now carry the burden of Hi words, "Go and tell my brothers.'

R 1: One more tale of young and old reaching beyond the barrier of the years to work together in their faith, their love of life.

R 2: (*Young woman*) I came to see great-grandma. She's been sick you know and she's worried what will happen if the draft comes back and women are drafted.

R 5: (*Older woman*) Don't run from challenge. My dear girl, stand up and be among the counted ones for Christ. Edward and I saw too many wars, too many wars. How many wars can one lifetime hold? Isn't five enough? Do we need more? First it was Teddy Roosevelt acting brave, then World War I, a lonely time with Edward off in prison. I baked cookies, prayed a lot, and when the next one came around we worked with CPS and MCC war relief. At times it seemed I had to raise the boys all by myself for he was always gone, but that's the way it was. They needed him, those lonely men who dared to live their nos to war in jails and CPS. The wars that followed World War II, that awful bomb, some called them minor wars. Not I. War is never minor. People get hurt, the land destroyed, a way of life turned upside down.

R 2: (*The girl is weeping, wiping her eyes*) Grandma—(*touches her hand*)

R 5: I've heard debates on "Give to Caesar—Give to God." One thing is sure, if they have the draft again and you are called, your brothers too, don't go. Enough is enough! Five years in prison, ten thousand dollars fine's a small price to pay.

R 2: I'm scared. I'm not that strong.

R 5: I'll go to jail with you then. You need not be alone. Men like Edward in World War I shook Washington and they were just a few. If Mennonites young and old refuse to play a part, said no, can you guess what God could do? Dare we dream? Surely they'd never jail us all. And if they did, like Peter and the others chained to the prison walls, we'd make those prisons ring, convert the world when they heard us sing, "Praise God From Whom All Blessings Flow!"

MUSIC: "Praise God From Whom," (*Mennonite Hymnal,* p. 606).

R 1: This is your story

R 2: and mine.

R 4: Our story, the story of us all—women of varied experiences,

R 3: the bitter and the sweet linking us together in God's chain of love.

R 2: We are the happy women.

R 3: We are the resurrected women.

R 4: Our bodies filled with feeling,

R 1: our minds with wisdom.

ALL: Rejoice!

R 5: Our confident voices when we talk together are as clear and rational, as well thought out ideas supported by deeply held emotions.

R 1: Those who have known us with knowing eyes in conference sessions and intimate conversations, in worship settings, know us as real born again women,

ALL: authentic women in Christ. Christ's love changing all our lives.

R 5: With new insight we go on, changed as only Christ can change us.

R 1: Between the idea of being real and the reality of the struggle, between our fears and despair, lies the victory.

ALL: For thine is the kingdom, and the power and the glory. Amen!

CONGREGATION/CHOIR sing "The Lord's Prayer," (A. H. Malotte).

contributors

KENNETH RUPP (cover photo) serves as co-pastor of the Pleasant Oaks Mennonite Church, Middlebury, Indiana, with his wife, Anne. They are the parents of one son. Ken's photography hobby has led him into various projects. Ken serves on the Central District program committee.

MARY NUSSBAUM (artwork, pp. 3-15) and her husband Charles and two daughters live at 6139 Seabree Lane, Fort Wayne, Indiana. Mary teaches in the Maplewood Mennonite Church Nursery School. She also teaches Sunday school and serves as president of the Friendship Circle which is the local WM group. Mary is interested in various kinds of art and uses her gifts to add beauty to church bulletin boards, posters, and other things.

JOYCE SHUTT (Linked in Love) and her husband Earl and children live at Rt. 1, Orrtanna, Pennsylvania. Joyce serves as chairperson of the WM Literature Committee. Last spring Joyce was ordained to the Christian ministry and serves on the ministerial team of the Fairfield Mennonite Church.

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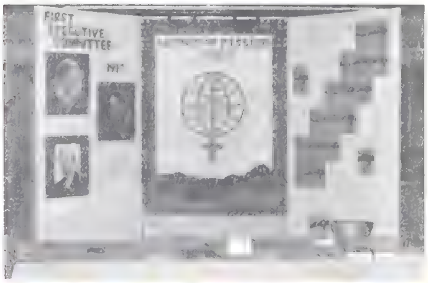

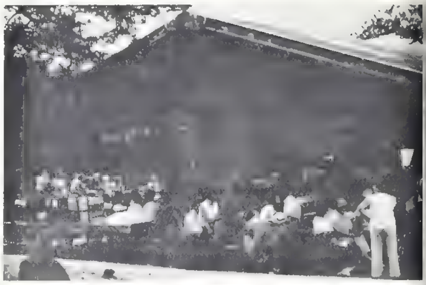

Estes Conference Review

The upper cookout area at the Estes Park YMCA Camp was an inspirational setting for the twenty-second triennial business session and program of Women in Mission. Over 500 women attended this event where special recognition was given to Gladys Goering for writing the new WM history book, *Women in Search of Mission.* (Available from General Conference bookstores, $3.95 plus 75¢ handling, U.S.) Joyce Shutt was also recognized for writing, "Linked in Love" which was presented by a readers theater group at the Wednesday evening general session. The Western District women's choir sang several numbers. Women in attendance participated in a group survey which will help define goals for WM for the 80s. A "talent bank" survey which will be used as a resource for calling forth gifts for service was also taken.

Earlier in the week, a WM program planning workshop led by Jeannie Zehr was attended by 150 women. Materials from this workshop are available upon request from the WM office.

A special thank-you is due to Naomi Wollman (secretary for six years) and Mary Esther Loganbill (adviser chairperson for three years) who so ably have served on the executive committee these past years. Newly elected executive committee members are: Geneva Stoesz, secretary, Mt. Lake, Minnesota; Ruth Unrau, first vice-president, North Newton, Kansas; Phyllis Baumgartner, Berne, Indiana, was appointed as chairperson of the advisers. We also acknowledge the participation of Margaret Ewert, Joyce Shutt, and Helen Kruger (COM, CHM, and the seminary respectively) whose terms ended at this triennium.

—*Joan Wiebe*

fellowship group of members from lenno Church, Ritzville, Washington, nd Spring Valley (Washington) Church iving in Spokane began meeting in pril 1977 under the encouragement of lick Kassebaum, Menno Church pastor. n January 1980 the Kassebaums moved o Spokane for educational opportuniies, and with support from the Pacific istrict missions committee invited the ellowship group to meet weekly in their ome. Of the 35 who meet monthly, 12 greed to meet weekly for worship and eaching. Anyone in the Spokane area ho is interested is welcome to attend. all 509/838-4986.

The World Council of Churches urged the Bolivian military authorities to release immediately Bolivian Methodist church leader Mortimer Arias in a statement August 27. The statement says in part, "We request the Bolivian military authorities to release (Arias) immediately and ask all churches to join in prayer for him and the Bolivian people." Arias was abducted from his home August 26 by a group of armed men in civilian clothing and taken in an ambulance to an unknown destination.

Winning essays announced

Newton, Kan.—Herta Funk, staff person of the General Conference's Heritage Committee, has announced the winners in this year's Mennonite history contest for students in grades 7-12. Contest entrants were required to submit an essay on the topic of their choice relating in some way to Mennonite history or theology.

Papers were to be approximately 1,500 words in length and were submitted to regional or provincial representatives before being forwarded to Newton.

Jeff Godshall of Telford, Pennsylvania, was awarded first prize ($50) in the Grade 10-12 category for an essay titled "The Traditional Farmhouse of the Franconia Mennonite Community."

Jonathan Ens, Winnipeg, Manitoba, captured second prize ($30) in the same category with a paper called "Hutterite Discipline."

Third prize was given to Nancy K. Stutzman of Normal, Illinois, for an essay dealing with "The Peaceful Challenge in a Warring World."

Mary Penner, Mountain Lake, Minnesota, came in fourth with her entry titled "From State Church to Mennonite Faith."

The winners in the Grade 7-9 category were all from the Newton, Kansas, area, and dollar amounts were equivalent to the Grade 10-12 prizes. Jeff Robertson won the highest award with an entry entitled "The Story of a Family." "Mennonite Disaster Service" was the topic of Ron Welty's second place paper, and Scott Harder captured third prize with his essay called "Joining Hands in Wichita Falls."

The annual contest aims at encouraging students in the area of research in Mennonite experience and doctrine.

Judges for this year's contest were Gladys Goering, David Haury, and Larry Cornies, all of the Newton, Kansas, area.

MEDA consultants conclude first phase of project

Winnipeg, Manitoba (MEDA)—Henry Fast and Neil Janzen, both of Winnipeg, have completed the first phase of the Feasibility Study for Area Development in Bangladesh for the Canadian International Development Agency (CIDA).

Both Fast and Janzen are participants in the Mennonite Economic Development Associates (MEDA) Human Resource Service—a program whereby staff time is made available to agencies to carry out specific short-term assignments. MEDA also has a roster of individuals with specialized skills.

Fast is the MEDA agricultural development consultant and has had overseas experience with MCC in Greece and India. Neil Janzen is associate executive director of MEDA and serves as management consultant. His overseas experience, also with MCC, was in India and Zambia.

The recently completed Bangladesh study report arose out of an exploratory survey of rural development in Bangladesh and was intended to provide suggestions of project possibilities to CIDA for its future assistance to rural development in Bangladesh.

In order to gain a broad exposure to the rural problems and program in Bangladesh the consultants spent about one month there during January and February 1980. While there they visited many places throughout the country and consulted with persons from a broad spectrum of national and international organizations to receive input as to the direction rural development assistance should take.

The report outlines the political, economic, social, and technical situation in Bangladesh, and offers observations on current development efforts.

A large part of the study is devoted to identifying and outlining various opportunities for development in irrigation, rural industry, training, and rural infrastructure. Not only does the study outline current conditions in agriculture and rural industrial development, but it makes recommendations for development assistance for these and other sectors.

Bethel College sets enrollment record

North Newton, Kan. (BC)—Bethel College has set a new enrollment record in the 94-year history of the school as 736 full- and part-time students have registered this fall according to Vernelle Waltner, registrar.

This year's figure breaks by 55 students the previous enrollment record of 681 established last fall, an increase of 8 percent.

"What's significant about the jump this year is that it's due almost entirely to an increase in the number of full-time students," Waltner said. This year's full-time enrollment is 644, an increase of 58 over last fall.

By class, the record enrollment breaks as follows: freshmen, 213; sophomores, 147; juniors, 159; seniors, 125; and specials, 92.

While final figures for this year are not yet available, Bethel normally draws over half of its students from Kansas, with larger numbers also coming from Nebraska, California, South Dakota, Florida, Colorado, Oklahoma, and Missouri. About 40 students claim an international background. Approximately 65 percent of the student body comes from the General Conference.

"Since 1972, Bethel's enrollment has jumped 63 percent, with increases reported in seven of the last eight years," Waltner said.

$15,000 has been allocated by Mennonite Central Committee for the purchase of 3,000 hoes, which MCC workers are distributing to farmers in northern Uganda. The distribution is being facilitated through the Christian Rural Service program of the Church of Uganda (Anglican) in the northern diocese. Each year CRS trains 25 young men in agriculture, health, and village crafts or industries.

What's a Church of the Brethren seminary professor doing running for Congress? LeRoy Kennel, professor of communications at Bethany Theological Seminary, sees his campaign for the 14th Illinois US district congressional seat as an opportunity to share his faith with others. His wife, Pauline, teaches Christian education part-time at Associated Mennonite Biblical Seminaries, Elkhart, Indiana. Kennel's campaign focuses on energy needs, the economy, the quality of education, and national and international peace issues.

The J. J. Thiessen Lectures at Canadian Mennonite Bible College, Winn peg, Manitoba, will be held October 21 22. Gerald Janzen, professor of Ol Testament at Christian Theologica Seminary, Indianapolis, Indiana, wil present a four-lecture series entitle "The Terror of History and the Fear o the Lord." The lectures are open to th public.

Record

Workers

Belknap

Carlson

Coblentz

J. Dueck

Bruggemans

Gascho

Geil

Jayne Belknap, Jubilee Church, North Newton, Kansas, began a two-year term with Mennonite Voluntary Service as a social worker at Barth Hotel in Denver, Colorado. She is a 1980 social work graduate of Bethel College in North Newton. Her parents are Wayne and Elizabeth Belknap of Inman, Kansas.

Clair and Peggy Bruggeman, St. Mary's Parish, Sioux Falls, South Dakota, and Bethany Church, Freeman, South Dakota, respectively, have begun a two-year term with Mennonite Voluntary Service working with emotionally disturbed adults at Seattle (Washington) Community House. Both are graduates of the University of South Dakota, Clair with a degree in English and Peggy with a psychology degree.

Chris Carlson, Bethel College Church, North Newton, Kansas, has been assigned to the Seattle (Washington) Mennonite Voluntary Service unit for two years. She has attended Bethel College, North Newton, and the University of Kansas, Lawrence. Her parents are Robert and Phyllis Carlson of Newton, Kansas.

Bruce Coblentz, Mountain View Church, Upland, California, will spend a year at a child-care unit in Hutchinson, Kansas, for Mennonite Voluntary Service. His parents are Calvin and Ann Coblentz of Upland.

Peter Crockett, Hyde Park, New York, has been assigned to a six-month term with Mennonite Voluntary Service in Kansas City, Kansas. He is a former biology major at Vassar College, Poughkeepsie, New York. His parents are John Crockett and Beverly Tas of Hyde Park.

Janice Dueck, Bethel Church, Winnipeg, Manitoba, has begun a one-year term as a child-care worker at the Markham (Illinois) Mennonite Voluntary Service unit. Her parents are Peter and Esther Dueck of Selkirk, Manitoba.

Marvin and Audrey Dueck, Leamington (Ontario) United Church, and Crystal City (Manitoba) Church, respectively, have been appointed Commission on Overseas Mission associates for service in Mexico. They were commissioned August 24 at the Crystal City Church. The Duecks will spend at least half of their time with the new leadership training program of the Mexico churches with the remainder devoted to teaching and administration at the secondary school in Cuauhtemoc. Their assignment is for three years, including Spanish language study.

Maura Gascho, Royal York Baptist Church, West Hill, Ontario, has begun a two-year term of voluntary service as a child-care worker in Hutchinson, Kansas. She graduated from York University, Downsview, Ontario, with a degree in psychology in May. Her parents are Allan and Ruth Gascho of Zurich, Ontario.

Susan Geil, West Salem (Oregon) Baptist Church, has begun a two-year Mennonite Voluntary Service term as a social worker in Chicago, Illinois. Geil is a 1980 graduate of Fresno (California) Pacific College with majors in biblical studies and psychology. She is the daughter of Gordon and Patricia Geil.

Karen Heinrichs, Bethel Church, Winnipeg, Manitoba, has begun a one-year term of Mennonite Voluntary Service as a child-care worker at Edgewood Children's Center, St. Louis, Missouri. Heinrichs is a Swift Current (Saskatchewan) Bible Institute alumnus and the daughter of Cornelius and Esther Heinrichs of Winnipeg.

Garth Isaak, West Swamp Church, Quakertown, Pennsylvania, has begun

A new kind of tour is available to people involved with the sale of Self Help Crafts in Mennonite Central Committee thrift shops and relief sales throughout Canada and the United States. In cooperation with Menno Travel Service, MCC Self-Help Crafts is offering a tour to India and Bangladesh 8 February-1 March 1981. The tour will allow visitors an opportunity to see craft producers in their homes and at work. They will also visit MCC programs in India and Bangladesh. Paul Leatherman, director of Self-Help Crafts, will be tour leader. Cost for each person is $1,700. The tour is limited to 15 members.

Out-Spokin' and Tour Magination have announced a 19 day bike tour of Israel to begin 27 April 1981. The trip is limited to 40 participants and is open to anyone interested. Bikers will start in Tel Aviv and follow the biblical landscape from Jaffa to Jerusalem. To reserve a spot for the tour applicants will be required to deposit $200. Because of the limited number the list is expected to fill up quickly. For more information contact the Out-Spokin' office at Mennonite Board of Missions, Box 370, Elkhart, IN 46515; telephone 219 294-7523.

---

a year at the Portland, Oregon, Mennonite Voluntary Service unit doing home repair. His parents are Arthur and Marjorie Isaak of Sellersville, Pennsylvania.

Linda Jones, Beatrice (Nebraska) Church, has begun a one-year Mennonite Voluntary Service term as a child-care worker at the Markham, Illinois, unit. Jones is a 1976 elementary education graduate from Bethel College, North Newton, Kansas, and has worked in the Winfield (Kansas) State Hospital and Training Center. She is the daughter of Ernest and Irene Claassen of Holmesville, Nebraska.

Roy Just began in July as president of Columbia Bible Institute, Clearbrook, British Columbia. He had served 17 years as president of Tabor College, Hillsboro, Kansas.

Belinda Kaufman, Eden Church, Moundridge, Kansas, has begun a one-year Mennonite Voluntary Service term at the Edgewood Children's Center, St. Louis, Missouri, as a child-care worker. She is a 1978 biology graduate of Bethel College, North Newton, Kansas, and the daughter of Darrel and Margie Kaufman of Moundridge.

Lynn Keenan, Fountain Valley, California, has begun a two-year Mennonite Voluntary Service term at Broadway Assistance Center in Denver, Colorado. Keenan is a 1979 graduate of Westmont College, Santa Barbara, California, in religious studies and urban studies and is a member of a house church in Berkeley, California. She is the daughter of Dorothy Lee of Fountain Valley.

Tony Kleiber, St. Thomas More Chapel, New Haven, Connecticut, has begun a two-year Mennonite Voluntary Service term in Seattle, Washington. Kleiber is a 1980 Yale University graduate in political science, and his parents are Arnold and Margaret Kleiber of Stanford, Connecticut.

Kim Krahn, First Church, Saskatoon, Saskatchewan, has begun a one-year Mennonite Voluntary Service term as a child-care worker in Hutchinson, Kansas, He is a 1980 graduate of Rosthern (Saskatchewan) Junior College, and his parents are George and Antonia Krahn of Rosthern.

Steven and Teresa Lawrence, Peaceful Valley Community Church, Sonora, California, have begun a one-year Mennonite Voluntary Service term in Portland, Oregon. Steven works in housing reconstruction and job rehabilitation for the handicapped, while Teresa works at the Bradley House for Battered Women as a counselor.

Frank and Susan Sawatzky, Blumenorter Church, Rosetown, Manitoba, have been appointed missionaries to Mexico for an initial three-year term with the Commission on Overseas Mission. They will serve as pastoral leaders of the Steinreich Mennonite Church, Ciudad Cuauhtemoc, Chihuahua, and with the leadership training program in Mexico on a part-time basis. The couple was commissioned at the Blumenorter Church August 24 and departed for Mexico August 27.

Heinrichs

Isaak

Kaufman

Keenan

Jones

Just

Kleiber

Krahn

Lawrences

F. Sawatzky

S. Sawatzky

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Speaking out

A troubled world, a troubled church

Henry A. Fast

These are critical times in which we live. I am not going to elaborate on this. Everybody is aware of it, complains about it, groans under it, asks who is to blame for it; and everybody has times when they feel depressed, anxious, and even bitter and resentful about it.

In troubled times like these people tend to get so impatient that in their frustration even professing Christians pick on one another. They heckle one another because they differ on who is to blame, what was done wrong, and how to put a stop to all this haggling and disorder. And of course they also find some reason to fault another for his religious beliefs.

In the 85 years of my life I have seen many similar crisis times, some worse than ours of today, and I know from experience there is no healing for tensions in such picking on one another. All we get out of it are bruises, estrangements, mischievous gossip, divided churches, quarrels in the home, and bitterness in community relations. And in the process we forget Jesus' supreme command to "love one another as I have loved you."

None of us are happy about dissension and mistrust in our relations with other people and about our obsession with failures and mistakes, both ours and others'. Why not turn around this whole unhappy concentration upon failures, mistakes, and weaknesses and concentrate on identifying times and occasions when we as Christians, churches, and conference, actually succeeded in living and serving in harmony with our Christian profession and commitment? This kind of concentration might remind us of other occasions, when a magnanimous word and act completely transformed a tense situation, or like that other occasion when a generous impulse in an irritating situation unexpectedly helped us keep our mouths shut in the spirit of turning the other cheek. Would not this kind of a spirit contribute something so vital and wholesome to our marred human relations as to lift us above our tensions and faultfinding and inspire us to live like God's family should?

Conference sessions and church meetings in times of crisis often have to deal with touchy issues, perhaps about conference priorities and budgets, social problems, or theological controversies, about which people often feel deeply and differ widely, sometimes intensely. At times, some people leave the conference, disturbed about our differences and especially burdened that "the others" just did not agree with "us." If this happens does it imply we had a conference in which we picked on one another, openly or inwardly?

Could it or *would* it have made a difference if all of us had reported to this conference eager and alert to identify what we as a conference are actually *doing well?* Would not this recognition have made us feel so happy and grateful that we would have grasped the opportunity of this great gathering to plan and set in motion steps to encourage the extension of this quality of service and cooperation into the whole of our conference work? What a harvest of happy relations could grow from such an inner commitment to the best of our high calling in Christ Jesus! And in the process we would discover how close was our bond of faith and love and what a blessing we can be to each other and to the whole neighborhood.

Of course we need to acknowledge our sins and shortcomings, but it is also important to recognize gratefully where, by the grace of God, we succeed in our Christian life and calling.

And why should we not promote another "turn around" in our dealing with tensions and disagreements within our conference fellowship or within our MCC fellowship. Why not start with an honest and sincere effort to discover *how much we,* as churches or as Mennonite groups, actually *have in common* in our Christian profession and commitment and how to respect one another where we sincerely differ. In such an honest effort we often are surprised to discover how large is the core of faith, love, and concern that we have in common and how this helps us to love and trust one another, to be open to each other, and to work happily in God's call to us.

And in this better relationship we learn to thank God for the varied gifts in our churches. Some have a gift for evangelism and church planting; others for working with problems of social justice, war, and peace; others for working with problems of Christian stewardship, working with the poor and underprivileged, minority groups, older people, young people, etc. Why not learn to respect and honor others for their special gifts and interests, their zeal and resourcefulness instead of quarreling with them about this or dampening their zeal and commitment? Why not learn to counsel with one another in brotherly love and in loyalty to our Savior and Lord?

In times of crisis and confusion we need counsels from Scripture. I refer only to two:

"Be ye of sound mind, and be sober unto (or in) prayer" (1 Peter 4:7). God help us to be people of sound mind and good judgment; and God help us to learn how even to be "sober in prayer." We urgently need sound minds and sober praying in our crisis.

Finally and supremely this word of Jesus spoken to his disciples in a critical hour of his ministry: "In the world you will have trouble. But courage! The victory is mine; I have conquered the world" (NEB John 16:33).

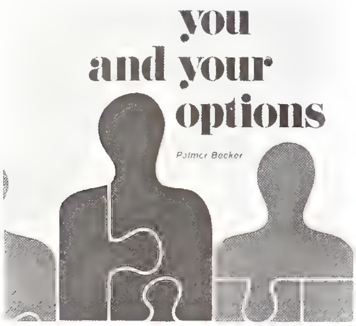
Trouble in the world, trouble in the church. Be not overwhelmed by this. Be prepared for it. Courage. The victory is with God, comes from God. He will bring his cause to a glorious consummation.

Reviews

Discerning workbook

You and Your Options, *by Palmer Becker (Faith and Life Press, 1979), is reviewed by Sally Weaver, 1201 South 11th Street, Goshen, Indiana 46526.*

You and Your Options provides the tools for a small group to help members assess their gifts and to identify where these unique skills can be used in both the gathered life of the congregation and the scattered life of the work world. It consists of 10 exercise worksheets looking at interests, abilities, attitudes, values, goals, options, and so forth.



One cluster in our congregation (the Assembly in Goshen) used the packet a year ago as an aid to looking at gifts among our members. Our congregation has a strong commitment to the use of a broad range of the gifts and skills of our members, so being aware of what these are is important. We also take seriously the counseling and support of those making decisions about vocation, and needed a framework to help us with that process.

Our regular small groups provided us with the structural base for our use of the packet. Individuals worked through their worksheets, then these were purchased in the small group. Leaders were chosen from each group and met together with Norm Kauffmann (a member of the Assembly who has also been developing a life-planning program for Goshen College) prior to these sessions for guidance and evaluation purposes. We used three of our regular weekly meeting times and two sessions during a weekend for the process. On Sunday mornings Harold Bauman and Norm Kauffmann led us in looking at the theology of work, the meaning of vocation, gift discernment, and other related topics.

Trying to work through *You and Your Options* as a congregation presents some difficulties. Naturally, not everyone is at the same place. The packet is most useful to those who are highly motivated to work on it (those choosing or changing vocation, or those trying to find the best ways of serving in the church and in the world). As with many things, what you get out of the worksheets depends on how much you are willing to put in. It is perhaps less interesting for those who are satisfied with what they are doing, although they can still play an important role in helping others to think about their gifts.

Leadership is an important factor in the effectiveness of the discernment process. Having someone who is already familiar with the guide sheets and who can help others work through them without undue pressure can make a big difference in what is accomplished.

Time can be a limiting factor. To do every member of a small group in depth would probably take a year.

Overall, though, *You and Your Options* has provided a helpful framework for identifying skills and gifts. It is theologically in tune with us, providing not only a way of identifying skills for work, but also gifts that can be used in the church. We continue to use it as an aid to discernment in our small group.

Ropes and yoke-bars

Ropes and Yoke-bars, *by Chuck Neufeld, is reviewed by Jude Krehbiel, Box 237, North Newton, Kansas 67117.*

Ropes and Yoke-bars is the title of the new record by Chuck Neufeld, who has been serving as associate director of Mennonite Voluntary Service for the past four years, after being an MVS worker in the Markham, Illinois, area for two and one-half years. Helping on the record with guitar, mandolin, and vocals is former voluntary service worker Duane Gundy, currently on staff at Camp Friedenswald, Cassopolis, Michigan.

chuck neufeld
ropes and yoke-bars

All 11 songs on the album are written by Chuck and performed in an easy-to-listen-to folk style. They speak to all ages of his love for his family, both immediate and the greater church and world family, of his concern for the oppressed, of his desire and the need for peace and justice, and of his faith in God. While this is not traditional religious music, it is good, solid Christian music. Besides enjoying these songs in the home, I believe they could be used effectively in some worship services.

The emotion with which Chuck sings reveals tenderness, love, hope, concern, and anger. And throughout the songs is Chuck's commitment to loving this world and its people.

To order *Ropes and Yoke-bars* contact the MVS office, Box 347, Newton, KS 67114, or Gareth Neufeld, 179 Cathedral Avenue, Winnipeg, Manitoba R2W 0X1. The cost is $6.99 in the US, $7.99 in Canada.

Letter

Hell and pacifism

Dear Editor: In my preaching on the wonderful Gospel of Luke I have become more than ever convinced of the peace position. I am also convinced that biblical pacifism rests on the doctrines of hell and man's total depravity.

If we believe that "a God of love would never send anyone to hell" we are maintaining, in effect, that it would be *wrong* for God to send anyone to hell, i.e. God's kindness to us is *fair* and *right*. But this is a claim which we can raise over against God and is no different from saying, "Nobody really deserves to go to hell," i.e., everybody down deep is worthy of love. Now this sort of basis for peace and loving others will dissolve when we are confronted with people who actually *do* deserve hell, people who are patently and shamelessly vicious.

For it is only as we see that we are totally sinful and that we deserve hell that we will see God's love as infinitely costly and infinitely inexhaustible. The consequence is that we can never justifiably limit the love we show for our enemies, whose hatred of us is minor compared to our debt of sin toward God (Matthew 18:21-35). *Monty Ledford, RD 2, Kempton, Pennsylvania 19529*

September 2

Meditation

A laborer in the harvest

My thoughts roam back to two experiences when I was 10 or 11 years old. These nclude my mother, Annabelle Myron, now head cook at Hopi Mission School, Oraibi, Arizona, and Anna Baerg, former missionary to the Hopi and other native people from 1945 to 1980.

Several of us boys were taking turns jumping across two three-foot-high concrete walls. Taking my turn, I missed my footing and fell, striking my wrist against the concrete floor below.

The following day I stayed home from school. My father was not home but away on a job off the Hopi reservation. Mother asked Anna Baerg to provide transportation to the Toreva clinic, where my fractured wrist was cared for.

I am certain this kind helping hand of Anna's is not the only experience of this nature that could be reported by those Hopi people Anna's life has touched.

Another clear experience is when Anna came to visit our home and took time to tell Bible stories and pray with our family. We children listened intently.

Anna can speak certain Hopi phrases and expressions. I remember Anna telling the story about Peter miraculously escaping from prison by the help of an angel, she exclaimed in Hopi, "Is u-di, noa-ka?" (Oh my, can you believe that?) This was one of her favorite expressions.

Through these home visits by Anna the good news made an impact on my mother, who became a faithful Christian.

Soon after becoming a Christian my mother, Annabelle, was discouraged by my father not to attend church any longer. She decided to make a stand before my father, saying that she would not allow him to keep her away from church and following Christ.

Several months later my father's attitude changed toward her to one of encouragement and acceptance. My father is still not a Christian, but I believe he will become one soon.

The last time I met Anna Baerg she reminded me that she was still praying for my father.

Jesus said, "No man, having put his hand to the plow and looking back, is fit for the kingdom of God" (Luke 9:62). Anna Baerg has proven a worthy servant of the Lord, not only to the Hopi people and Christians, but to urban native Americans in Denver, Colorado.

Yet one dedicated person is not enough to bring in the harvest. Jesus said to his disciples, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest" (Luke 10:2).

There is unfinished work among the Hopi and Cheyenne people whose lives need healing, mending, and cleansing from alcholism, suicide attempts, and divorce, and need help in service work and pastoral care. The Lord commands us, his people, to pray diligently for laborers who would do his harvest—another unfinished work.

Join with me in diligent prayer and listening to the Holy Spirit for guidance.

Father, let your name be made known to those who are weary and heavy laden among the Hopi and Cheyenne people.

Draw them to yourself as a bee is drawn to a flower.

Let your Holy Spirit speak to those servants whom you have chosen to minister in word and deed, now and in the future.

Listen, my chosen people, the harvest is ready.

Go forth and reap.

I send you with the peace, love, and power of my Spirit.

You will see my harvest.

Amen.

Jesus also said, "But many that are first shall be last; and the last shall be first" (Matthew 19:30).

Elmer Myron

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Henry A. Fast, 2508 Minnesota Avenue, North Newton, Kansas 67117, is a member-at-large of the Commission on Home Ministries and works with the peace and justice office as a consultant on aging.

Elmer Myron, former pastor of the Bacavi Mennonite Church on the Hopi reservation in Arizona, is now a student at Bethel College, North Newton, Kansas.

Stanley Bohn is the executive secretary of the Commission on Home Ministries.

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Where church workers come from

Stanley Bohn

"The congregation says it wants youth to consider mission work, MCC service, or pastoral vocations, but that isn't the message they give. The message youth hear most loudly is that the church wants their names on their rolls and their money in the offering plate."

When I asked one of the Mennonite Camping Association members to explain this mini-outburst during a coffee break, he went on to say, "The church doesn't make it possible for young people to develop an understanding of Christian service and its meaning in their lives. It could if it covered part of their school expenses at our church college so they could test out church work assignments in summer. Without school finances to worry about, young people could afford to use summers serving on church camp staffs, do short-term MDS, lead high school work camps, teach vacation Bible school at home or in other places where teachers are badly needed, or even try assisting the pastor with pastoral work.

"Instead, youth are encouraged to develop their economic well-being and earning abilities in their summer breaks from school. I'm in church work today because of church work camp experiences and a term of MCC PAX service, where I was used even though I didn't have a college education. I wouldn't have seriously considered a church vocation if the church had only invited me to sing in the choir and attend Sunday morning worship! Youth can't develop spiritually that way!

"A summer on a camp staff changes people's lives. That's a spiritual experience that affects the direction of a person's life! That kind of study and service with other Christian youth makes us think deeply about our part in sharing the faith."

I didn't have to say much because he felt pretty passionate about the topic. Every time I asked a question he would give more reasons and expand the point he was making. He left us with these questions, "Does the church say, 'Life is a survival game and it's up to you to make it,' or does it say, 'We care about your gifts and what happens to you spiritually'? Do the churches really want their youth to consider MVS, pastoral work, missionary service? Or do they only want checkbook Christians who keep decrying the lack of church leaders and shortage of mission workers?"

One of the congregations that has taken on a huge challenge is the Mennonite Church of Normal, Illinois. It has agreed to pay the bills of their students who attend Mennonite colleges. It has become a huge project running into tens of thousands of dollars. It could be a heavy load for a congregation. But as one who has been through some summer service experiences and knows what kind of Bible study and discussion happens in a unit of Christians trying to make a witness, I strongly agree that it does make a difference. If we want young people to consider mission work and service assignments and church leadership challenges, there need to be some people who care if members can afford to test out their gifts and know the kind of faith that's required. It isn't likely to be found in summer jobs that squelch their gifts and offer the reward of earning the most money for college debts. Can this be on the agenda of local education committees or church boards?

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

95:36 7 OCTOBER 1980

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"Thank you for the food we eat,

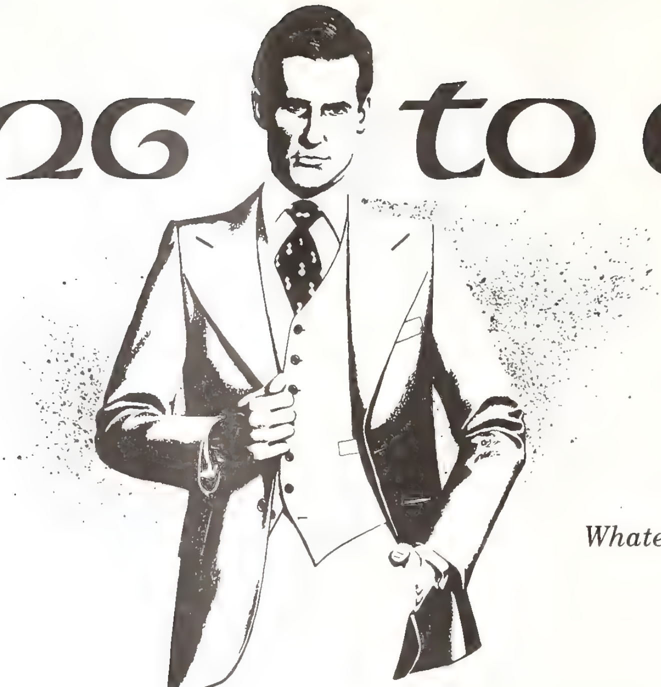
Thank you for the world so sweet,

Thank you for the birds that sing,

Thank you God for everything."

Mary Lou Cummings

Earning to Giv



Claire and Da Marples grew up i affluence. As a youn married couple the followed that lifestyle Whatever they wanted, the bought

He is a computer programmer who fashions abstract systems from four or five computer languages. He is also a Christian with a story to share.

Dan and Claire Marple and two teenage sons, Dan and Keith, live on a ramshackle 12-acre farm near Quakertown, Pennsylvania. To see them tending their two potbellied coal stoves and feeding their menagerie of barn animals is to realize how much they are enjoying a simple, back-to-the-earth lifestyle. Life on a farm is a dream fulfilled, one for which they waited years, so the many renovations the giant old house needs can wait a while longer.

This is not the way it used to be. And though this family shied away from publicity, they are willing to share their story openly because it is, in their eyes, obviously God's direct intervention in their lives. "If we are willing to share with each other what God has done, we'll all learn better how to interpret signs of him among us. We can see things either as coincidence or as little miracles," says Dan.

Claire grew up in an affluent family. Dan's family too provided him with private schools, a car, and an expensive education at Lehigh University, an elite technical school. As a young married couple, Dan and Claire lived the same lifestyle. "I had thousands of dollars worth of stereo equipment and drove new cars. Whatever we wanted, we bought," Dan remembers.

Then Dan began to wrestle with alcoholism. He had tried various cures. They didn't last. His family life was in shambles.

It was then that Dan cried out—in a lonely moment—to God. It was such a profound experience that now after eight years Dan still gets choked up whenever he tries to talk about it. Finally he manages to say simply, "I cried out for help and God was there!"

The next day (and Dan no longer believes in coincidence) the pastor of the nearby Mennonite church dropped in to visit. Next Sunday Dan was unexplainably singing in the West Swamp choir. "I don't even remember who asked me to sing or how I got there. All I remember is that I should have been experiencing 30 days of withdrawal—as I had before. Instead I was singing!"

"That's it," Dan said to God. "You can have it all."

The next years were a reconstruction period for the Marple family, a period of putting relationships and priorities back together. One of the most striking themes has been their view on money. "I wasn't thinking about it; God developed it in me," admits Dan.

The money issue began when Dan became increasingly discontented with his job in industry. He hated to face each morning and was increasingly late to work. He was full of anxiety. Perhaps God wanted him to go to seminary and eventually to enter the ministry. "I was thinking I had to pay God back for what he had done for me."

No doors opened, and he could not afford to quit his job and go away to school. The family needed stability, not an uprooting. "Finally I accepted that it was not the right time for me to go to seminary. But work was intolerable. Each time I'd decide, 'OK, Lord, I'll quit,' I'd feel happier. Then I'd feel that maybe I'd misread God and decide to stay on awhile longer; things would get worse again. This happened three distinct times.

"Finally I was miraculously offered a free-lance contract at Ontario Hydro, the utility that generates electricity for all of Ontario, Canada," explains Dan. "To understand God's direct hand in this, you have to know that bidding on contracts is a highly competitive game. I didn't know anything about it. I had no large company behind me to offer security if the program didn't work. In fact, they agreed to pay *me* to prepare a proposal for a computer program they needed. That just isn't done!"

After a lot of insecurity and questioning, Dan stepped out on faith. He quit his job, although he still had not been granted a Canadian work visa. The visa came through two weeks ahead of time, and Dan was awarded a large contract for six to eight months of work—far more money than he could previously have earned in a year.

A solid week of work, then an unpressured week home with his family. He looked forward to improving his relationships with his sons. He knew without a doubt that this contract had been provided for him by God.

Suddenly something else came clear. God could use Dan as he was, with his astonishing gifts with computers. Dan would not have to be a pastor to serve. He had the gift of earning more money than he needed; his gift would be to act as a channel for God's resources.

Claire and Dan prayed about how to spend their new surplus of money. In

away

Dan and Claire and both boys have learned a lot about how God operates. . . . Dan says, "In my case God is giving a lot back to me—good health, happiness, a job retained. Sometimes we don't even see it. We need training in sharing our stories with each other, so we can see God in each event."

their congregation was a young man who wanted to attend Mennonite Biblical Seminary but who had no funds. His name came to Dan. Claire independently suggested a scholarship fund for him. Their son came in from the barn that same day and casually suggested that they support this man to go to seminary. "God again made it clear to all of us," said Dan.

They have also encouraged a 35-year-old fellow Christian who is discontented with his secular profession. "If God is telling you to make a change and to retrain for his work, we can make money available next year to help you over the economic hurdle," they encouraged him. "After all, we are all part of the same family. This money does not come from us; God is making it available."

Dan and Claire and both boys have learned a lot about how God operates since that first miraculous contract came through. "In my case, God is giving a lot back to me—good health, happiness, a job retained. Sometimes we don't even see it. We need training in sharing our stories with each other, so we can see God in each event."

One sign occurred which Dan laughs to recount. One Sunday morning pastor Gary Stenson used an illustration on tithing, saying, "Suppose you multiplied your tithe by 10 and then *had* to live on it. Could you do it?" Dan and Claire grinned at each other since they had just sent in their contribution to the scholarship fund. The next day Dan got a surprise notification from Ontario Hydro that a second contract had been awarded him. The amount was close to 10 times their contribution. "I don't know why it wasn't a perfect figure, but it was a close enough connection for me to interpret it as another sign," he marvels.

During these years the Marples had been searching for a small farm, since they had outgrown their small ranch house. Nothing turned up, since they felt they could afford no more than $65,000. They prayed for a home close to the church and their new friends. Finally after the seminary fund had been established, the farm came up for sale for exactly $65,000. Another sign.

Deciding how to spend money is no easier for the Marples, however, than for anyone else. "It sometimes gets to me," admits Dan. "It's a heavy responsibility. How much should I give away without causing resentment in my own family? (He motions around the coal-heated farmhouse that is in dire need of plastering and renovation). How much of my income should I keep for myself?"

He cites many instances of God's teaching him that he will provide. A $50 sports jacket that Dan needed, on sale the next day for $25; Christmas greens gathered free from a tree trimmer after they had refused to pay $10 for them at a market—these small needs are taken care of time after time.

One unorthodox conviction the family has adopted is that they give primarily to individuals. Although this may mean losing a tax deduction they say, "We want to share not just money but our lives—what God has done for us. Institutional giving, in a sense, deprives both sides of the warmth of relationship. We wanted to share the joy, to show that the Lord is taking care of us all through our Christian family.

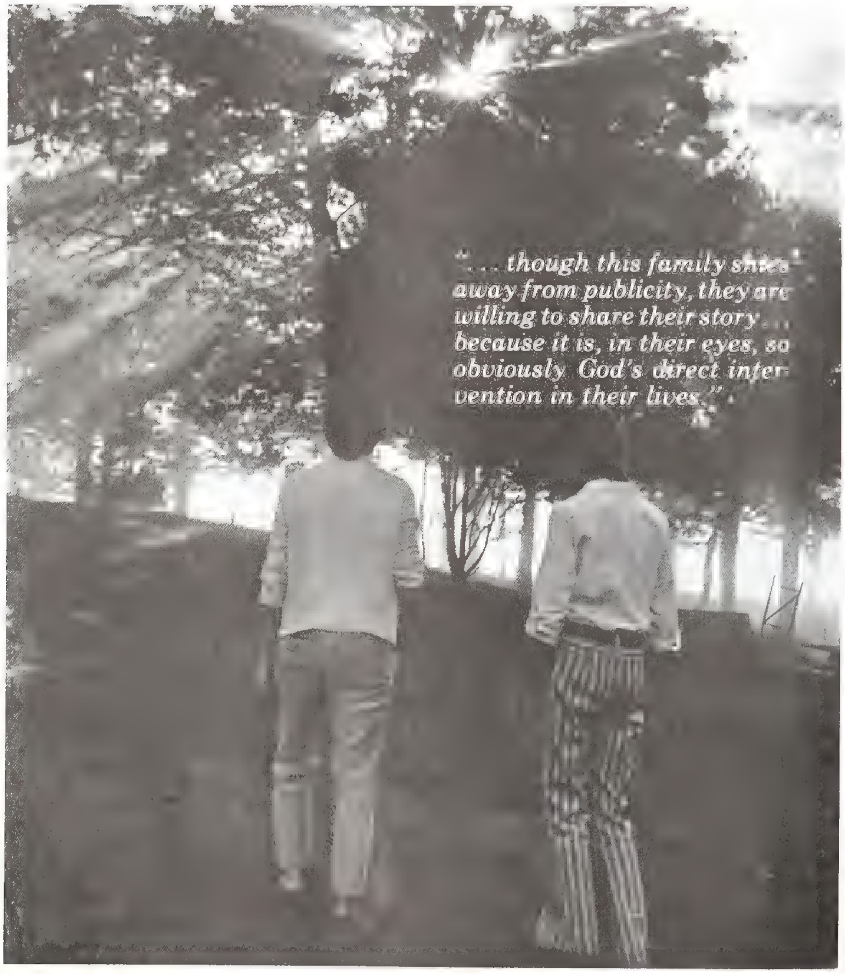
"One of the neatest developments in our family is that the boys are included in our decision making. They both know that the first 10 percent is God's. They don't question it. Keith earned $250 this season trapping muskrats. He decided he wanted to give his tithe to a man in the church whose health gave way at the same time the company he worked for went bankrupt. It was hard for Keith to do that in person, but we encouraged him. It was a moving experience for us all. Now Keith is convinced that the Lord provided him with all those muskrats for this purpose.

"The more you live this way, the more you see God doing, and the more you commune with him in matters other than financial. Everywhere I turn, he's there.

"I've made some wrong decisions. I've asked for guidance and then ignored it. I may lose money, sleep—but overall I won't be badly hurt. I know God will take care of me."

Dan's spiritual life revolved around private daily devotions and a pact for meditation time that he keeps with several close Christian brothers. "I believe in the old saying, 'The wise ask advice from many counselors.' We should be prepared to listen to each other!"

He continues thinking and shakes his head sadly. "I go into people's homes and see walls displaying things they are saving: jars, stamps, coins, you name it. People save out of fear. If all this investment were released for the Lord's work, we could do everything we need to do in this world." •



". . . though this family shies away from publicity, they are willing to share their story . . . because it is, in their eyes, so obviously God's direct intervention in their lives."

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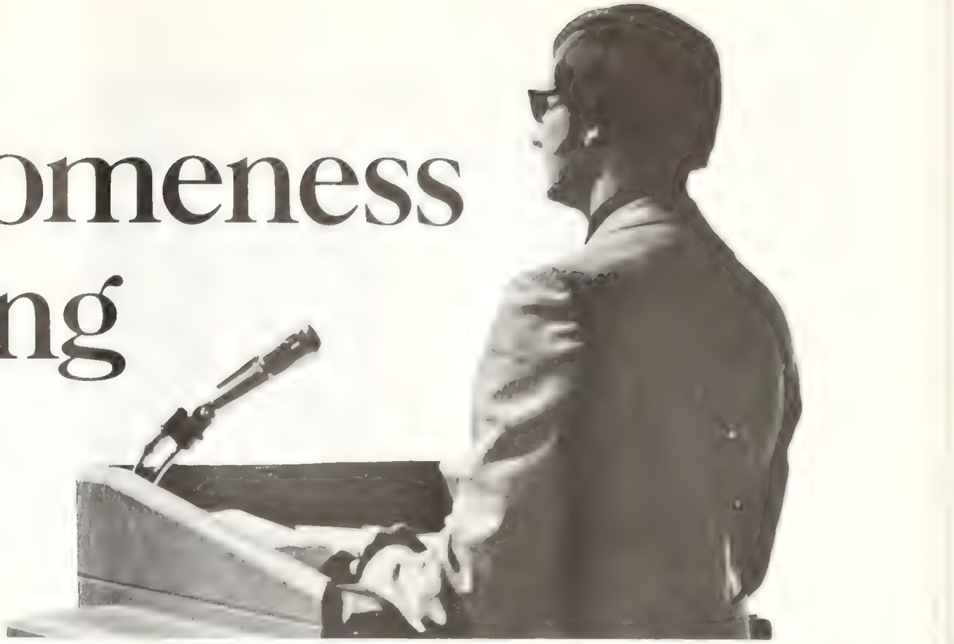
Russell L. Mast

The awesomeness of preaching



There is in eastern Pennsylvania a small brick meetinghouse with shuttered windows that has occupied its present location since 1849. In this setting of natural beauty and memorable history I was ordained to the gospel ministry by A. M. Fretz, who served the congregation there for nearly 60 years. In his charge to me he read these words, "Be thou a true and sincere dispenser of the Word of God and a faithful minister of Jesus Christ." At this point he presented me with a Bible, saying, "Take now authority to preach the Word of God."

That was 40 years ago, and what is clear now is that preaching was regarded as being inseparable from the Bible, and both were inseparable from what a minister was called to do.

At that time it was taken for granted in Mennonite circles that a minister's call was primarily a call to preach and that as a faithful minister of Jesus Christ this preaching was to be in the context of the pastoral care of a congregation. ". . . the shepherds who are sent of God and have been rightly called," said Menno Simons, "teach the Word of God unfalsified." And again, "It should be observed for what purpose the true preachers are called, namely that they should teach the Word of the Lord." In the early years of the Mennonite Church the one called to a set-apart ministry of the church was referred to as "preacher," although "pastor" came to be used later on. The terms *Prediger*, *Diener am Wort*, or *Diener zum Buch*, also widely used, indicate the centrality of preaching in the set-apart ministry of the church. As late as 1959 H. S. Bender wrote in the *Mennonite Encyclopedia*, "Preaching has always been the center of Anabaptist public worship" (Volume IV, page 503).

Preaching is an awesome responsibility, and it causes anyone who takes its mandates seriously to shudder within. For the more one senses the priceless quality of the treasure, the more the earthen character of the vessel in which one must bear the treasure is seen. So in our churches the ministry of preaching has always been set apart and above other ministries within the church, not because the preacher is more important, but because the preached word is more important.

For this reason Paul could say, "I magnify my ministry" (Romans 11:13). Menno Simons described it as a "high and holy office" (*Complete Writings*, page 167), a "high and heavy service" (*CW*, 167). So high and holy was this office that only those called of God and the church should engage in it. The Wismar Articles of 1554 state (Article IX), ". . . no one is to undertake to preach or admonish from church to church unless he be sent or ordained thereto by the congregation of elders."

To bring the Word of God to the world is an awesome and almost terrifying responsibility so that anyone with a humble spirit would be moved to shrink from it. Indeed the only thing that prevents preaching from degenerating into consummate arrogance is that it is biblical preaching and that it is remembered that we preach not ourselves but Christ Jesus our Lord (2 Corinthians 4:5). C. K. Barrett reminds us, "The preacher is not in the pulpit to express himself, to *im*pose himself upon the congregation, but to *ex*pose and express the divine truth in Scripture with as little human interposition as possible" (*Biblical Problems and Biblical Preaching*, page 30).

Phillips Brooks, whose *Lectures on Preaching* has become a classic, said, "I must tell you that it is the noblest and most glorious calling to which a man can give himself." I grew up believing that; after preaching for more than 40 years I believe it still. To be a servant of the Word is a high and holy calling and a sobering and humbling responsibility.

In contrast to 40 years ago such a statement is sure to evoke sneers or incredulity. For preaching no longer holds the place of importance that it did so uniformly throughout our history. Today you can attend workshops and conferences or read articles and publications and invariably encounter those barbed statements calculated not only to discredit preaching but to ridicule it. It is quite possible to hear lengthy discussions of biblical texts that are replete with references to preaching, yet in the discussions of these texts the word "preaching" is ignored completely.

Ministers are often made to feel apologetic about their pulpit ministry—that they must hide the inner compulsions they have to preach and that other things are more important than preparing sermons. Yet there is no way in which we can read the New Testament with any degree of honesty and miss the fact that the proclamation of the gospel was central to the ministry of the Early Church. It is possible to hear lengthy *discussions* on evangelism, the ministry, or on the mission of the church, with not a single reference to preaching. Nor can one read the writings of Menno Simons and miss the fact that preaching was for him the passion of his life. He tells us that he preached "as though this were the last proclamation of the holy gospel" (*CW*, 109).

Let us rid ourselves once and for all of this "failure of nerve" about preaching which has become such a cloud over our Mennonite churches. And preacher, if there is a mute in your trumpet, remove it. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Corinthians 14:8). •

Oklahomans celebrate the caring church

Singing and worship dominated the 1980 Oklahoma convention as hundreds attended despite the 100-degree heat.

Enid, Okla. (GCNS) — Expressions of worship and fellowship, often sandwiched between business sessions at larger conferences, dominated the 81st sessions of the Oklahoma Convention held September 19-21 at Grace Mennonite Church, Enid, Oklahoma, and Oklahoma Bible Academy (OBA), Meno, Oklahoma.

In fact, the notion that "small is beautiful" clearly permeated the three days of meetings as Oklahoma Mennonites lived out their convention motto "The Caring Church."

The convention's budget is comparatively small; expenditure of $2,475 was approved for 1981. Yet similar spending during 1980 generated convention reports of enriching experiences at the Hydro (Oklahoma) retreat grounds, a successful and expanding Choice Books program statewide, and a growing, enthusiastic OKYAC (Oklahoma Youth Activities Committee).

A substantial portion of the convention's budget is designated to various regional projects. In her report as chairperson of the project committee, LaVonne Kroeker recommended the following disbursements for 1981: $900 for the Choice Books program in Oklahoma, $250 for repairs at the Oklahoma retreat grounds in Hydro, $250 for an OBA scholarship, $100 for a retreat scholarship, and $50 for OKYAC.

Leroy Johnson stressed the importance of books in grocery stores and airports as part of his report on the Choice Books program of Oklahoma. Sales have been adequate at all locations, while response by customers and retailers has been generally good.

Reporting for the Oklahoma Bible Academy, superintendent Walter Regier said that 91 students were enrolled for the 1980-81 school year. Five new teachers have been hired for instruction in grades 7 through 12. Regier noted that more scholarships were needed, especially for students from single-parent homes.

Nancy Koehn presents an animated report for OKYAC.

The Oklahoma Mennonite Retreat Committee reported that retreats during the past year have been generally successful. Many of the events were held at the Oklahoma retreat grounds in Hydro. Delegates accepted a $5,900 budget for retreats in 1981; most of the funds to be raised through registrations and special church offerings. The convention accepted two resolutions concerning retreats: (1) that the retreat committee be given permission to continue improvements on the dining hall if funds become available, and (2) that permission be given to the retreat treasurer to lease the 2¼-acre retreat grounds if a mineral lease becomes available. Such a contract could provide approximately $675 for the operation of the center.

David Habegger, staff person in charge of church planting for the Western District Conference, challenged convention delegates to begin new fellowships in their state, especially in the cities of Stillwater and Oklahoma City.

Convention speaker Dan Dalke, in his three convention addresses, challenged his audience to recognize the importance of the family as an integral unit within the church. He noted that each family unit is a community in microcosm and that what happens in the home affects the larger congregation and eventually the entire church. Dalke is currently director of public affairs at Grace College of the Bible in Omaha, Nebraska.

In election results Donald Crisp of the Saron Mennonite Church in Orienta, Oklahoma, was elected president of the convention for 1981.

Despite the full day of business meetings it was clear that most convention participants came not for the business but for fellowship and worship. OKYAC and its youth sponsors presented a 1½-hour worship service on Saturday evening in which young people caricatured some of the people and practices of their various churches. Over 300 attended the Sunday morning worship service at OBA, while even more participated in the afternoon song festival.

Next year's convention is proposed for the Herold Mennonite Church in Cordell. Despite the favorable turnouts for the weekend's six sessions, participants from Oklahoma's native churches were noticeably absent from the proceedings.

The Oklahoma Mennonites are the only group to sponsor a convention separate from their district conference.
Larry Cornies

MCC continues hurricane reconstruction projects

kron, Penn. (MCC) — Mennonite entral Committee is continuing reconstruction of 500 houses destroyed by last ear's Hurricane David in the communiy of Juan Baron, Dominican Republic. MCC has surveyed damage from this ear's Hurricane Allen on other Caribean islands but found that it calls for nly limited assistance.

When MCC committed itself in Sepember 1979 to help the community of uan Baron recover from the damage eft by David, the project was organized nto two phases. It is completing the irst, building 336 houses in fiscal year 1980, which is ahead of schedule. MCC xpects to begin phase two, building the emaining 164 houses, by October 1 and s negotiating a contract with the Naional Institute of Housing (INVI).

The INVI will cover much of the $220,000 cost of the remaining houses. MCC has authorized $50,000 above 1980 budget to begin phase two.

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Neil Frey of Stevens, Pennsylvania, and Dominican workers construct a window frame at the Juan Baron reconstruction project.

In response to the less-extensive damage from this year's Hurricane Allen, MCC has begun a small relief project in Port Maria, Jamaica, in cooperation with the Jamaica Mennonite Church. Dan Norell of Iowa City, Iowa, newly appointed to cottage industries development in Ocho Rios, will delay his regular assignment and supervise a team of six Jamaica Mennonite volunteers in clean-up and reconstruction.

MCC representatives have also surveyed the hurricane damage in southern Haiti but found that it was not as great as earlier reports had suggested. Other organizations are adequately helping meet those needs which do exist. MCC is continuing to monitor a possible food shortage in coming months, due to the crops lost because of the hurricane. Currently MCC plans to help a Beachy Amish worker in Haiti, Clyde Bender, transport a shipment of food.

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A three-person delegation from the American Friends Service Committee were guests of the Korean Society for Cultural Relations with Foreign Countries September 2-13. The Quaker group met with high North Korean officials to discuss peace and reconciliation proposals. Some of the North Korean proposals included: (1) unconditional and immediate steps for reunion of divided families and exchange of correspondence; (2) reduction of North and South Korean forces to 100,000 or less on each side; (3) removal of military personnel and facilities from the Demilitarized Zone; and (4) reduction of military expenditures on both sides.

Congregational contact persons are newly chosen and active, grain elevator owners are ready to cooperate, and each constituent home in the Great Lakes region is receiving information as Mennonite Central Committee Great Lakes prepares to gather corn for refugees in Somalia. Project organizers hope to gather 1,000 tons of field corn from Great Lakes area farms to be shipped to Somalia by November. MCC plans to have as much oversight of distribution in Somalia as possible. Shipping costs are high, and observers point out the need for long-term development in Somalia, so people can grow their own food.

Bill on Seminole Mennonites makes further progress

Ottawa, Ontario (MCC) — Legislation giving immigrant status to the Mennonites at Seminole, Texas, and Boley, Oklahoma, moved one step further on August 27. On that day Bill S.707 was passed by the Judiciary Committee of the House of Representatives.

The bill must still be approved by the House as a whole and signed by the President before it becomes law. If the bill does not become law then the people will probably be deported. They have tried hard to get immigrant status by more normal methods, but only a few have succeeded.

The bill began as an effort by Senator Lloyd Bentsen from Texas early in 1979. That summer it was passed by the Senate Judiciary Committee, chaired by Senator Edward Kennedy, and also by the Senate as a whole.

The bill then went to the House and for a long while there was no movement. However, on May 21 the House Subcommittee on Immigration passed the bill.

The legislation is little more than a list of about 650 Mennonite people who came to Seminole and Boley early in 1977. A majority came directly from several of the different Mennonite groups in Mexico, although a portion had lived in Ontario for some years.

In addition to the problems of obtaining immigrant papers, they have also had land problems. The group had bought three pieces of land, and the largest of these (10 sections) was lost in a foreclosure sale in April 1979. Since then some have earned their living by working in factories and for farmers in the area.

Mennonite Central Committee's involvement began early in 1979 when Peter and Elfrieda Dyck of Akron, Pennsylvania, spent about a week among the people and received a strong confirmation that they really wante help from MCC.

MCC then decided to make a seriou effort to help them obtain immigran papers. There were discussions wit Senator Bentsen, and then Willia Janzen was asked to go to Seminole an Boley to write a general report of th situation.

It was hoped that a report describin the background and various developments would help persuade legislators t vote in favor of the bill. The report wa delivered to people in Washington, DC in June 1979.

The MCC office in Washington ha also worked in prodding legislators an asking Mennonites in the US to write t their representatives encouraging them to deal favorably with the bill.

If the bill becomes law it will not solv all of the problems of these Mennonites but it will give them a secure legal status

Draft counseling workshops planned by MCC Peace Section

Akron, Penn. (MCC) — A regional consultation and workshop on the draft at First Mennonite Church, Bluffton, Ohio, September 6, was the first of such meetings planned for Mennonite and Brethren in Christ congregations throughout the United States. The meetings are being organized by Mennonite Central Committee Peace Section US.

At the Bluffton consultation and workshop 120 gathered to talk about the draft and registration. Glen Horner, chairperson of the Ohio Conference Peace and Service Commission, initiated the meeting. Invitations were sent to pastors, youth sponsors, draft counselors, and draft-age youth in Mennonite, Brethren in Christ, General Conference, and Conservative Conference churches in Ohio.

Don Blosser, Goshen College professor, presented a theological overview for the Christian peacemaker. Jim Amstutz of MCC updated the group on the current status of the draft and a panel talked about resources the church can use. Participants viewed "Duty Bound," a film about a Vietman War resister's return from Canada, and discussed what can be done in home congregations.

Funds received in 1980 from the Schowalter Foundation are still available to help groups initiate similar consultations or draft counselor training workshops. If interested, write to Jim Amstutz, Peace Section, Mennonite Central Committee, Akron, PA 17501. A new "Draft Counselor's Manual" is now available at the same address along with a monthly newsletter for draft counselors.

Larry Wilson and Pat McFarren of th Salem Mennonite Church, Kidron, Ohio speak with Jim Amstutz of MCC Peac Section (front).

SECRETARY FOR LATIN AMERICA

A person is required for this position in 1981 to administer General Conference Mennonite Church mission program in Latin America.

Send inquiries or prospects to:

COM
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"Light" turnouts for draft registration have been reported in five major cities across the US (Phoenix, Chicago, Boston, Seattle, and Atlanta). The Committee Against Registration and the Draft (CARD) reported that it is possible that as many as 20 percent of those eligible failed to register. Meanwhile, the Selective Service Systen (SSS) claimed that 93 percent had registered by September 4. Bernard Rostker, director of the SSS, said in a *New York Times* interview, "This is not Mickey Mouse.... A person who fails to register is a felon, make no mistake about it."

Peace Church dedicates new facilities

Richmond, BC (GCNS) — Dedication services of the Peace Mennonite Church in Richmond, British Columbia, on September 7 attracted nearly 850 people, crowding the new facility to capacity. It was a celebrative event for the new congregation, which had logged over 5,000 hours of contributed labor to erect the structure, and for Walter Goertz, construction superintendent, who gave a year of service to direct the project.

Peace Mennonite Church is a new congregation. About half of its members are coming from the overcrowded Sherbrooke Mennonite Church of Vancouver, which is a key sponsor in the project. Sherbrooke purchased two acres of property on Daniels Road 10 years ago for the purpose of establishing a new congregation.

Other members of the group come from a variety of backgrounds, including the now dissolved Prince of Peace Mennonite Church. The Prince of Peace Church sold its property and contributed the proceeds to the building of the new facility.

Palmer Becker, former executive secretary of the Commission on Home Ministries of the General Conference came one year ago to assist the group of about 80 people who had begun to meet for fellowship and planning. Ad hoc groups gave shape to worship, study, fellowship, and service aspects of the church's projected life. Then in June a council of nine elders was chosen to give oversight to the church's ministry and to help in shepherding segments of the congregation.

At the dedication service the customary ribbon-cutting ceremony was replaced by the opening of the pulpit Bible to symbolize the official opening of the church for ministry.

Henry Gerbrandt, general secretary of the Conference of Mennonites in Canada, gave the dedicatory address, entitled "The Church, Alive." He stressed the need for the church to be a nurturing and reconciling community. He emphasized the need for a church life of service and witness to the world.

He said, "The Mennonite concept of the church and worship did not call for elaborate cathedrals. Never is the building central. . . . The church is still building on that one foundation, Jesus Christ."

The two-hour meeting included choral and orchestral selections of praise, greetings and reflections from representatives of many Mennonite churches in British Columbia, and the recognition of numerous key people involved in the planning and building of the new church.

A tour of the church facilities followed. These include a library, a regulation-size gymnasium and dressing rooms, 12 classrooms, two large meeting rooms, nursery and child-care areas, and the sanctuary itself, which seats 350 people.

The facility was built at a cost of $22 per square foot in contrast to the cost of over $40 for most public buildings. *Palmer Becker*

Palmer Becker and John Hiebert express appreciation to Ann and Walter Goertz at the Peace Mennonite Church dedication.

Calgary church marks Sunday school anniversary

Calgary, Alta. — On September 7 First Mennonite Church began its new season with special emphasis on the Sunday school. A short play, "The Little Urchins of Sooty Alley," gave us a glimpse into the origin of the Sunday school 200 years ago. Did Robert Raikes in 1780 realize what an impact his school on Sunday would have? Did his set of rules on deportment and dress (often he had to give children shoes or a suit so that they could attend school) do more than keep the children off the street on Sunday, which was their day off?

Jacob Wiebe based his sermon on Psalm 78:1-7, emphasizing the teaching of children by parents as well as Sunday school teacher. "To teach is a command," he said. He challenged all teachers to be (1) inspiring, to teach with conviction; (2) progressive, in order to be relevant and to compete with TV; (3) faithful, to care for the class; and (4) happy, for it is a joy to share God's Word.

The service closed with a dedication of all Sunday school workers. If each one takes his pledge seriously and follows through faithfully, we should be heading into a productive and Christ-centered year. As God promised, his faithfulness will endure through all seasons, even as autumn colors fade into winter's stark gray beauty. *Irene Klassen*

In "Born Again Bland" (*The New Republic*, August 2, 9) Henry Fairlie describes his concern with the candidates' religious expression. He notes generally "that the three men who are most likely to be presidential candidates this year all describe themselves as born-again Christians may be only a bizarre coincidence.... This year the evangelical support is tipping, among whites at least, to Ronald Reagan.... The transfer of allegiance to him seems to be general. There surely has been no such mass conversion since a Chinese general baptized his army with a hose." Fairlie is distressed at the relationship he discerns between evangelical religion and lack of political definition. "Some conversions apparently involve the destruction of one personality and its replacement by another, and this may partly account for the lack of strong and persisting convictions in all three of the candidates. They seem able to live with contradictions and dramatic changes in their beliefs which would be disturbing to most people.... We are asked to distinguish them from what they have said or done: we should take them on trust."

Peace and the Arms Race is the subject of an interreligious conference November 14-16 at O'Gorman High School in Sioux Falls, South Dakota. Issues addressed include the power of nuclear weapons, the relationship of military spending to human and natural resources, the balance of the major national powers, the possibilities of arms control, and peacemaking. Speakers include Richard McSorley, Center for Peace Studies, Georgetown University; Jonathan Fine, Physicians for Social Responsibility; and Major General Fairborne, US Marine Corps, retired. For information write: Peace and the Arms Race, Box 798, Sioux Falls, SD 57101.

Record

Calendar

October 16-19—Mennonite Indian Leaders Council meeting, Busby, Montana

October 23-26—MIBA/MEDA convention, Goshen (Indiana) College

Canadian

October 26—Provincial Sunday School Teachers Conference, Winkler, Manitoba

November 8—Provincial Ministers and Deacons Conference, MacGregor, Manitoba

Eastern

November 8—MCC relief sale, Gap, Pennsylvania

Western

October 11—MCC Day, Alexanderwohl Church, Goessel, Kansas

October 11—MCC relief sale, Harrisonville, Missouri

October 18—MCC relief sale, Rocky Ford, Colorado

October 24-26—Western District Conference, Clinton, Oklahoma; theme, "Organizing for Effective Ministry"

November 29—MCC relief sale, Fairview, Oklahoma

Ministers

Mel Friesen was installed as pastor of Bethel Church, Pekin, Illinois, September 21. Friesen received his BS from Bethel College, North Newton, Kansas, and his MDiv from the Associated Mennonite Biblical Seminaries, Elkhart, Indiana. He served two years with Mennonite Central Committee in northeast Brazil, worked as a youth-care worker in a teenage treatment center, and served as pastor of Trinity Church, Hillsboro, Kansas.

Friesen

Goertzen

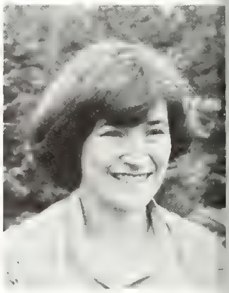
Mary Lehman Yoder was commissioned September 21 as minister to students for the Mennonite Church of Normal, Illinois. Yoder is a 1975 graduate of Goshen (Indiana) College and a 1979 graduate of the Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

Workers

M. Elaine Buroker, First Church, Bluffton, Ohio, has accepted the position of assistant professor of education at Bluffton College. She will teach junior-level courses in social studies and science, introduction to teaching, and will supervise student teachers in classroom work. Buroker earned her master's degree in educational foundations and research from Ohio State University in 1980.

Peter Goertzen, Chilliwack, British Columbia, has been appointed music instructor at Elim Bible Institute, Altona, Manitoba. He served as music instructor at Columbia Bible Institute, Clearbrook, British Columbia, from 1976-79, and recently received his Master of Music degree in conducting at Western Washington University.

Jacobs


Lehn

Rempel

Donald R. Jacobs became the first full-time executive director of the Mennonite Christian Leadership Foundation, Landisville, Pennsylvania, September 1. For the past five years Jacobs served as director of overseas ministries for the Eastern Mennonite Board of Missions, Salunga, Pennsylvania, besides serving part-time as MCLF director.

Cathleen Lehn, Leamington, Ontario, has been appointed music instructor at Elim Bible Institute, Altona, Manitoba. A graduate of Canadian Mennonite Bible College, Winnipeg, Manitoba, she has taught private piano and music theory in Ontario and Springstein, Manitoba.

Amy Litzell has been named assistant director of admissions at Bluffton (Ohio) College. Litzell served as an admissions counselor at Bluffton from 1977-1979, and last year earned an MA in college student personnel from Bowling Green State University.

John and Judy (Harms) Potter, Melville United Church, Eganville, Ontario, and Arvada (Colorado) Church, respectively, have begun a one-year Mennonite Voluntary Service term in Arvada. John

Growing with Television: A Study f Biblical Values and the Television xperience” is a 12-week, ecumenically-roduced curriculum offering courses for ve age groups ranging from younger lementary through adult. During the ourse students will compare television nd biblical values about the world, festyles, relationships, and self-oncept. “This is the first curriculum utting across all age levels that atempts to look at TV from a Christian erspective,” says Martha Jones, project irector for the Cooperative Publication ssociation which coordinated the seies.

Bernie Wiebe, editor of *The Mennonite*, gave a series of four addresses at Bethel College (North Newton, Kansas) on September 15 and 16 as part of that institution’s Staley Lectures for 1980. Wiebe’s presentations dealt with contemporary issues such as pre-marriage and marital relationships, family life, and personal spirituality, while the series carried the theme of “Toward Getting It Together: Lifestyle for the ’80s.”

s a 1968 graduate of Iowa State Univerity. Judy graduated from Bowling Green (Ohio) University in 1968. They will comanage the Yarrow Gardens Apartments.

Eric Rempel, Steinbach (Manitoba) Church, began working in the MCC (Canada) Native Concerns office August 15. Besides filling in for Menno Wiebe, who is on a study leave, he will be involved with resource development in native communities. Eric and Mary, his wife, had served in Ethiopia as country representatives with MCC since 1976.

Curtis Roeschley, Flanagan (Illinois) Church, has begun a two-year Mennonite Voluntary Service term in Chicago, working at Lakeview’s food co-op. He is a 1980 graduate of Bluffton (Ohio) College in accounting and business, and his parents are Burdell and Betty Roeschley of Graymont, Illinois.

Nelson Scheifele has been appointed to the position of assistant to the president in resource management and communications at Conrad Grebel College, Waterloo, Ontario, effective January 1.

Potters

Roeschley

Scheifele

Russell Schmidt, Alexanderwohl Church, Goessel, Kansas, a 1980 Bethel College (North Newton, Kansas) graduate in Bible and religion, has begun a two-year Mennonite Voluntary Service term in Cincinnati, Ohio. He works partly with a local peace coalition and partly in home repair. His parents are Randolph and Meribeth Schmidt of Newton, Kansas.

Linda Schroeder, Pine Grove Church, Bowmansville, Pennsylvania, has begun a two-year Mennonite Voluntary Service term as a child-care worker in Liberal, Kansas. She is a 1980 high school graduate.

Michelle Schroeder, Pine Grove Church, Bowmansville, Pennsylvania, has begun a two-year Mennonite Voluntary Service term in Beatrice, Nebraska, working in a day-care center. She is a 1980 high school graduate.

Schmidt

L. Schroeder

M. Schroeder

Schumacher

Stucky

Suderman

Joseph Schumacher, St. John’s Church, Pandora, Ohio, has begun a two-year Mennonite Voluntary Service term in Cincinnati, Ohio, to work in home repair. He is the son of Vernon and Lucile Schumacher of Pandora.

David and Carolyn Sherck, First Church, Phoenix, Arizona, began a one-year Mennonite Voluntary Service term in Canton, Oklahoma, on August 25. They serve as church and community workers through the Zion Church in Canton. The Shercks worked with MVS in Canton from 1977-79. Their parents are Junior and Iva Sherck, Goshen, Indiana, and Orrin and Elaine Yoder, Middlebury, Indiana.

Cynthia Stucky, Zion Church, Elbing, Kansas, has begun a two-year Mennonite Voluntary Service term managing The Meeting House in Philadelphia. Stucky is a 1980 Bethel College (North Newton, Kansas) graduate in business. Her parents are LaVern and Marilyn Stucky of Peabody, Kansas.

Carole Suderman, Bethel Church, Mountain Lake, Minnesota, has begun a two-year Mennonite Voluntary Service term in Arvada, Colorado, as a youth worker and preschool teacher at Yarrow Gardens Apartments. She is a 1979 graduate of Bethel College, North Newton, Kansas, in elementary education. Her parents are John and Alice Suderman of Mountain Lake.

My response to registration

Stating their opposition to registration for the draft, these nonregistrants appealed to the delegates at the Estes Park trienniel sessions for moral and financial support.

Senator Patrick Leahy
Senate Office Building
Washington, DC

Dear Senator Leahy:

For reasons of conscience I am preparing to sever all personal connection with the federal government of the United States.

I have been a member of the "loyal opposition" most of my life, but the recent purely political move to register young men for a future military draft and the cynical way it has been handled is an affront to my sensibilities. I cannot stand idly by and see my brother's rights to "life, liberty, and the pursuit of happiness" taken away so the present administration can impress the Soviets with "our" will to fight, especially to fight for an unjust standard of living based on exploitation of limited resources and poor nations. If we wish to impress the Soviets and win friendship around the world, let us disarm. The US started the race to global suicide, and with God's help we can stop it.

The Declaration of Independence states that when a government no longer represents the best interests of its citizens, it is the right and duty of those citizens to overthrow it. A violent revolution is not needed in our nation, simply a quiet withdrawal of participation and financial support.

I am too old to refuse registration, but I am (with full awareness that it is a federal felony) counseling young friends to refuse and asking older friends to join me in publicly renouncing their allegiance to the present government and symbolically to destroy their Social Security cards. Because the Social Security number is the draftee's ID number now, this act is not unrelated to destruction of a draft card in the 60s. Our only social security lies in peace, not in a bloated military technology.

I will no longer vote in federal elections, pay federal taxes, nor use federal services, and I will do everything in my power, privately and in the press, to influence others to join me. I will not take benefits from a government that talks peace while preparing for war on a scale unprecedented and inconceivable.

I will destroy my Social Security card at a US post office, following fasting and prayer, the day the first man goes to prison for refusing to register as a matter of conscience—having exhausted legal channels of protest and witness.

This is not an easy step. I have traveled widely in the eastern US and love the landscape and people. Yet I love equally the dream the founders of this country had of a limited government that would serve its citizens, not the bureaucracy and plutocracy we have today. Constitutional government was a bold and noble venture which must now be reaffirmed or laid aside for a new development of liberty and personal responsibility on this continent. The true heirs of the republic will be those in prison for freedom of conscience, and I cast my lot with them. The country of the draftee is no fit country for a free man or woman.

As a person concerned with the future of the world and as a Christian, it is with deep sadness that I herewith serve notice of my own revolution. In the tradition of the Catholic Worker, perhaps it will only involve me; perhaps that is enough, for I must answer to myself and God for my actions.

We must choose freedom even in prison rather than a military police state if the spark of this nation s better moments is not to be put out.

"If this be treason, make the most of it." *Respectfully, Peter Farrar, Bethany Birches Camp, Plymouth, Vermont 05056*

Our
visit
o

INDIA

The India kaleidoscope

Bernie Wiebe

n 10 December 1979 the Nobel Peace rize was awarded to the frail sari-clad 9-year-old Mother Teresa of India. Vhat a contrast between her and preious recipients! This frail woman decends into the streets of what Kipling alled "the city of dreadful night" to athe the wounds of lepers, love the nloved, and console the dying. A sharp ontrast to former winners—those powrful adepts of *realpolitik* who bomb for eace.

That sharp contrast was in back of my ind when I reached Calcutta last June . My two weeks in India became a aleidoscope of experiences and impresions.

For four days I went up in the ountains to Darjeeling, a beautiful ountain setting for a retreat of MCC vorkers from Nepal, Bangladesh, and ndia. Our worship services and theologcal lectures were held in an old English hurch, a reminder of colonial times.

K. V. Mathews, a seminary professor nd a Mar-Thomas Church (descendnts of the visit to India by the Apostle Thomas?) pastor, spoke to us on the iblical jubilee and its implications.

I gave several lectures on counseling nd communication.

Particularly moving for me was the evening when 65 MCC workers shared heir hopes and discouragements. Naturally the negatives came first, and there were so many I almost became frightened. Then came the hopes and I breathed easier. Their faith and dedication will not be overcome.

From Darjeeling I went to Champa, to Janjgir, to Korba, to Saraipali, to Jagdeeshpur, and to Calcutta.

The hospitals built by our missionaries at Champa and Jagdeeshpur seem to be undergoing severe trial. Champa is presently suffering from poor equipment and a low occupancy rate.

India itself is promoting community clinics and building new hospitals. It is not clear how mission hospitals can fit in and survive for the future.

General Conference Mennonite congregations in India are alive and active. A. Barik at Janjgir and M. Kumar at Saraipali work for the churches as full time directors for Christian nurture and church growth. In an all-day meeting with them, together with the local pastors and evangelists in the Saraipali area, it was inspiring to hear reports of new converts and growing involvement of the young people. Several new churches are beginning, and house prayer fellowships meet in a number of places.

I had the privilege of preaching—through interpreters—in the towns and in villages. Wherever we visited, many children and young people attended the services. Especially exciting was to see the activity in Korba (one church was building its third addition) and to hear the local singing and instrumental groups.

J. S. Paul, director of REACH (Rural Economic and Community Health), seems to have an excellent cooperative relationship with the churches. It is another example where MCC clearly complements the work of the church.

Korba pastor ready to leave Sunday afternoon for preaching services at outstations.

Village visits to Sirko, Narayanpur, and Khursipahar were unusual for me. No electricity, telephones, and a technology limited largely to handmade tools pulled by the water buffalo, it seemed like another world. Difficulty to get drinking water, serious poverty in some cases, and the feeling that some people have no alternatives left me frustrated. Why can't we equalize things more in our world?

An outdoor meeting with the local church workers during our visits to several churches in the Jagdeeshpur area.

REACH trainees at the agricultural development farm—Parrapat—at Basna, Raipur district. Trainees (back row, left to right) are Shalendra Joseph, Kadmial Bagh, Nutan Kuldip, Vincent Gardia (director), Anil Kanwar, Dan Masih, Albert Chhattar, Johan Dass, Binyabin Paik, and Newton Sagar (one name missing).

Letter

Peace counseling in Galveston

Dear Editor: Several news items about the CO alternative have appeared in the *Galveston* (Texas) *Daily News* since a group of us started doing draft counseling in Galveston in July.

Bill and I have been members of Rainbow Boulevard Mennonite Church in Kansas City, Kansas, for many years. Last September we moved to Galveston for Bill's work at the University of Texas Medical Branch. There is no Mennonite group in Galveston, but there is a fledgling Friends meeting under the wing of the Houston Society of Friends.

So we meet with the Friends for worship and as a community carry out the peace education which we want to share with Galveston. We had a draft counselor at the post office every day for two weeks during registration. There is a counselor in the local high school who wants to share conscientious objector information with the students, so we are cooperating with her also. I'm going to try to get more information into the newspaper too.

This is a conservative Texas community, and I have started by trying to give factual information about the draft laws and conscientious objection. This allows me to get CO information into the community and to sensitize people to CO ideas. I hope to be able to expand the dialogue with the community into the deeper moral issues involved in militarism and conscription after I have received their trust as an informed and conscientious person.

My experience at the post office showed me that there are a lot of sensitive young men in Galveston who hold conscientious objector beliefs in their hearts but who have never known there was a word for it. They believe it is wrong to kill and that there must be better ways to solve world conflicts than by warfare.

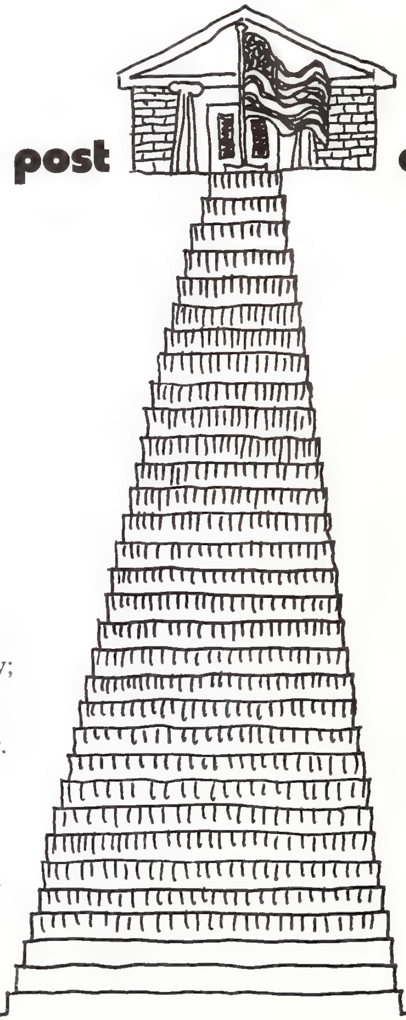
We didn't counsel people to resist registration because we felt it would be irresponsible to do so. Those who take the serious step of nonregistration ne to have worked through their belie thoroughly so that they understar what they are doing. They also need good support group so they don't have stand alone if they are prosecuted.

After our Friends group is bett organized and we have been able develop a community-wide peace orgar zation, we will be able to educate your people on a long-term basis abo conscientious objection and be a suppo group for them.

We enjoy *The Mennonite* very mu and read it from cover to cover. I wou like to see more articles on what MC workers are doing in the wide variety countries where they work. *Esther Gou ley, 3222-69th Street, Apartment 4 Galveston, Texas 77551* September

Editor's note: It's beautiful to hear fro Esther how they are translating fai into action on this vital issue at th time. What are others finding helpful responding to this challenge?

From Iowa post office steps — July 1980



Robert Hartzler

I watched them coming—
nineteen and twenty year-olds,
hardly weaned,
smooth and beardless,
with little understanding
of life and death
—coming to sign Caesar's line.

I watched them coming—
mothers' sons
from farms and towns
in every corner of our county;
T-shirts and Levis
and seed-corn caps
—coming to explore the ways of war.

I watched them coming—
in the glory of youth,
blustering and naive;
Hamburger Hill and My Lai
ring no bells for them.
Carter's commandoes
—ready to underwrite the fight.

I watched them coming—
the cream of our crop,
"to do one's duty"
"to kill the Commie"
"to fight old men's wars"
uninformed and unquestioning
—ready to give their right to live.

I watched them coming—
to sign the form
that draws them into the line.
When will their blood stain the soil?
Where will their limbs be left behind?
Still they come like sheep to the stall
—coming to answer Carter's call.

I watched them coming—
and I wondered how long,
how long
'til the Golden Rule is law,
'til swords become plowshares,
and young men refuse to kill anymore
—but come to enlist in the slain Lamb's war?

Meditation

Thanksgiving

We were taught as children to thank God for our food, for our families, for all the pleasures he provides. My thanks took the form of a recitation before each meal and at bedtime. Sometimes my sisters and I argued over who would say the prayer. The attitude was anything but thankfulness. There can be a big difference between a ritualistic, periodic prayer of thanks and an attitude of thanksgiving.

Thanksgiving is the "wow!" feeling as I eat a yummy dish of oatmeal. It is the feeling of awe at the sight of a redwood forest. It is the brand new fresh appreciation of a sunset, even after I have seen countless sunsets just as beautiful. Thanksgiving is the recognition that all that we have and all that we are is a gift from God. It is the genuine feeling of appreciation that grows from this recognition.

The feeling of thanksgiving does not hit me automatically every mealtime or every Thanksgiving Day. Sometimes it hits me unexpectedly when I feel especially close to a friend or when I'm especially enjoying a drink of cool pineapple juice on a hot day. Other times the ritual of giving thanks starts out as a recitation but serves as a reminder to me that my possessions are a gift, and the attitude of thanksgiving emerges.

The practice of offering thanks at mealtimes, in church, during regular devotional periods, and on Thanksgiving Day is a good way to remind ourselves of God's gifts to us.

Elvera Goering

The urban garden

Come and see
Come, come see the flowers
Colored flowers
Some "different"
All beautiful
Millions of flowers

But they do not grow
They need food
They need gardeners
Weeds choke them
Survival is difficult
Each is alone
Alone among millions

They die young
They die cheap
They are walked upon
Yet gold cannot measure their worth
Their beauty is not seen

So many weeds
Their growth is hampered
The air is bad
There is fear everywhere

Many have come to see the flowers
They come and they go
They look, but they see not
They see weeds
They smell the air
Some say, "My garden has straight rows"
Some say, "So many weeds"
Some say, "They are different"
Some say, ". . ."
Some say
They do not see the flowers

God's flowers
Precious to him
He says, "Come!
Look, look at the field
We can make it bloom"

But few come
And God's garden remains ugly
And the weeds spread
And the flowers?
    The flowers die

Come
Come, see
See the flowers

Lee Hochstetler

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Drops in the ocean

On July 24 the office of the US President released an official report by the Council on Environmental Quality. Among the report's major findings (page 3) are: "World population will grow from 4.5 billion today to more than 6 billion in 2000 . . . population will actually be growing faster in 2000 than it is today. Most of the 100 million people added to the world's population each year will live in the poorest countries, which will contain about four-fifths of the human race by the end of the century."

Regarding income the report says, ". . . gross national product in the populous nations of South Asia—India, Bangladesh, and Pakistan—will still be less than $200 per capita (in 1975 dollars) by 2000. . . . Some 800 million people now live in absolute poverty; if current policies remain unchanged, their number could grow to more than one billion."

The report says some good changes are being initiated by some countries but adds, "They are far from adequate to meet the global challenges projected in this study. Vigorous, determined new initiatives are needed if worsening poverty and human suffering, environmental degradation, and international tension and conflicts are to be prevented" (pages 5-6).

So what else is new? How does this relate to me? What can I do?

October 13 is Thanksgiving Day in Canada; US citizens have till November 27 to again set aside a special day to give thanks.

This year—1980—I am suggesting we use Thanksgiving Day to give thanks to our God that we as individuals can do something significant. Our lead feature article tells about the Marples family. Such a witness influences many.

Remember also that on 10 December 1979 in Oslo, Norway, the Nobel Peace Prize was awarded to Mother Teresa. Upon accepting the prize on behalf of the poor, the unloved, and the unwanted, she said, "In their name I thank the Norwegian Nobel Committee for having chosen me for the prize. I am unworthy personally, but I am glad the prize has been given to the poor of the world."

Mother Teresa was born 27 August 1910 Agnes Gonxha Bojaxhiu to Albanian parents at Skopje, Yugoslavia. At age 18, inspired by other missionaries, she went to teach in Calcutta, India. While there she felt a "second call" to devote her life to the destitute.

She underwent intensive nursing training under medical missionaries at Patna. One day, alone with five rupees (about 75 cents), Mother Teresa went to serve in the slums of Calcutta.

In 1950 the Order of the Missionaries of Charity was founded. Each member since has taken four vows: (1) poverty; (2) chastity; (3) obedience; and (4) to give wholehearted free service to the poorest of the poor.

Today Mother Teresa's work has grown to 98 schools, 425 mobile dispensaries, 102 leprosy clinics, 48 homes for abandoned children, and 62 homes for the dying. All this can be found in 30 countries.

Small wonder *Time* called her a "living saint."

Mother Teresa considers the work of the Missionaries of Charity just a drop in the ocean. "But," she adds, "if that drop was not in the ocean, I think the ocean would be less because of that missing drop."

I visited one of Mother Teresa's main centers in Calcutta last June. Hundreds of children were finding hope in a hopeless world. Many faces shone with gratitude. Some of these once-abandoned children were anxious to tell us where they were going from Calcutta. One told us of his adoptive home in Spain, another in France, a third in Belgium, and so on.

Maybe you and I are not called by God to go to the slums. Perhaps our calling is first of all once again to our own families, to our cities, and to our own spiritual condition. There surely are also those called to serve in special places overseas and abroad.

Whatever our calling, there is something you and I can do. And that is a great privilege. Let's thank God that we can serve him by doing what we can do.

Each one of us can do something new and special this year. It too may be a "drop in the ocean." All together our "drops" will make the ocean *more.*

This Thanksgiving season let's turn our praise into rain. *Bernie Wiebe*

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

95:37 14 OCTOBER 1980

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Inside this issue

Origin of conflict
Dealing with your child's anger
God at work in Bangladesh
Another look at Believers' Church
GC Mennonites are angry persons

Origi of conflic

Amidst recent cries of retaliation, revenge, and war, Jesus' words "Blessed are the peacemakers" seem both unimportant and irrelevant. Believing his words to be true only in times of peace and not crisis, Jesus' people have turned a deaf ear to the real intent of his message.

It comes as no surprise that often the church of Christ has allowed itself to be seduced into taking sides in a time of conflict. So it is that many sincere Christians are calling for the use of violence against their country's enemies. They do so, however, without first adequately understanding such conflict as the antithesis of peace.

If Christ bears the title "Prince of Peace," who then is the "Prince of Conflict"? If God is not the author of confusion (1 Corinthians 14:13) but a God of love and peace (2 Corinthians 13:11), then the question must be asked, "Where does conflict originate?" Before the Christian can justify involvement in conflict one must first discover its origin. The believer must then decide whose kingdom—"the kingdom which is not of this world" *or* kingdoms built with human hands—is actually aided by involvement in that conflict (John 18:36).

The world community believes that conflict originates with humankind. Conflict is the result of our inability to relate peacefully with others and can only be resolved by the further use of conflict to achieve peace. Our desire for self-preservation necessitates the use of conflict. Thus one struggles against the other hoping to use conflict to resolve conflict.

The view that the use of conflict resolves conflict was rejected by Jesus as being unacceptable. Jesus taught that conflict cannot be overcome with further conflict; it can be overcome only if it is exposed at its origin and dealt with at its inception. The potential of conflict for destruction is like a bomb that must be defused before it is allowed to hurt. Jesus teaches that the destructive capacity of conflict can be lessened by the redemptive capacity of love. "But I say to you, do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also. . ." (Matthew 5:39). Christ saw the origin of conflict as the

"The introduction of conflict began with the introduction of sin into the world. Pr
to the fall of Adam and Eve into sin, humankind lived in perfect harmony w
nature, with themselves, and with God. This unity was disrupted at the moment t
Satan was able to tempt Adam to commit sin, to transgress the perfect law of (
(Genesis 3)."

Richard K. Early

basis for humankind's inability to live peacefully, not conflict itself.

The introduction of conflict began with the introduction of sin into the world. Prior to the fall of Adam and Eve into sin, humankind lived in perfect harmony with nature, with themselves, and with God. This unity was disrupted at the moment that Satan was able to tempt Adam to commit sin, to transgress the perfect law of God (Genesis 3). Humankind was drawn into conflict through deception. Satan was able to break the perfect relationships of peace between God and persons by using deception to conquer their hearts. From that point on, conflict emerged and established itself as a part of sin. Satan had succeeded in making humankind subservient to the evil desires in their hearts, placed there when Satan deceived them into disagreeing with God's law.

A well-known example of this in the New Testament is Judas. Judas was persuaded by Satan to betray Jesus, believing that Jesus, once in the custody of the Roman soldiers, would reveal his messiahship and call for armed conflict against Israel's oppressors. This event never materialized, and Jesus chose the sacrificial death on a cross instead of revolutionary conflict. But the fact remains that Satan was the instigator of Judas' betrayal of Christ. It was the devil who put the deception into his heart: "... at supper time, when the devil had already put the purpose into the heart of Judas Iscariot, Simon's son, to betray him" (John 13:2). The devil used Judas in an unsuccessful attempt to eliminate Jesus as he desires to use anyone to advance his evil purposes.

Recognizing that the real enemy of peace is Satan, Paul's words to the Ephesians in 6:12 become important. We are not contending with flesh and blood, but against the devil himself. The "deceiver of the whole world" has labored without ceasing to create division, to pit nation against nation and race against race (Revelation 12:4). New Testament Scripture teaches that peace is only achievable when the real enemy, Satan, has been defeated.

The enemy has been destroyed. No Christian who recognizes Jesus' victory over Satan on the cross at Calvary can now justify the use of conflict. Jesus makes peace more than an option for the world community. He makes it an achievable lifestyle for everyone who will accept his lordship. In Christ is found the alternative to conflict, to enmity. "For he is our peace, who has made us both one, and has broken down the wall of hostility" (Ephesians 2:14). Christ ejected conflict by making peace through the blood of his cross (Colossians 1:20). His aim is to eliminate conflict from the face of this earth by reconciling all persons to God in one body. He desires the same relationship of unity between God and humankind that existed before the devil's deception.

Peace can only rule the day when Jesus rules the hearts of all persons. The church of Christ can no longer allow itself to be deceived. We are not wrestling with a mortal enemy but with the devil. We cannot destroy flesh and bones with guns and bombs and expect peace; the warfare is not carnal. We do not war against bodies of flesh but against the one who hides in flesh in order to advance his evil purposes. Peace is not just the absence of conflict, but a reckoning with its origin. •

"We do not war against bodies of flesh but against the one who hides in flesh in order to advance his evil purposes. Peace is not just the absence of conflict, but a reckoning with its origin."

Aubrey B. Haines

Dealing with your child's anger

An old axiom says, "Like father, like son." In dealing with your child's anger, this axiom may work. Let your son see in you an example of what he can become, and his character will be caught from his parents better than if he was taught.

The Bible says a good deal about anger. The wrath of God permeates the Old Testament. While Christ is God's revelation in the New Testament, the idea of the wrath of God is never completely dispelled from NT teachings about God.

Place for anger. Generally speaking, one looks upon anger, especially in an adult, as a sign of immaturity. Yet God, Christ, Moses, Paul—all showed anger under given circumstances. In coping with children's anger, parents need to let the child express dislike but come to understanding and reconciliation so that the child does not store up hatred and let it fester. Paul's admonition, "Be angry but do not sin; do not let the sun go down on your anger, and give no opportunity to the devil" (Ephesians 4:26-27), is good Christianity and common sense.

Parents need so to live that their example will be worthy of their children's following. Parents also need to settle their own differences not behind closed doors but in the presence of their children so that they can see how reconciliation occurs.

Dealing with anger. To deal with an angry child can be puzzling and distressing for many parents. It is not normal for a child to want to obey. A child is born wanting its own way about things. Before being old enough to speak, a child has learned to become a master psychologist in manipulating parents. A child realizes that if it cries, it will be picked up, held, and cuddled. When parents let the child cry and scream as long as it will, the child learns that such behavior does not get its own way. Then the child has to try something else.

One way to cope with children's anger is to "catch" the child at being good. A positive way of dealing with a child, it avoids negative approaches. Marianne Smithers says, "I learned to let my son Ron know what behavior pleases me by reinforcing his good behavior and responding to positive efforts. When he picked up all his toys, I told him him how pleased I was. When he placed his clothes on hangers rather than left them in the middle of the floor, I told him how neat he was. He saw that I was manifestly pleased, which encouraged him to please me even further."

Ignoring bad behavior. When parents deliberately ignore inappropriate behavior that can be tolerated, it may seem they are taking a chance. The reason behind this is that it keeps the parents from seeming like a grand taskmaster. It give the child some leeway and does not demand perfection from a child at the start.

However, the child should be made aware when behavior is inappropriate. Marilyn Jo pouts because she does not get her way. Her mother does not make an issue of it. But she lets the girl realize that she does not have to act like that and that she can rise above such behavior, even if she is a child.

Closeness and touching. Parents can use closeness and touching as a means of calming their children. Oliver Beahrs began acting up one afternoon while his mother had company. She told his dad. The father wisely refused to use his belt on Oliver. Instead he took him out in the backyard, got him down on the lawn, and wrestled him. Wisely the father realized that Ollie needed attention, closeness, and touching.

Ned Bremer says when his boys start showing temper, he gets them to snap out of such behavior by giving them an affectionate punch on the arm with his fist. "The boys know I mean business," he says. "But also know they have

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my love and approval of their behavio
when they're good."

**Taking interest in a child's activi
ties.** Parents who express an interest i
their children's activities can preven
many outbursts of bad behavior. Chi
dren feel out of place in an adult's world
They often imitate adult activities. But i

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Let your son see in you an example of what he can become, and his character will be caught from his parents better than if he was taught.

a child is made to feel one should neither be seen nor heard, that one's interests should always be sacrificed for the parents' convenience, the child feels entirely out of place. A dad who helps his child put together a puzzle or repair a bicycle and a mother who shows her child ways to take care of toys have achieved something in creating family harmony.

Humor plays an important part in easing children's tensions. To kid a child out of an outburst may offer a chance for that child to save face. But parents should never tease or become sarcastic. Helen pushed Wayne, a neighbor boy with whom she was playing. He fell on the sidewalk and struck his nose, which started bleeding. At once Helen's sister, Norma, ran into the house and told their mother. Coming into the yard, the mother tried to sense what had happened and the gravity of the matter. Finally she said, "Helen didn't mean to push Wayne, and Wayne didn't mean to get the nosebleed."

Explain situations. Children are rational beings despite their frequent emotional behavior. Hence reason is one of the best ways of getting through to them. Harold talks too much at the table when company is present, and Mom rebukes him for it afterward without explaining anything. Harold retorts, "But Mother, you didn't reason with me." A child needs things explained to truly understand the cause of frustration.

Parents can learn to cope with their children's anger from the start. Hence they should stand a good chance of encouraging their children to develop morally, spiritually, and rationally. Psychologically integrated children often come from parents who themselves have learned how to turn their own anger into positive channels in creative ways. •

Expand Friendship Evangelism, consultants conclude

Newton, Kan. (GCNS) — Participants at a special consultation on evangelism training, held here September 23 and 24, concluded that the General Conference need not develop a uniquely Anabaptist/Mennonite evangelism training program, but that member congregations be encouraged to utilize existing methodologies, especially Friendship Evangelism.

Sponsored by the Commission on Home Ministries' (CHM) department of congregational mission, the consultation represented a follow-up to discussions at the Estes Park triennial sessions which encouraged the department to assist congregations in sharing the faith, both in word and in deed.

The 22 participants were called together specifically "to discern whether we need a uniquely Mennonite program for training lay persons in sharing their faith, and if so, what the essential elements of that program should be."

A major portion of the consultation was devoted to the evaluation of existing evangelism programs such as Evangelism Explosion, Campus Crusade Christian Life Institutes, Billy Graham's evangelism seminars for pastors, Friendship Evangelism seminars and workshops, and EV-COM (Evangelism Communication) workshops.

In the process of evaluating these programs, questions like the following were asked with respect to their nature and content: "Do they fit our Anabaptist/Mennonite theology and understanding of the Bible?"; "Do they encourage a *lifestyle* or do they tend to be limited to a program?"; "Do they work?"; "How do they help lay persons?"; and "Do they relate well to the life of the whole congregation?"

Evangelism Explosion (EE) and Friendship Evangelism (FE) came under particular scrutiny by the consultation. EE is a systematic 17-week training program for lay persons which teaches them how to share the gospel with others through experiential learning via visitations to homes in addition to written assignments. The program was developed about 15 years ago by James Kennedy of the Coral Ridge Presbyterian Church in Fort Lauderdale, Florida.

Friendship Evangelism is an approach for reaching new people with the gospel, which emphasizes the importance of sharing the gospel in the context of a caring relationship. One of FE's major proponents, Art McPhee of Harrisonburg, Virginia, took part in the two-day consultation.

Participants at evangelism consultation include (left to right): Don Yoder, David Kniss, Jacob Elias, Art McPhee, and Herta Funk.

Meeting participants concluded that EE could be commended for its experiential, "on the job" type of training, its simple, focused, and diagnostic questions, and its clear plan in terms of getting trainees to move into action. Weaknesses identified by the group included the program's large amount of prescribed memory work, its focus on the trainer instead of the visitee, and its need for more discipleship emphasis from the Anabaptist concepts of lifestyle and relationships.

FE, however, encourages evangelism lifestyle, promotes community and peacemaking, and allows time for the development of relationships which can lead to the acceptance of the gospel. Congregations become more a part of the FE program, utilizing the input and gifts of many, instead of a single individual. The dangers of the program, however, include the tendency for the "evangelist" to stop with friendship and to fail to call for a commitment.

Consultants for the meetings were called together from several groups: (1 pastors who had worked with their own people in practical ways to give them training in sharing their faith, (2 individuals who were involved with a conference committee or board working directly with evangelism, including those from other conferences, (3) lay persons who had a particular interest in evangelism, and (4) practitioners in the area of evangelism.

In summarizing the consultation's findings, Floyd Bartel, CHM's secretary for congregational mission, asserted that "we (General Conference) would encourage expansion of the Friendship Evangelism approach and the utilization of this approach in the local setting: especially the emphases of caring, involvement of the whole congregation, and integration into the whole program of the church. *Larry Cornies*

Project: Teach 1981 to be held at Bethel College

Newton, Kan. (GCNS) — The latest in a series of Project: Teach workshops has been scheduled by the Commission on Education for Bethel College, North Newton, Kansas, between 23-27 March 1981. The week of experience-based learning will be geared to training teachers for the use of the Uniform and Foundation Series materials available for congregations.

Helmut Harder, executive director of the Foundation Series, will be a special resource person for the event, since the first quarter of the youth/adult Foundation Series will just have been released at that time. Other resource persons include Perry Yoder (Bible study), Jim Mininger (Anabaptist history), and Ross Bender (family life concerns).

All those expecting to use the youth/adult and children's Foundation Series materials in the congregational setting are encouraged to attend. Besides the basic orientation to the new curriculum, classes will be held for ministers on several education-related topics, including the use of church membership materials. Those involved in teaching the very young will be offered sessions on the use of new nursery materials by Margie Schwartzentruber and Karen Penner.

imbabwe receives increased aid shipments from overseas

ron, Penn. (MCC) — Plans to provide ed and tools to help get a new crop in e ground and a shipment of grain to e people through until that crop is rvested highlight Mennonite Central mmittee's current involvement in the w nation of Zimbabwe (formerly hodesia).

Twenty-five hundred metric tons of nadian Food Bank wheat, valued at 30,000, arrived in South Africa on igust 23. In an arrangement negotiat- by MCC material aid coordinators eve and Gloria Houston, who recently nsferred to Zimbabwe from Zambia, e Zimbabwean government will ex- ange that wheat for an equivalent nount of maize in Zimbabwe itself. A vings of approximately $100,000 in oided inland freight costs will result.

At its September 19 and 20 meeting the CC executive committee designated 4,000 for purchase of seed, tools, and rtilizer within Zimbabwe. In addition e committee approved $20,000 for ean freight costs to ship mixed mate- al aid and $6,000 for the reconstruction a Brethren in Christ Bible institute.

The assistance to farmers comes at a ucial time. Besides resulting in over ,000 deaths, years of fighting between e white-ruled Rhodesian Army and Patriotic Front guerrillas left nearly one million people uprooted from their homes. With the peace settlement reached last December and Zimbabwe's official independence in April, thousands of rural Zimbabweans have been returning to their farms.

Sorghum and maize seeds, fertilizer, hoes, and axes purchased with MCC funds will help many farmers who might not otherwise have the means to plant a crop during this October's planting season. For many it will be the first in two, three, or even more years.

MCC secretary for southern Africa Nancy Heisey, who spent some time in Zimbabwe last March, noted, "This is a one-time effort to get people back on their feet. It's a chance for MCC to help churches help people become self-sufficient again."

In October Christian Care, an agency of churches (including the Brethren in Christ) in Zimbabwe, expects to begin distributing the food, seed, and agricultural implements. Maize will be available on the basis of need from any one of 28 designated depots throughout the country. It will help some of the estimated 600,000 who need food to get through the hungry months until harvest time in April.

Christian Care will handle the mixed material aid shipment as well. Samuel Mlotshwa, Brethren in Christ staff representative to Christian Care who is under salary to MCC, is coordinating its transport and distribution. Items in the shipment to be sent from North America include 5,400 pounds of bedding, 11,500 pounds of used clothing, 2,600 pounds of soap, and 20,000 pounds of canned beef and pork chunks.

The Ekupheleni Bible Institute was one of many schools and hospitals heavily damaged during the fighting. With the $6,000 designated by MCC, major rebuilding can proceed for the institute, which trains pastors for Brethren in Christ churches.

The expansion of MCC involvement in Zimbabwe comes at a time of increasing tension in the country. Hostility between parties of former Patriotic Front allies Joshua Nkomo and Prime Minister Mugabe grows. Many blacks express frustration that their situation is no better than when Mugabe took office. The September 17 *Christian Science Monitor* reported the reluctance of many of the former guerrillas "to swap their guns for their hoes." Many whites, fearing instability and renewed fighting, are leaving the country.

rucial MCC positions unfilled as applications increase

kron, Penn. (MCC) — Mennonite entral Committee is benefiting from a urge in applications for service assign- ents. Yet even as it expects to place ver 320 workers around the world in 980, compared to 274 in 1979, and to ring the total number of workers to round 775, the highest ever, some key ositions are proving difficult to fill.

More people from outside MCC's lennonite and Brethren in Christ onstituency churches are applying for ervice. MCC expects all its workers to hare a specifically Christian statement f faith, including acceptance of the nabaptist/biblical position on peace nd nonviolence, and emphasis on hurch life. Consequently, the percen- age of applicants from other churches vho actually enter service is smaller han the percentage from its constituent hurches. Yet Christians from noncon- tituent churches do account for the argest increase in applicants, and the umber of non-Mennonites in service as risen above 25 percent.

More MCC workers are also applying or second terms, which means more naturity and experience in MCC's rograms. In recent years some of these re former overseas workers choosing to vork in North America.

In spite of this encouraging personnel picture overall, "our enthusiasm is tempered by the fact that several key positions remain unfilled and that better program responses could be made in certain areas if the right people were available," says Lowell Detweiler, MCC secretary of personnel services.

MCC has had difficulty finding workers with the advanced training or experience it needs for some of its more technical programs of long-term development. Where MCC's program once used workers with general skills of agriculture, construction, and administration almost exclusively, the complex needs of the developing world often call for more specialized skills.

MCC's program in Bangladesh is one which especially calls for trained "specialists," and it is one for which MCC has had the most difficulty recruiting. In the last year MCC Bangladesh has sought to fill 14 positions in areas such as family planning, agricultural research and promotion, and medicine, pharmaceutics, and public health.

Yet there are many crucial, unfilled roles in MCC programs in countries other than Bangladesh. Edgar Stoesz, associate executive secretary for overseas services, says, "We have a growing crisis on our hands, and I don't use the word 'crisis' lightly. Our program is calling for something our system can't produce."

Because MCC chooses to use volunteer rather than long-term career workers, it must also face what Stoesz calls "the greatest limitation upon our overseas program effectiveness: a lack of personnel security. Though we have excellent personnel, we can't always be sure we will have more to carry through on our commitments."

Stoesz emphasizes that "our job is not to provide service experience for North Americans; our job is to address needs—and we do that through available volunteers, but it must be in that order. We have no need for people who can't address the issues."

That does not mean that all MCC workers of the 80s must be highly trained specialists. Detweiler notes that the countries in which MCC is enlarging have programs which can use people with more diverse backgrounds, educational levels, and experiences.

Finally, MCC also faces an apparent shortage of people with the experience and willingness to serve as leaders, or "country representatives," of its overseas programs.

Christians in South Korea are divided between social activists—such as those at right in a street protest in Seoul who criticize the lack of democracy—and evangelicals who avoid political involvement. South Korean president Chun Doo Hwan, the nation's latest strongman, encourages the division as activist Christians are among his most vocal critics. The government court-martialed Kim Dae Jung, a Roman Catholic, and 23 supporters—including Protestant clergymen—of last May's efforts to restore parliamentary democracy to Korea. Simultaneously, Chun's "stick and carrot" maneuver in permitting Christians to stage a huge evangelical crusade—attended in Seoul by an estimated 7 to 10 million people—appeared calculated to achieve his divisive goals. Paradoxically, while President Chun has been reportedly taking "spiritual guidance" from a fundamentalist preacher, Billy Kim, he has been preventing another minister, Kim Chan Kook, a Methodist, from functioning as the newly elected secretary of anti-government Korean National Council of Churches. Cardinal Stephen Sou Hwan Kim, Archbishop of Seoul, delivered a powerful critique at a 1979 Mass, lashing out at the government, which, he said, systematically denied ". . . freedom to express one's conscience, freedom of speech, and freedom to participate in government."

Don't Give Up Freedom!!
Korean Church

Agencies register opposition with McHenry on US vote

Akron, Penn. (MCC) — Concerned about giving support to a regime described by President Carter as "the worst violator of human rights in modern history," Urbane Peachey of Mennonite Central Committee and representatives of five other volunteer agencies met with US Ambassador to the United Nations Donald McHenry on September 16.

They registered opposition to Secretary of State Edmund Muskie's announced decision that the United States will vote in favor of letting representatives of Pol Pot retain Kampuchea's (Cambodia's) seat in the UN.

Massive relocation of people, starvation, and wholesale killings characterized the four years of rule by Pol Pot's Khmer Rouge. Kampuchea's population of less than eight million declined by between one and two million.

The Carter administration states that to vote against the Pol Pot representatives would reward Vietnam aggression, a view also shared by the Canadian government. Major-power rivalries, concern about future Vietnamese intentions, and a desire to support the wishes of their Southeast Asia allies also enter into the decision.

In a statement presented to McHenry, Peachey and the other spokespersons asserted that the proposed US vote would only help prolong instability and human suffering by giving Pol Pot's forces reason to fight on.

The statement added that a vote for Pol Pot: "(1) discredits the United States' commitment to principles of huma rights, turning a blind eye to a scale atrocities unparalleled since the Thi Reich, (2) ignores the reality that P Pot's democratic Kampuchea neith has effective control over national ter tory nor functions in any real way as government, and (3) can hinder recove and reconstruction of the country and humanitarian aid."

The statement suggested instead th the United States advocate a vacant se for Kampuchea, granting legitimacy neither the Pol Pot nor Vietnames backed Heng Samrin delegations.

Advocates of the proposal believe th would help dissociate the United Stat from China's more hostile stance t wards Vietnam.

Seminarians get firsthand experience at pastoral ministry

Elkhart, Ind. (AMBS) — When student ministers from Associated Mennonite Biblical Seminaries, Elkhart, Indiana, took to pulpits and related ministries during the summer, people listened.

The participants in the supervised experience in pastoral ministry (SEM) reported highlights of their ministry in the first weekly faculty and student forum of the new school year.

For David Gustafsen working with the Langley (British Columbia) Mennonite Fellowship provided a challenging context for "testing the idea of full-time pastoral ministry."

Bens Sandaire worked with First Mennonite and West Zion Mennonite congregations in Moundridge, Kansas, doing preaching, visitation, committee, and administrative work.

Ruth Raab spent the summer in youth work sponsored by the South German Mennonite Churches, her home conference. She helped plan 12 workcamps and served on staff for two of them.

Don Fry learned some of the realities of being a counselor at a children's camp, doing hospital visitation and coping with business administration decisions. He served with St. John's United Church of Christ in Elkhart, Indiana.

Werner Kliewer tutored Vietnamese families in English in his home congregation, Bethel Mennonite Church, Winnipeg, Manitoba. The congregation is sponsoring about 30 persons.

Don Rheinheimer at the Hopedale (Illinois) Mennonite Church found his experience to be a "sampling of the diverse character of pastoral ministry: counseling, worship planning, preaching, teaching a class on peace, and brainstorming with the pastor."

Ted Regier was the 33rd student minister hosted by the First Mennonite Church of Beatrice, Nebraska.

Paula Lehman headed up the worship team at Camp Friedenswald, Cassopolis, Michigan. Three daily worship times with the children and "interaction wit the staff in a deeper way" afforded rewarding ministry, she said.

In his role as assistant pastor in th First Presbyterian Church in Goshe Indiana, Doug Good traveled with youth group to a work project in Mo tana.

Dan Smith served as speaker for junior-age camp and wrote proposals fo two social service programs related t his home congregation, Reedwoo Friends, Portland, Oregon.

Each of the students in the SE program completed a journal whic becomes part of the basis for grading Director of field education, Jacob Elias visited most of the locations during th summer, primarily to see that the supe visory structures were functioning. He i pleased with the 1980 experiences "Each of the students had a goo opportunity for growth, for ministry and for discernment for the future," h said. *John Bender*

SECRETARY FOR LATIN AMERICA

A person is required for this position in 1981 to administer General Conference Mennonite Church mission program in Latin America.

Send inquiries or prospects to:

COM
Box 347
Newton, KS
67114

"Working with God in the Soviet Union" is the title of a new 15 minute audiovisual available from Media Ministries. The 80-slide presentation tells the story of one person who came to faith by "accidentally" tuning in an evangelical program and then became active in a local congregation. The audiovisual also reflects the Soviet official attitude and actions toward evangelical Christians and pulls into focus a variety of Mennonite ministries on behalf of Christians and non-Christians in the USSR and Eastern Europe. For more information write: Media Ministries, Box 1252, Harrisonburg, VA 22801.

Sawatsky named MCC secretary for Europe

Akron, Penn. (MCC) — Walter Sawatsky of Winnipeg, Manitoba, who has served with Mennonite Central Committee in Europe since 1973, is the new MCC secretary for Europe. He will be based in Neuwied, Germany, where he has worked since 1977.

As Europe secretary Sawatsky is responsible for the administration of MCC's Europe programs, which include a unit in Germany, several Mennonites studying in Eastern European countries, a unit working with a Mennonite Board of Missions team at reconciliation concerns in Ireland, placement of a teacher at European Mennonite Bible School (Bienenberg) in Switzerland, and associations with Keston College's Centre for the Study of Religion and Communism in England.

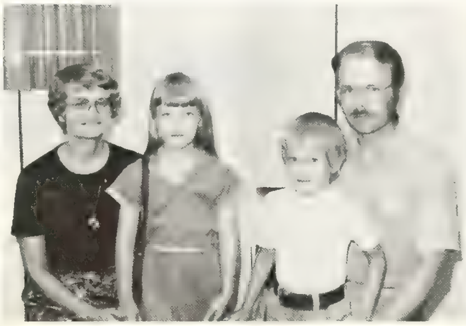
Along with his MCC administrative duties, Sawatsky will be the MCC contact with European Mennonite groups. At the November 1979 Thomashof Consultation in which the continuing role of MCC in Europe was examined, European Mennonites requested that an MCC representative serve among them.

A third part of Sawatsky's assignment will be to continue East-West research. He began such research at Keston College in 1973 and has continued research and writing at Neuwied since 1977. Most recently he has written a history of the church in the Soviet Union.

Sawatsky holds a PhD in Russian history and a master's degree in European history from the University of Minnesota, as well as a bachelor's degree from Goshen (Indiana) College and a diploma from Steinbach (Manitoba) Bible Institute. He has traveled extensively in the Soviet Union and Eastern bloc countries.

In his new position Sawatsky replaces Peter Dyck of Akron, Pennsylvania, who was MCC Europe secretary from 1967 to 1979. During 1980 Dyck has been working in a new position in constituency relations for MCC. For many years he and his wife, Elfrieda, were MCC workers resident in Europe.

From left, Margaret, Natasha, Alexander, and Walter Sawatsky



Fellowship Bookcenter sold to Winnipeg businessman

Winnipeg, Man. — The Fellowship Bookcenter, owned and operated as a joint venture by the Mennonite Brethren Canadian Conference and the General Conference since 1971, was sold to Jake Rempel of Winnipeg on September 15.

During the past summer both conferences made identical decisions to divest themselves of all financial interest in the bookstore.

The first preference had been to transfer ownership to another church agency with a more local base. When that did not materialize it was agreed to seek to sell it to private interests.

Rempel, a local businessman and former bookstore owner, has purchased the name, its inventory, and the fixtures, as well as offering continuing employment to the staff through December 1980. John Wiebe, manager since 1977, will continue to manage the day-to-day operation of the store. Plans are to relocate the store to 1477 Pembina Highway, just north of the MCC building in Fort Garry.

In his statement to the Fellowship Bookcenter board, Rempel declared his readiness to continue to serve the present clientele, both congregational and individual, much as it was served in the past.

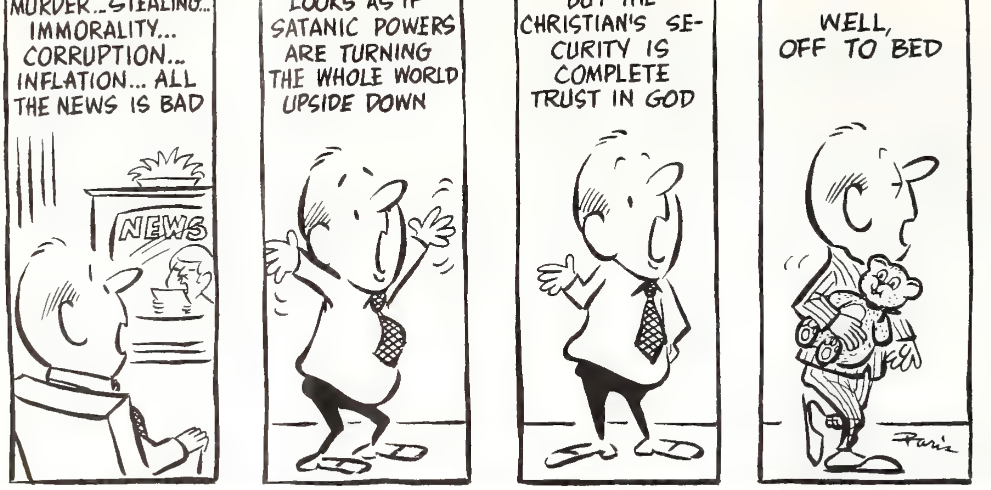
The present eight-member board is currently concluding its part of the bookstore's operation. An accountant has been engaged to supervise the transfer and windup. Work is under way to sublease the property at 302 Kennedy Street. *Rudy A. Regehr*

Retreat planned for formerly married Christians

Newton, Kan. (GCNS) — "A Celebration of Thanksgiving for Formerly Married Christians" is the name of a retreat sponsored by the General Conference's Commission on Education to take place from November 28-30 at White Memorial Camp, Council Grove, Kansas. Divorced and separated people, ministers, and all other interested individuals are invited to get acquainted with others, to share their experiences, to worship, and to search together for ways to live full and meaningful lives after marriage.

Resource person for the three-day meeting will be Dorothy Payne of White Plains, New York, leader of a number of retreats for the formerly married at Laurelville, Pennsylvania, and author of the book *Women Without Men*.

The registration deadline for this weekend is November 10. Interested individuals should contact Herta Funk, Commission on Education, Box 347, Newton, KS 67114.



Doctor needed

Family practice MD needed to join two physicians in new city-owned clinic attached to well-utilized rural hospital in community of 2,000+. Medical staff consists of one family practice physician, one surgeon, one physician's assistant. City is three hours from Minneapolis, Minnesota, and two hours from Sioux Falls, South Dakota.

Contact: Roxann A. Wellman, 801 Third Avenue, Box 477, Mountain Lake, MN 56159; phone 507/427-2511.

Record

Workers

Paul and Suzanne Engle Ford, St. Louis (Missouri) Fellowship, are beginning three years of service with Mennonite Central Committee in Sudan. Paul will teach at an engineering college, and Suzanne will teach the mentally handicapped. Paul, who has a BS in mechanical engineering, is the son of C. Hubbard and Mary Ford of Parma, Ohio. Suzanne, who holds a bachelor's degree in music education and art education, is the daughter of Royce and Doris Engle of Spencerville, Ohio.

Stuart Graber, First Church, Pretty Prairie, Kansas, has begun working at Mennonite Central Committee headquarters in Akron, Pennsylvania, as a printer. He attended Kansas University, Lawrence. His parents are Claire and Mary Graber of Pretty Prairie.

Brian and Mary Anne Hildebrand, Bergthaler Church, Winkler, Manitoba, are beginning a three-year service term with Mennonite Central Committee in Zambia, where they will both teach. Brian attended Canadian Mennonite Bible College, Winnipeg, Manitoba, and Mary Anne attended the University of Manitoba. Their parents are John and Sarah Hildebrand of Selkirk, Manitoba, and John L. and Anne Friesen of Altona, Manitoba.

Mary Houser, St. Mary's Anglican Church, Vancouver, British Columbia, is beginning a second term of three years with Mennonite Central Committee in Egypt as a teacher. She received a history degree at Wayne (Nebraska) State College and a master's degree in Christian studies at Regent College, Vancouver. Her parents are Donald and Carolyn Houser of Fort Wayne, Indiana.

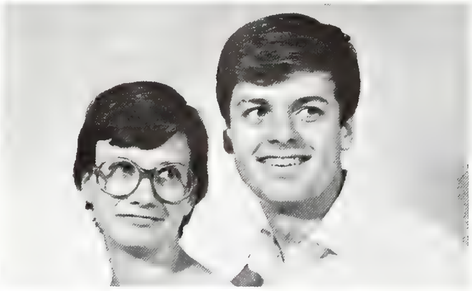
Carl and Hilda Schmidt, Beatrice (Nebraska) Church, are beginning a three-year term with Mennonite Central Committee in Upper Volta. Carl will work in carpentry and maintenance, and Hilda will work as a nurse. Hilda's parents are Isaac and Emma Neufeld of Buhler, Kansas, and Carl's parents are the late Cornelius and Katherine Schmidt.

Jerold Stahly, Bethel Church, Lancaster, Pennsylvania, has begun a three-year term with Mennonite Central Committee in Swaziland as a high school teacher. He previously served with MCC in Sudan from 1975-78. He has a general science degree from Grinnell (Iowa) College. Stahly is the son of Delmar and Luella Stahly of Akron, Pennsylvania.

Richard Toevs, Emmaus Church, Whitewater, Kansas, has begun a two-year Mennonite Voluntary Service term at the Arvada, Colorado, Open Learning School. He is a recent Bethel College (North Newton, Kansas) graduate in music and is the son of Kenneth and Rosella Toevs of Whitewater.

Donna Unruh, Grace Church, St. Catharines, Ontario, has begun a two-year Mennonite Voluntary Service term as a teacher for handicapped children at a day nursery in Seattle, Washington. Unruh is a 1980 psychology graduate of the University of Waterloo and is the daughter of Wilfred and Virleen Unruh of St. Catharines.

Valerie Zacharias, Reinland Sommerfelder Church, Morden, Manitoba, has begun a one-year Mennonite Voluntary Service term at the Welcome Inn Friendship Center in Hamilton, Ontario. Zacharias, the daughter of William and Anne Zacharias, Gretna, Manitoba, graduated from Elim Bible Institute, Altona, Manitoba.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Christians and world events— a comment

US-Soviet relations after Afghanistan—3

The Christian witness

Ted Koontz

To whom do we speak when we make a public policy witness? Although we tend to assume that the appropriate target is the government, I am convinced that it is at least as important to address our other associates.

Take the US response to Afghanistan, consisting most importantly of a military buildup, as an example. Because much of the pressure for a greater show of military force comes from "the people," we should focus our expressions of concern on our friends and neighbors as well as on the government. There is a sense in which we must make it politically possible for leaders to adopt less singlemindedly militaristic policies. Often policies which we oppose may not be so much the output of an unresponsive bureaucracy as the result of political responsiveness to dominant opinion with which we disagree. One case in point is the right-wing opposition to SALT II which resulted in Senate reluctance to ratify the treaty—which in turn probably helped trigger the Soviet invasion of Afghanistan. Unless we have won strong public support on a policy issue, we are on shaky ground in terms of democratic theory if we press leaders to adopt a different course. While we can and should continue to press our alternatives on grounds of their substantive validity, an important part of our case cannot be made without also convincing our fellow citizens.

The substance of the Christian witness in international politics can usefully be divided into two distinct types. One is appropriate on those numerous occasions when Christians, particularly pacifist Christians, find themselves unable to offer defense of the policies to which they are drawn by their faith that are convincing or even comprehensible to their worldly neighbors. On such occasions a radical witness is required, one which calls on others to be converted, to shift their commitments and fundamental understandings of history's meaning and direction. Here a theological dialogue is required.

But there are other occasions when courses of action which grow out of one's Christian faith can be defended in terms of the values and factual assumptions of policymakers and secular friends. The task in this type of witness is to build a case for a particular course using the language of policy debate. There is no need here to challenge the basic commitments of the world in order to make an effective witness. In the remainder of this essay I wish to sketch briefly several elements of this second type of witness as it applies to US policy after Afghanistan.

First, while we ought to share the US government's concern about the possibilities of further Soviet military action in the area, particularly in light of the instability in the region typified now by the fighting between Iran and Iraq, we can point out that an effective and safe American policy requires more than punishment and military threats. As I argued in my last column, American policy should place much greater priority on strengthening the governments in the area and American relations with them, and to giving the Soviets reason to believe that a good relationship with the US could offer some important positive benefits.

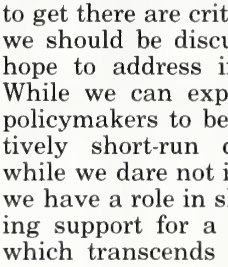
Second, while concern about further Soviet military action is a natural and proper immediate response to Afghanistan, the possible Soviet threat in the Persian Gulf must be kept in perspective. Checking any adventuresome Soviet impulses is less important than checking increasing hostility which could lead ultimately to nuclear war. Christians should not only press for more emphasis on nonmilitary means of dissuading possible Soviet adventures but also remind others that a sharp US military buildup combined with hostile rhetoric can only fuel Soviet military spending and hostility. The result is adding to the threat we seek to eliminate and making an actual war—rather than simple blustering—more likely.

Third, particularly in light of the fighting between Iran and Iraq and t
threat which it poses to Western
interests, we would do well to remind o
friends that the Soviet Union is not t
only great power which might be tem
ted to intervene with military for
American self-restraint, as well as
straint of the Soviets, is needed if
dangerous conflict in the Persian Gulf
to be avoided.

Finally, Christians must seek to env
sion a world system which is less volati
and more egalitarian. Few thoughtf
persons can be satisfied with the prese
system, dominated as it is by gre
power rivalries. What a new wor
political system might look like and ho
to get there are critical problems whi
we should be discussing, and which
hope to address in a future colum
While we can expect the concerns
policymakers to be dominated by rel
tively short-run considerations, a
while we dare not ignore the short ru
we have a role in shaping and genera
ing support for a vision of the futu
which transcends the present syste
Although there are powerful reasons
doubt that the present system will
transcended, it is certain that constru
tive change will not occur unless we se
alternatives and press for them.

Even in times of crisis we must lo
toward an alternative future, for it
only when we do so that we might be ab
to see opportunities for moving toward
which are embedded in our prese
dilemmas.

September



Ted Koontz, 45 Ei
stein Drive, Princ
ton, New Jers
08540, is a gradua
student at Harva
University.

Our visit to BANGLADESH

God at work in Bangladesh

Bernie Wiebe

In 1979 MCC had 37 staff persons in Bangladesh working in four major areas: (1) nutritious food production; (2) family planning/maternal child health; (3) employment creation; and (4) material resources assistance. Priority is given to adaptive research (resulting in such things as the rover pump and solar food drying), to strengthening existing institutions, and to training national staff.

Can you imagine 75 percent of farms under four acres in size and 25 percent of these being under one acre? Each day adds 7,000 new babies to an 80 million population expected to double in 25 years in spite of a high mortality rate among children under five years of age. Per capita annual income in 1975 was $111 and is expected to be $118 by 1985.

Flying over Bangladesh near the end of June, it looks like a "green paradise" compared to much of India. The country has been carved out of the northeastern corner of the Indian subcontinent. Facing the Bay of Bengal on the south, Bangladesh is surrounded by India on the other three sides except for a short boundary with Burma. Its total geography is about equal to the state of Arkansas and it's the eighth most populated nation in the world.

MCC is active in Saidpur, Dacca, Comilla, and Maijdi/Feni. I did not see Saidpur at all. In 1975 MCC was given the government's highest agricultural award for furthering production. Our workers have introduced soybeans, sorghum, sunflowers, improved tomatoes, broccoli, cauliflower, cabbage, and carrots.

The Char is land created when the Meghna River changed course, leaving a deposit of silt suitable to be reclaimed as farmland. But the soil is saline and has proved stubborn to local traditional farming. MCC workers are trying to assist with developing better crops for *The Char.*

Ninety percent of the population is Muslim. This presents a special challenge for women. *Purdah*, the Muslim practice of secluding women from public observation, is widely practiced. Full *purdah* requires seclusion of women from their time of puberty. Women are to be confined within the four walls of their *bari* (home), which is built to hide people from public view. If a woman travels in public, she must ride in a veiled ricksha or wear a *burqah*. The *burqah* covers a woman from head almost to the toe. Many also carry umbrellas to hide behind.

MCC women find it extremely difficult to make contact with the rural Muslim women. But there is good reception once contacts can be made.

In the Dacca area of Mirpur over 200 women are employed in what used to be an almost 100 percent unemployment area. These women manage and operate production of wheat straw cards, posters, and plaques for sale abroad. Initiated by MCC, it has become a lifesaving service for many families.

Derek D'Silva is a local Bangladeshi who has worked for MCC since 1974 and is a district agricultural project manager. He has been instrumental in guiding agricultural workers to assess the local farmer's life, needs, and resources, then assist in improving the situation.

In Bangladesh MCC has had to promise not to proselytize. But the spiritual commitment and concern of the workers is communicated in many ways.

Derek D'Silva and I visited for several hours. He is a Catholic layman with a deep personal faith in Christ. Many beggars came to his door while I was there. (He finally told me they come only to the homes of Christians; no one else gives them anything.) D'Silva could have much better paying jobs with the government or in a foreign post. He says, "No man's work is only for this earth; we are part of another kingdom." And he wants to work where he can best show others what this means.

When I asked Derek about the MCC workers, he quickly replied, "One of the greatest contributions made here by them is the way they model what it means to be people who love God."

MCC is clearly communicating many messages of hope in Bangladesh—economic, social, personal, and spiritual. God is at work there.

Stu Clark, MCC worker (right front), posed with a group of local Muslim men who have learned to trust Stu and work cooperatively with MCC.

Upon permission from a local "foreman," one of the women posed for me in front of an MCC regional office. She is wearing her burqah.

MCC compound at Dacca

Letters

What was accomplished?

Dear Editor: General Conference 1980 at Estes Park is history. Reading your editorial (August 19 issue) makes me wonder just what has been accomplished. Were any worthwhile conclusions reached in the deliberations? Or was more confusion created?

One example is the abortion issue. Some say the statement adopted is anti-abortion; others say it is pro-abortion. It would be helpful if people would again learn to say what they mean. The substitute motion was clear and concise, but was voted down.

The statement does say abortion is sin; but it also says, in effect, that we have a loving Father in heaven who delights in forgiving, so we might as well keep on killing innocent babies. "What then? Are we to sin because we are not under law but under grace? By no means!" (Romans 6:15).

Maybe the saddest part of the whole statement was our way of determining right and wrong. It seems as though our experience and what we think is the determining factor rather than what God says. From my experience and my thinking *I* determine what is right or wrong for me. You from yours. So for you abortion might be sin but for me it is an easy way out of a bad situation, and we are both right. So we reason. *Harry Kaufman, Marion, South Dakota 57043*

September 9

Editor's note: *This is a much abbreviated version of Harry's letter. At this point he lists once again much of the pro-and-con discussion carried earlier in* The Mennonite *and heard also at Estes Park. He writes only about the abortion issue and expresses further disappointment and disagreement with the conference statement. As stated in a previous issue, we are not planning to repeat that discussion on these pages at this time. We do invite and encourage personal sharing of experiences where* God's Spirit *has helped you in an abortion-related situation. Of course we also welcome suggestions for carrying out the conference resolution in a manner consistent with God's Spirit.*

Sin of omission

Dear Editor: I noted with interest your publication of Sara K. Hartzler's "Free Will and Self Expression." The art and design complement the article nicely.

In my letter to you I had requested this credit line: "Reprinted by permission of the *Goshen College Bulletin.*" I was unable to locate this anywhere in the issue. It seems to me that both brotherhood and journalistic ethics would suggest such credit, even if it is not legally required. *Stuart W. Showalter, editor, Goshen College Bulletin*

September 15

Editor's note: *I deserve at least "five lashes with a wet noodle." It was purely an oversight, an error on my part. Our policy is to give credit whenever we reprint, and there would be no desire to overlook crediting my own alma mater, Goshen College. My apologies to the* Bulletin. *I hope our readers are hereby notified. Thanks, Stu, for the correction.*

Role of a leader

Dear Editor: Thank you for presenting George Epp's reflections on Estes Park (September 2 issue). Let us be thankful for "average church members" like him who often see more clearly than the rest of us.

What I appreciated particularly is that he combines a call for leadership with an exercise of it himself. By doing so he presents us with a role model of what a leader does: He tells it the way he sees it. Many staff people and elected leaders in our churches and people teaching at our institutions become marshmallows, and it is always a bit difficult to follow marshmallows around. I found some of the facts George Epp presented quite disturbing, but there was enough constructive content in his one page of reflections to keep me going for quite a while. *Bill Klassen, University of Manitoba, Winnipeg, Manitoba R3T 2M5*

September 16

Chairperson not a word

Dear Editor: It is interesting to note that in the wake of the "women's lib movement" even church leaders almost clear across the board have succumbed to the popular trend and are using the awkward term "chairperson" for "chairman." The latter is defined in the dictionary as "the presiding officer (feminized, that would be 'officeress') of an assembly," or "the *person* presiding at. . . ." (The word "chairperson" is not even listed in my two-volume *New International Webster Dictionary.*)

In a recent issue of a local daily is an interesting and amusing article captioned "Kansas Legislature Debates Term 'Chairperson,'" pointing out the ridiculousness of the practice. Hopefully those in the church responsible publication of records and annour ments will soon regress to the sane customary traditional correct desig tion of this office: It's "chairman," "madam chairman." *C. B. Friesen, North Main, Hesston, Kansas 67062*

September

Editor's note: *Times of change are of awkward. I don't know of anybody u is ecstatic over some of the curr terminology variations to take au sexist overtones. But such things t time, and the dictionary will only ca up when society has come to some n consensus. I believe our challenge is find some new vocabulary which cr tively honors the dignity of both fem and male but does not wipe out ea one's unique gender.*

People becoming aware

Dear Editor: A reader from Whitewat Kansas, refers to what he calls "cons erable sentiment favoring nonregist tion" (September 2 issue). I was a present at that session, and my mi went back to another General Conf ence held many years ago. At th gathering a young man who had ju finished a term in prison for his refus to register during WW II asked t conference for some moral support the position he had taken and othe might be led to take. The response of t conference body was very negative that time. The young man later becam minister in the Methodist Church.

Imagine my surprise, this time, wh almost the entire delegate body rose pledge their support to six young m who declared they could not in go conscience register for the draft. It seer to me our people are becoming awa that some of the heroes of faith in bo the Old and the New Testament al committed acts of civil disobedience, a hence are better able to understand tho who take a similar position today. *Lou A. Janzen, North Newton, Kansas 671*

September

About letters: To encourage readers express themselves on a variety of issu we try to use all letters submitted f publication. Longer letters will be sho ened. Unsigned correspondence will n be published, although we may withho names for valid reasons in speci situations. Editor

---

Meditation

Another look at Believers' Church

Upon learning I would be hospitalized this past March, it seemed well to take the attitude of C. S. Lewis. He said he was never disturbed when he got the flu since that provided an opportunity to cuddle up in bed with a book. In several earlier experiences I had cuddled up to Tennyson, especially with *The Idylls of the King.* (So by now you have me labeled as a two-dimensional Victorian.) But this time I decided o cuddle up with the *Report of the Believers' Church Study Conference* of 1955. All his while my room partner had the television turned to the Auto Races in Long Beach, California.

In the statement of the findings committee it was said to be imperative that we rediscover the New Testament church. "It is first of all God's community of grace . . . o be found only where God is actively redeeming . . . where the Holy Spirit is regenerating human hearts, and where Christ is reigning in the midst of his people." S. F. Pannabecker said, "My vision for the General Conference Mennonite Church nvolves a clearer recognition of the miraculous nature of the Christian life both in its nception and in its daily continuation." The findings committee also said, "The Church is God's community of discipleship," and then asked, "How can we emerge from a traditional, compromised church?"

Maybe we should ask ourselves in what areas we have compromised. Do we desire or have we attempted to emerge from this state? What has helped us emerge? What success have we had in emerging? We should look at some of the mergings that have taken place in our conference churches since 1955. Pannabecker strongly reminds us, 'Don't dodge the standards of Jesus."

The findings committee said the real goal is "the biblical church," and spoke of the enthusiasm of the New Testament and Anabaptist church. The committee said the Bible was authoritative for the Anabaptist church as it is for us today. Few of us have trouble with inspiration as set forth in 2 Timothy 3:16, nor do many have trouble with the authority of the Scripture. It is rather a problem of the interpretation of these terms and of the Scripture.

In the past four or five decades we have been besieged by many theologians who have tried to help us with our beliefs. We have had Barth, Bultmann, Bonhoeffer, Pannenberg, and many others. Even those theologians who seem liberal have something to say to us if we read the fine print, avoid isolating some of their statements, and then study the Scriptures daily as the Bereans did "to see whether those things are so." We need to remember that theologies come and go, but the Word of God stands forever. And while all this is transpiring, ministers must keep the faith "once delivered to the saints."

The findings committee also asked, "How can the conference help the local congregation?" I think it is time we asked how the local congregation can help the conference. To adapt a well-worn slogan: "Ask not what the conference can do for you but what you can do for the conference."

Ward W. Shelly

We worry, but . . .

We worry about the future,
We worry about the past.
We worry when things are good,
In case they do not last.
We worry when we're married,
And even when we're not.
We worry about our money,
Whether we've none or a lot.
We worry when we're sickly,
And also when we're well.
But do we even *wonder*
If we're going to heaven or hell?

Mollie H. Speirs

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GC Mennonites are angry persons

"I am an angry person. Having written this opening line and then crossed it out twice for fear of being misunderstood, I recognize once again how automatic my denial of my own anger can be. But the fact is I *am* an angry person. I am an angry minister, pastoral counselor, husband, and father" (David Augsburger, *Anger and Assertiveness in Pastoral Care*, page viii).

David Augsburger speaks for me too. And I believe he speaks for most people in our conference.

That is hard for us to admit. After all, we are nonresistant peacemakers. No anger here; no malicious gossip; no resentment; no temper; no irritability; no hostile rejection; and no wrath or rage. When did you or I last admit, own, and share our anger? The feeling among us is that God's Spirit wouldn't permit us to be angry; it is inappropriate for people saved by God's grace.

But we have all stood or sat among our fellow believers rigid, stiff-jawed, and necks glowing red from the anger we are trying to deny.

"When my breath is coming in short spurts, when my voice is flat with over-control or metallic in tone, when my stomach is in knots and I'm concealing, suppressing, or civilizing my feelings, that is denial" (Augsburger, *ibid.*, page x).

"I'm not angry, only concerned" (page 1). I've said it often. Have you?

Anger is an emotion each person has. It's there—neither good nor bad—because it just is. All people have to contend with it.

Mennonites, however, have an extra challenge. Historically we are committed to "turn the other cheek." We try to manage or channel our anger in a creative and constructive way. That does not happen automatically.

In a conference like ours—built from its beginning on the conviction that a large common goal of overseas missions and Christian education can unite peoples from a widely diverse spectrum—we face a third challenge. Differences normally stimulate more anger. It takes even greater efforts to relate in positive person-building ways.

David Augsburger says all persons relate aggressively, nonassertively, or assertively.

Nonassertiveness is a goal for many Christians. The "being for others" is commonly regarded as the Christ-ideal. Such persons are often "nice-at-any-price" outwardly, even as they seethe inwardly. They may seem extra patient—a Christian virtue—while inner resentments grow into mountains.

Aggressiveness — the opposite to nonassertiveness — is the style of a Christian convinced that power is the only way to go. Such persons have it figured out that even though Christ gave himself for us on the cross, he didn't mean that lifestyle for us. Many followers of Christ feel free to use the authority (clout?) patterns of the world to build spiritual organizations patterned similar to human organizations. They claim rights at the expense of others.

Augsburger declares both of the above as "equally extreme, equally futile" (page 44).

The Christ-model for coping with anger is *assertiveness*. "Theologically, the assertive lifestyle recognizes that loveless power violates, powerless love abdicates, but power and love in balance create justice.... True power is not power *over* but power *to* . . . the ability to be self-affirming . . . the energy to be other-affirming as well" (page 44).

The Bible confirms what Augsburger writes. Jesus asserted his anger. Paul says, "Be angry but. . ." (Ephesians 4:26). Various Old and New Testament references warn us of the dangers in not volitionally "controlling" our anger.

"An all-loving, anger-free community can only be an illusion" (page 72). Yet many Christians act as if they are such persons and so are their congregations.

I get angry often and easily. It is no secret to me that I must work *with* my anger. Too frequently I note that it comes through without my having chosen to express it. That is unfortunate. I pray God's Spirit will give me grace to deliberately express it more constructively.

Denial of anger is not my goal. "The denying community slowly collects pain, frustration, resentment, and anger until the tension becomes intolerable" (page 79). Then it is often expressed in self-righteous indignation at unjustified targets.

It is this area that our conference needs to examine carefully. Our diversity of anger-energy could become a mountain of constructive affirmation to ourselves and to each other. Instead, I sense—at our conferences, in letters and articles, and in sermons—much mutual deprecation, suspicion, and tearing down.

"In healing, sadness speaks to sadness, anger cries to anger, worth affirms worth, forgiveness evokes forgiveness, and grace calls to grace" (page 80).

Lord, teach us to own, affirm, and share our anger creatively and constructively. Begin with me. *Bernie Wiebe*

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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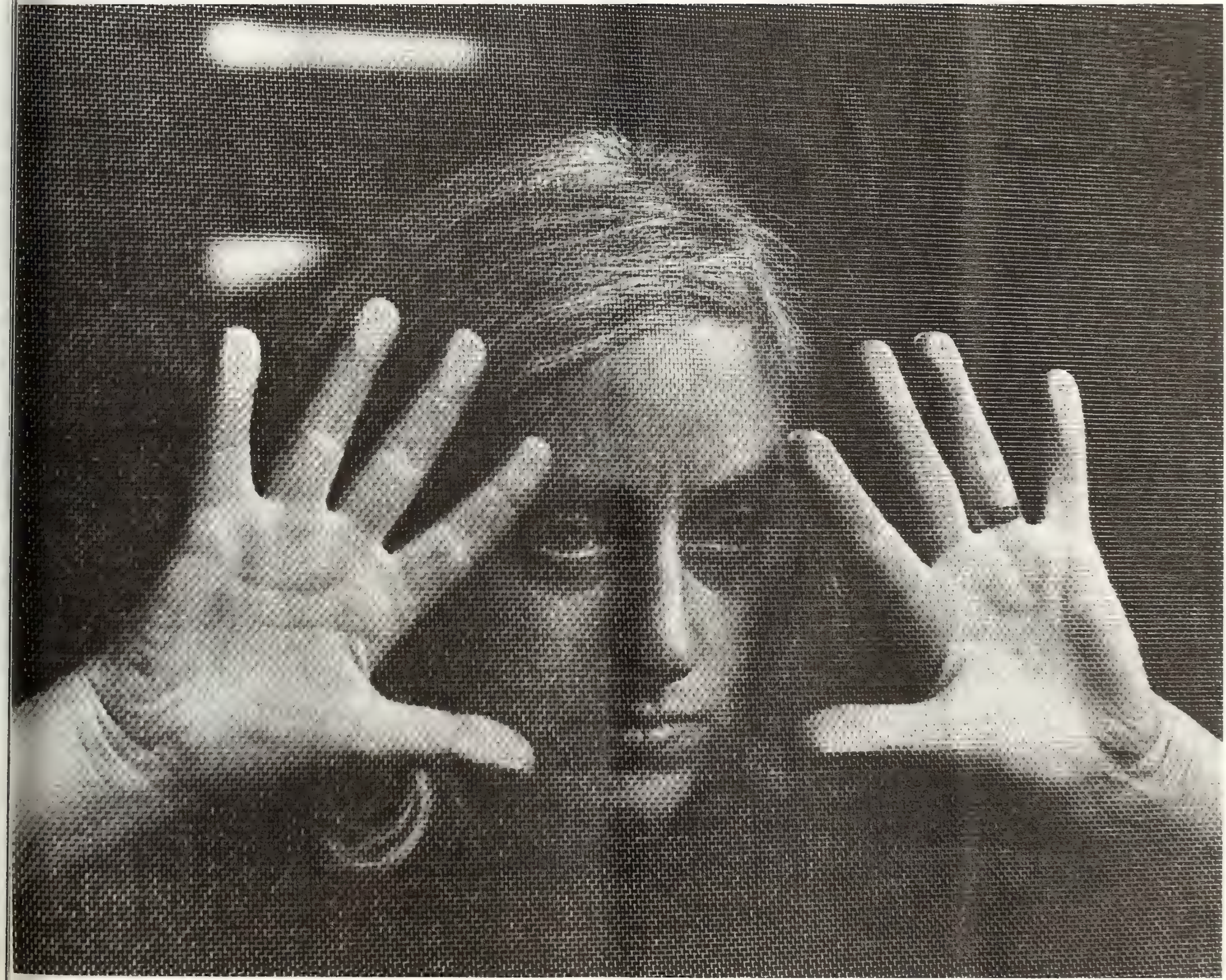


Louise Dueck

"There is a greatness in me seeking a way to come out; not my greatness, but the Lord's," wrote a young man in a letter expressing the anguish and despair of life in prison. After a four-year friendship Randy was exposing for the first time the inner torments of a man serving a life sentence but knowing himself to be rehabilitated and ready to offer his gifts to society.

"Sometimes life grabs hold of you and shakes the livin' bejeezus out of you!" he raged. "I know that I have something to offer. What must I do in order to offer it? Will what I have to offer never be offered?"

Randy speaks for the minions languishing in our penal institutions, persons who have value in the eyes of Christ but not in the eyes of society. Proverbs 24:11, 12 from the *Living* version exhorts us to "rescue those who are unjustly sentenced to death; don't stand back and let them die. Don't try to disclaim responsibility by saying you didn't know about it. For God, who knows all hearts, knows yours, and he knows you knew! And he will reward everyone according to their deeds."

I am not suggesting that Randy and others like him are serving time without cause. What I am suggesting is that a prison sentence in our society is a two-headed axe: the punishment of being removed from society and normal relationships plus that of being left alone there in a living death.

Jesus was always concerned about the wholeness of persons. His special love for wrongdoers was evidenced in his death scene, when his last reaching out to a soul in need was to that of the dying thief. The famous message "when I was

"There is a greatness in me seeking a way to come out; not my greatness, but the Lord's . . ."

Visiting Christ in prison

"Rescue those who are unjustly sentenced to death; don't stand back and let them die. Don't try to disclaim responsibility by saying you didn't know about it. For God, who knows all hearts, knows yours, and he knows you knew! And he will reward everyone according to their deeds" Proverbs 24:11-12 (Living Bible).

in prison ye visited me" was not said just to sound good. He was affirming that the divine spark lies in every human breast and must not be neglected.

This is reinforced in Hebrews 13:3, where we are reminded to "remember those who are in prison, as though you were in prison with them." Bob Guiliano, guest speaker at the Man to Man (M2) Ontario annual dinner, who has been a prison chaplain for many years, put it this way: "We don't take Christ into the prison; we go there to visit him."

And so we do. We go there to seek that divine spark which is even in the hearts of offenders, and we are warmed when we see it fanned into life.

"The greatest dilemma for any Christian," writes Selwyn Dawson of Auckland, New Zealand, "is to discover how to behave toward those who fall so far below what they ought to be, still to see Christ in them, to act toward them with undiscouraged goodwill, to set a value on them for Christ's sake."

This is part of what Man to Man (M2) and Woman to Woman (W2) are about. Concerned volunteers are matched on a one-to-one basis with a person in prison, and by their constant visits and letters are getting a message across to the inmates. That message is, "We accept you, we value you, we are willing to be your friend with all the give and take which is part of any friendship."

For some offenders this kind of accepting relationship is an utterly new experience. Many have been rejected by family and friends, and certainly what they experience in the prison setting can never be a normal relationship between inmate and staff, or even between inmate and inmate. Instead of finding support offenders find all personal dignity and will stripped from them, leaving them vulnerable and powerless.

Randy writes, "Friends I thought I had are no longer with me. I can see no future for me, and it is scary. I have had to make my own way these past 10 frightening years. Given the chance at what I am talented in, I know I could be successful. I have survived where many would have perished, physically and mentally. I have survived mostly because of the Lord and the wits he has given me. I have walked where few men would choose to walk. Louise, only you can know the actual torment I go through, wanting desperately to become something, somebody; not just a number on a piece of paper. I need a chance to show my worth, an honest chance. If I do not get it, then I am lost."

The friendship we as Christians can offer to offenders is invaluable. The listening ear, the encouragement, the affirmation of the positives we find in them, are a means of helping to rebuild a wrecked confidence, to restore self-respect. Sometimes we even find a common spiritual meeting ground; in short, we find Christ there.

Randy has ministered to my needs more than once during the past four years. And that too is important. The M2-W2 relationship must not be seen as a do-gooder effort. There must be a genuine give and take as there is in any friendship.

M2 has been operating in Ontario for over six years. A W2 program has been begun in the Kingston Prison for Women. Since the inmates there come from all parts of Canada and other countries, the isolation experienced is intense. Those most lost and lonely are the ones W2 tries to reach. From an initial six volunteers, W2 one year later had 16 friendships flourishing. The goal was to rise to 25 during the next year. This would represent reaching approximately 20 percent of the prison population.

The W2 program is being watched by the other prisons in the Kingston area. One is already in the process of setting up a similar program for men. The Prison for Women administration is totally behind W2 to the extent of recommending the program for federal funding for the current year, following which they are prepared to write the program's costs into their own budget. They have reported dramatic changes in behavior of the women now being visited.

The women offenders in the W2 program represent Spanish- and French-speaking (for whom we have found volunteers fluent in those tongues), Native, Chinese, and Canadian. Some are hard-core offenders who have been in the system for as long as 20 years; others are young first offenders.

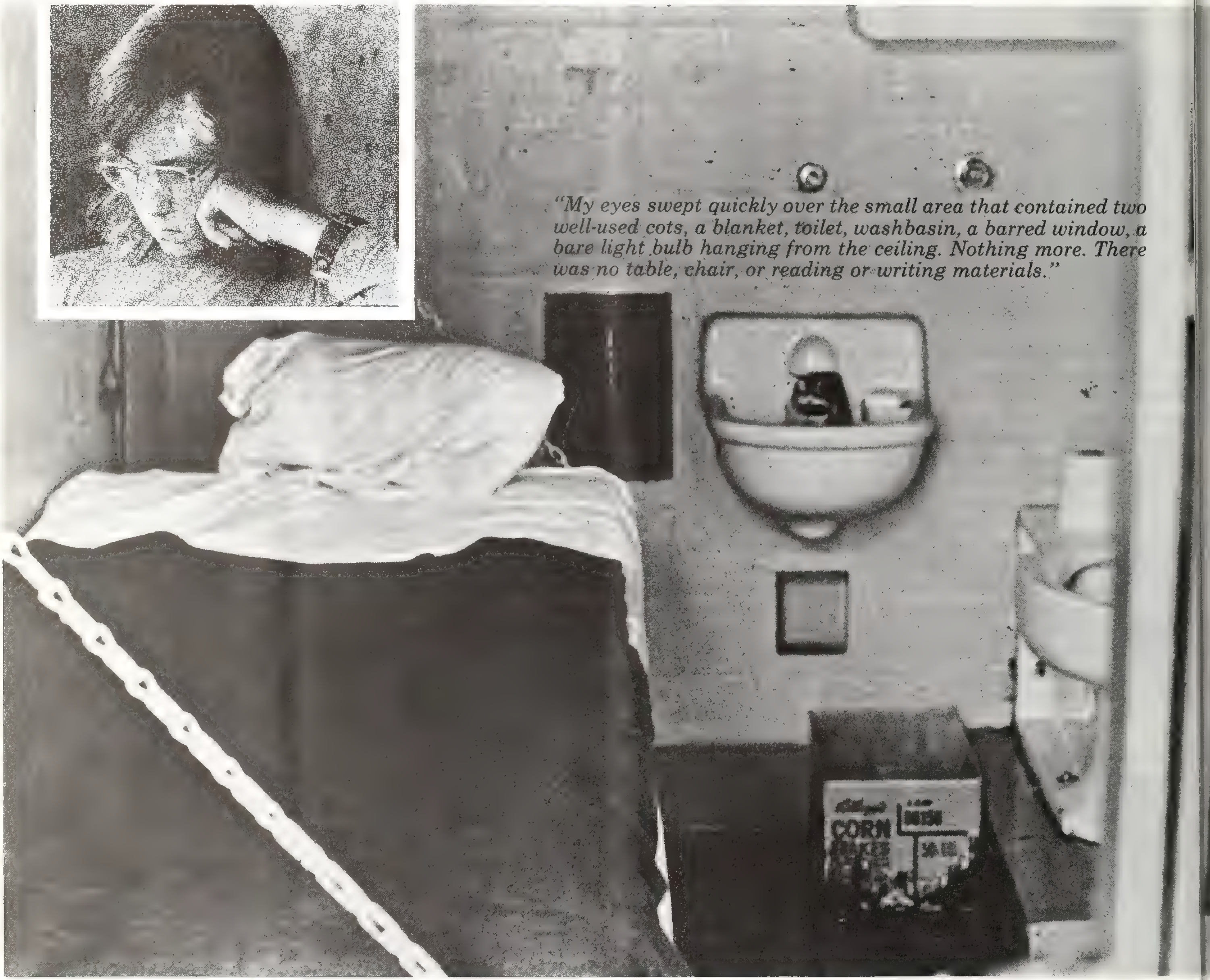
Whatever their age or background, these women are risking the self-reliance in which they have so carefully wrapped themselves in the past and indicating—by joining the program—that they are willing once more to open themselves and become vulnerable to another human being.

We must not fail them!

Note: Randy received parole and entered a halfway house in Toronto in January 1979. The excerpts from his letter have been used by permission. •

Lov

"The set of his jaws and muscles shouted defiance and rebellion . . . where had we gone wrong? . . . how could he embarrass us like this? . . . in that single act of 20 minutes it seemed he had wiped out everything we stood for . . . as I drew close to our compassionate Lord, his precious Holy Spirit spoke to me with reproof for my self-centeredness."



"My eyes swept quickly over the small area that contained two well-used cots, a blanket, toilet, washbasin, a barred window, a bare light bulb hanging from the ceiling. Nothing more. There was no table, chair, or reading or writing materials."

Mountaintops *Randy*

and if I lived
in the mountains
closer to the clouds
and my idea of heaven,
would that by itself
bring me closer to You?
I doubt it!
You are in all
and everywhere
there is no need for
me to travel
to mountaintops

---

never gives up

Joan Jantz

I stood looking at my 17-year-old son lying rigidly on the narrow cot, staring intently at the wall. The set of his jaws and muscles shouted defiance and rebellion.

A musty smell penetrated my nostrils as I gazed about the tiny cell. A feeling of nausea all but overtook me.

My eyes swept quickly over the small area that contained two well-used cots, a blanket, toilet, washbasin, a barred window, a bare light bulb hanging from the ceiling. Nothing more. There was no table, chair, or reading or writing materials.

For eight hours I had prayed, pleaded, and made numerous phone calls to finally gain permission to stand at this spot, taking in the depressing bleakness of these surroundings, even though it wasn't visiting day. With aching heart I was about to put into action a bitter lesson I'd learned as a teenager.

My father was a cool, self-contained man, the youngest of 14 children. He was used to being in command of those about him.

After being informed of my decision to marry a young man not of his choosing, my father rejected me through speech and action. All outward signs of love and affection were withheld. If I tried to put my arm around his shoulder, he would stiffen and withdraw. Once a kiss intended for his cheek landed in empty air as he jerked away. As a child from a broken home filled with doubt and insecurity, this rejection was extremely painful. Rather than pulling me back into line, it drove me to cling more securely to my boyfriend for comfort.

In later years when I asked my father if it would not have been possible to have loved me in spite of his disapproval, he replied, "I had to show you my disapproval." As I looked back on the pain this brought, I vowed fervently to love my children anyway.

The night before, I found myself standing at the doorway to this cell. The sheriff had come and taken our son to the station for questioning concerning a burglary they thought had been committed by friends of his. Some tools had been taken from a farm which was no longer lived on, but which was being used for storage. After a few hours, the sheriff called and said the questioning revealed my son had also taken part in the theft. He had admitted it and therefore would be held overnight.

After replacing the phone with a shaking hand my mind began to race with a jumble of thoughts and questions.

As a Christian family hadn't we endeavored to teach him the principles of right living? Where had we gone wrong? What was lacking? Why hadn't it "taken" with him as it had with our two older sons? We had an adequate although not extravagant home. He had plenty of clothes, but not all the latest styles. He had some allowance, but not enough so he would lose his incentive to work for some things. He had some responsibilities yet time for recreation. Hadn't we dedicated him to God as an infant and taken him to Sunday school and church all of his 17 years? How could he embarrass us like this? What would people say and think of us? How could we explain this to them?

Although we had lived in the small community for only a year, we had tried to carefully build a reputation as Christians by working for Christ and sharing our faith in him with others. How could we do this now that our son had done this terrible thing? In that single act of 20 minutes it seemed he had wiped out everything we stood for. I felt the heat of anger, hurt, bitterness, and embarrassment.

After the exhaustion that follows such an emotional ping-pong, prayer seemed the only thing left.

As I drew close to our compassionate Lord his precious Holy Spirit spoke to me with reproof for my self-centeredness. He reminded me of the bitter lessons I had learned when I felt the rejection from Dad for having displeased him.

After tears of regret for thinking of myself first, and confessing the sin of pride, a great sense of peace came to me. God's love flooded my heart with a true concern for my son, his feelings, and his welfare.

Now, as I stood in the doorway, I could truly go in as I should. Realizing his agony and embarrassment, I walked to him with tears streaming down my cheeks. With a heart bursting with love instead of reproach, I reached out and put my arms around him, saying simply, "Son, you know what you've done is wrong. You don't need me to scold you; but I'm here to remind you of how much I love you. Whatever you'll have to face, your father and I will stand beside you."

The stiffness began to leave his body. He blinked back tears. I could sense the barrier that had separated us begin to crumble.

Thankfulness for that bitter lesson of my own teens flooded me. I realized more what the Scripture means when it says that all things work together for good to those who love God and are called according to his purpose. And I had a new appreciation for 1 Corinthians 13. •

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News

Peace churches renounce growing US militarism

Green Lake, Wisc. (Meetinghouse)—Approximately 300 Mennonites, Brethren, and Friends from across the US have called on their meetings and congregations to intensify efforts in the search for alternatives to militarism, conscription, and the payment of war taxes.

Meeting in the New Call to Peacemaking (NCP) from October 2-5, the coalition of historic peace churches formulated a findings report which condemns the nation's faith in military power and its demand for funds and personnel.

"To prevent this prostitution of human and material resources we must oppose the increasing militarization of our nation and reaffirm our commitment to the goals of worldwide abolition of nuclear weapons, general disarmament, and an end to all warmaking.

"We urge our meetings and congregations to say clearly to the powers that we are a people who believe there is no security in arms, and therefore, we support unilateral initiatives toward disarmament."

The conference's eight-page findings report was written and revised by a committee which attempted to integrate the minutes of 27 discussion groups which met regularly throughout the weekend. The final statement dealt with the tasks of envisioning peace, nurturing peacemakers, countering militarism, responding to the conscription of youth and taxes for war, and witnessing to peace.

The support of peacemakers by peacemakers and the challenge of envisioning and communicating the way of peace were the two dominant themes of the four-day conclave. Despite some prescriptive methodologies for "speaking to the powers" concerning militarism contained in the first draft of the findings committee statement, the final version allowed for individuals and congregations to support each other, "exhibiting their mutual trust while recognizing the varieties of their calls."

Regarding the draft, the conference concluded that they would "urge all members to vigorously oppose and work to prevent reinstatement of the draft." Should the draft become law, however, the New Call to Peacemaking commends the following to draft-age youth: (1) open, nonviolent noncooperation with the conscription system, or (2) alternative service as conscientious objectors under civilian direction. Women were urged to take responsible peace stances comparable to that which the Selective Service System has required of men.

With respect to the payment of taxes used for war purposes, the New Call restated its 1978 commitment to urge Christian peacemakers to "consider withholding from the Internal Revenue Service all tax monies which contribute to any war effort."

Individuals and church-related institutions should invest in or patronize only those industries and institutions which are not war-related; yet, those who can should be encouraged to join in efforts of shareholders to change policy.

The statement of findings recommended the following as alternatives to the payment of war taxes: (1) active work for the adoption of the World Peace Tax Fund bill which, if passed by the US Congress, would serve as a legal alternative to payment of war taxes just
conscientious objector status is a leg
alternative to military service, and (
individuals are urged to consider praye
fully all moral ways of reducing their ta
liabilities, including sizeable contrib
tions to tax-exempt organizations, r
duction of personal income, and simplif
cation of lifestyles.

In his keynote address on Thursda
evening Emilio Castro, director of worl
missions and evangelism for the Worl
Council of Churches, included concern
about lifestyle as part of the witness t
peace. "We are concerned about th
survival of the world," he said, "but w
must also be concerned about the lin
age between our North American wa
of life and the poverty and exploitatio
of Third World people."

Castro noted that in today's world 8
percent of the research for new weapon
takes place within countries that a
signatories to the Helsinki rights agre
ment, while 80 percent of the world
arms industries are within those cou
tries.

Referring to the current presidenti
campaign, the former Methodist past
said, "When I hear those two born-agai
Christians saying that each is mo
criminal than the other and each callin
for more weapons than the other, then
know something has gone terribl
wrong in our understanding of o
Christian obligation."

Although Castro's address made
strong impact on NCP delegates, Elis
Boulding's discourse on "Recreation an
Relationships: Interpersonal and Glo
al" clearly captured the imagination
the meeting. Boulding, chairperson
the sociology department at Dartmou
College, Hanover, New Hampshir
traced the theme of the "peaceab
garden" through various civilizations
the last three millennia.

"Visualizing a future world of peace
a necessity," Boulding said, "becaus
there is no possibility of moving towa
a world we cannot see." It is importan
for Christians to begin dialogue wit
other religious groups, the Moslem worl
for example, if we hope to experienc
peace with them, she said.

Boulding is currently a member on
United States Commission on Propo
als for a National Academy of Peace an
Conflict Resolution. She stated that th
superintendents of the nation's thre
military academies believe the milita
has been misused by Congress. "The

Members of the NCP findings committee (left to right): Joe Volk, Kenneth Brown, Elizabeth Yoder, Estella Horning, Kara Cole, and Edgar Metzler. Barrett Hollister serves as New Call moderator.

LET US
FOLLOW HIM

ve a strong sense that what the litary is trained to do is a last resort. hen the armed forces are called into tion, the country has failed." These ficers, she said, have a strong sense of e need for peacemaking skills. They lieve that a peace academy should be tablished to begin teaching young en and women this other set of skills r peacemaking.

In his morning Bible lectures on the pirit of peace and the realities of acemaking Timothy Smith, professor history at Johns Hopkins University, sserted that "we are at a point in story where we must either 'own' the ew covenant—the call of peace—or rish with the old covenant. . . . We must ep our covenant with the future and ork together with other denominations create shalom."

The final statement of the conference's findings committee concluded with a call to other Christian denominations to take up the banner of peace instead of the flag of Christian nationalism: "We call Christians to recognize the betrayal of Christ in those voices which would further militarize our country in the name of God, who proclaim life while advocating weapons of death, and who preach fear rather than love of enemy."

The concern that New Call not issue a declaration more radical than meetings and congregations would be willing to hear was raised several times. During the all-Mennonite caucus Myron Schrag, pastor of Faith Mennonite Church in Minneapolis, Minnesota, told of developments in that city whereby 200 pastors have formed an interdenominational peace group in Minneapolis/St. Paul.

One of these, Lowell Erdahl of the American Lutheran Church in Roseville, Minnesota, told conference delegates, "This document (the findings committee statement) will not be seen as radical in five years; it should make a great impact on other denominations."

In an interview at the close of the conference, LeRoy Friesen, associate professor of peace studies at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, evaluated the 1980 New Call to Peacemaking: "NCP II gave its participants the opportunity to dream about a world without war, a peaceable kingdom. Unless we are able to see that vision as a reality for the future, we cannot hope to achieve it. We must, however, see Jesus Christ as the basis for all of our peacemaking efforts."

Larry Cornies

his reminder of New Call's task stood ıst outside the convention grounds . . .

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as Brethren, Mennonite, and Friends delegates struggled with peace issues . . .

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The Mennonite Christian Hospital, Hwalien, Taiwan, celebrated the dedication of a new wing for the hospital on July 26. The new wing, a five-story building with basement, is primarily a replacement for the oldest part of the hospital, which was torn down to make space available. The old building was no longer safe in earthquakes or typhoons, as well as being too cramped in space. In addition to replacing the 77 beds in the old building, the new facility adds 15 beds, bringing the total number of beds to 137. It also provides new facilities for the radiology, emergency, and central supply departments, and for short-stay surgery.

Moderators and secretaries consider Bible conference

Denver, Colo. (Meetinghouse)—A proposed inter-Mennonite Bible conference in 1982 may become a forum for North American Mennonites and Brethren in Christ to test their relations with the multitude of church-related agencies that describe themselves as "inter-Mennonite."

That possibility emerged at the annual meeting of the Council of Moderators and Secretaries, held September 26 in Denver, Colorado. The council is a low-profile assembly of the heads of the Mennonite, General Conference, Mennonite Brethren, and Brethren in Christ (BIC) churches.

Initially the chief agenda item at the meeting had been to finalize plans for an inter-Mennonite Bible conference to be held in the summer of 1982. The topic—"The Church: The Wisdom of God" based on the Book of Ephesians—and a series of Bible expositors from the sponsoring denominations had been agreed on. The conference was intended to be a Bible study, rather than an issue-oriented meeting. Questions were raised, however, as to how the council would attract people to such a conference.

A related concern, that the Mennonite and BIC constituencies lack a clear umbrella organization to hold accountable the more than 100 agencies that carry on programs on their behalf, gave rise to a suggestion that such a Bible conference could focus on the church's mission but have a strong tie-in with the work of its inter-Mennonite agencies.

On a motion from Glendon Blosser, Mennonite Church moderator, it was agreed to revamp the Bible conference format to include "a review of the work of inter-Mennonite agencies." The secretaries of the four groups will fine tune the new format and finalize speakers, dates, and location for the 1982 conference. *Wally Kroeker*

Continuing education center opens to Mexico

Die Fortbildungsschule

Education took a new direction with a new dimension as the General-Conference-related Mennonite churches in the Cuauhtemoc, Chihuahua, area formally opened "Die Christliche Fortbildungsschule" (Centro de Capacitacion Cristiana) on Sunday, September 14, with afternoon dedication services in the Burwalde Church.

For many years the Commission on Overseas Mission (COM) has supported the private schools at the elementary and secondary levels with good success. But there always remained a desire for a school that would serve as a continuing education center in Bible and related subjects.

This dream became a reality when Helen Ens, a longtime worker in Mexico, agreed to direct this school, after having spent a year on leave, traveling and studying various educational efforts. Henry T. Klassen, Clearbrook, British Columbia, has come to be the other teacher for the first term. The school opened formally on September 15 at Km #17 with 11 day students coming from nine villages.

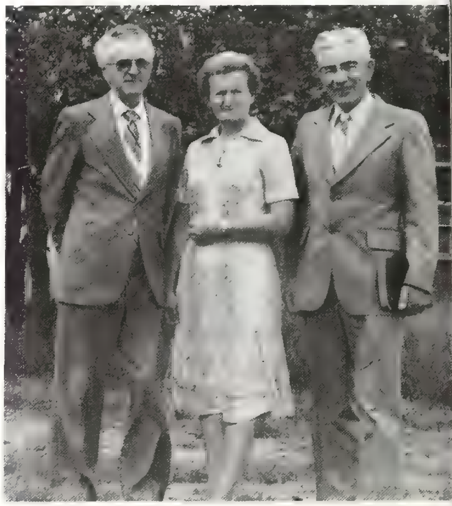
The Marvin Duecks, Leamington, Ontario, now in language school in Guadalajara, will come to Cuauhtemoc in January and join the staff. Evening classes are also being offered three nights a week at the school. The courses for the day school during the first quarter are Sunday school teaching, Spanish, German, introduction to the Old Testament, the Christian faith, and public speaking.

Gerhard Dyck, chairperson of the Fortbildungsschule committee, opened the session with 1 Corinthians 12 and prayer.

Jacob Pauls, interim pastor of the Burwalde Church, gave the afternoon message based on the Philip-Ethiopian story in Acts 8. Testimonies for the new school were offered by the local people after Aaron J Epp had given t
dedicatory prayer.

The day school for the elementary ar
secondary levels opened September 4
three locations. Henry and Sara Ens a
the only COM-supported workers in t
school system; the other nine full-tin
and three part-time teachers come fro
the local congregations. Ens is t
director-principal of these school
where 232 children and young people a
enrolled. *Aaron J Epp*

Left to right: H. T. Klassen, Helen En
Henry Ens



College students interested in pursuing a career in mental health services are invited to apply for scholarships sponsored by Mennonite Mental Health Services. Four scholarships of between $500 and $1,000 will be awarded. Applications for the 1981 scholarships must be received by March 1. Candidates must be classified as college juniors or seniors or graduate students, must have a declared major and vocational interest in an area related to mental health, must have a minimum college grade average of C+, and must be actively involved in a Christian church. Write: Vernon Neufeld, 4905 North West Avenue, Suite #118, Fresno, CA 93705.

SECRETARY FOR LATIN AMERICA

A person is required for this position in 1981 to administer General Conference Mennonite Church mission program in Latin America.

Send inquiries or prospects to:

COM
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The movement to involve women in higher church offices moved one step forward and one step back during the past few months. Lois Wilson, 53, was elected moderator of the United Church of Canada when it met in Halifax in August. Wilson was chosen over seven other candidates for the office. Meanwhile, the Synod of the Christian Reformed Church meeting in Grand Rapids, Michigan, ruled that women may no longer be elected to the office of deacon.

Winnipeg churches realize $4.8 million dream

Winnipeg, Man.—About 150 guests shared with the residents, board, and administrative team of Bethel Place in officially dedicating this new $4.8 million facility on Friday, September 19.

A dream begun in 1976 by five Winnipeg churches—Bethel, Fort Garry, Burrows, Home Street, and Charleswood—to provide housing for its people growing to retirement in Winnipeg, has come true. The new Bethel Place—located right next to the Bethel Mennonite Church—opened its 142 units and was immediately occupied 100 percent (182 occupants). Neil Heinrichs, board member, said, "We already have a waiting list that could fill another 142 units." Heinrichs added, "This building project is a cooperative venture of federal, provincial, and city governments, plus the contributions of the five founding churches and other volunteers.

J. Frank Johnston, minister responsible for the Manitoba Housing and Renewal Corporation, said, "The Bethel Place project represents the highest standards for a facility of its kind."

Associate architect Harold Funk stated that Bethel Place has room for many unique personalities because the building itself has many personalities.

Jacob F. Pauls, pastor of the Bethel Mennonite Church, said in his dedicatory remarks, "We have regarded Bethel Place as our worship to God by providing for the needs of our elderly."

Unique to Bethel Place are (1) The attached Carter Day-Care Centre, presently serving 30 children of single parents; (2) about 4,500 square feet of space being rented by the Bethel Church for Christian education space; and (3) space being rented by Interfaith Pastoral Institute for a counselor to work from this location.

One resident commented, "I waited 10 years for such a place. Now I thank God that I can live in it." *Bernie Wiebe*

New residential facility for seniors located right next to Bethel Mennonite Church, Winnipeg

Bethel Place

Hungarian churches call for peace

Budapest (EPS)—"In the present tense international situation, being committed to Christ, we address an appeal to all Christian brothers and sisters, to the members of the congregations, to do everything they can at their own place in order to save the peace of the world and to further the process of detente."

This is an extract from a statement issued by the Ecumenical Council of Churches in Hungary, which joins with the Budapest Appeal of the World Peace Council, issued in May on the fifth anniversary of the signing of the Final Act of Helsinki.

Another part of the statement reads, "We hope that we have been able to contribute to the easing of tensions between peoples living in countries of different social systems."

The Budapest Appeal notes that in consequence of the deterioration of the international situation, there is a growing uneasiness all over the world.

The forces intending to revive the cold war must be encountered with a world wide joining of forces and effective efforts in order that detente may become a lasting and all-out process as it was jointly decided on by the states attending the Helsinki Conference five years ago.

Everybody is interested in it, believers and nonbelievers, nations, hundreds of millions of people, mothers and children, all generations that want to live in a world of peace.

While those obsessed with power politics strive for the maintenance and intensification of the military potential, the workers for peace profess: war is not inevitable, detente can be saved, it all depends on every one of us. Therefore, the Budapest Appeal calls for a joining of forces that should not be obstructed by any differences of ideology, political allegiance, or religious conviction.

Many young men who registered with the US Selective Service System in July and August are receiving SSS Form 3A, Registration Acknowledgement, and SSS Form 3B, Change of Information, says Bob Hull, secretary for peace and justice for the General Conference. The forms he has seen do not acknowledge the registrant's having written, "I am a conscientious objector to war in any form." Hull suggests that anyone who registered thus should send back the Change of Information form and any future correspondence and note his peacemaker conviction. It is important, he says, to keep a copy of each correspondence.

"The Lord's Motivated Concern for the Underprivileged" was the inaugural address by David H. Engelhard (published in the *Calvin Theological Journal*, April). He pointed out, "... this concern for the underprivileged is integrally and consistently interwoven in the biblical text from the earliest dealings of Yahweh with his chosen people." Motivation is based on humane concern. "The very presence of the poor must motivate generosity," he said. A deeper motivation is theological, however. "Yahweh, who created man in his image, requires one image-bearer (an Israelite) to love another image-bearer (an alien)."

Toronto, Ont. (CCP) — The 2 h General Council of the United Churcl f Canada, meeting in Halifax, N a Scotia, in August, approved abortior n certain circumstances while reject g the principle of abortion on demand. T e council approved an abortion rep t which urges the Canadian federal g- ernment to remove from the crimi l code of Canada any references to ak- tion within the first 20 weeks of pregn- cy.

Biblical plants flourish at the "Gardens of Israel"

Neot Kedumim, Israel—The biblical patriarchs, the world's first ecologists, counted their wealth with carob seeds and air conditioned their tents with tamarisk trees.

So says Helen Frenkley, who, as part of a unique team of ecologists, is growing all the plants mentioned in the Bible and Talmudic literature in a garden network halfway between Tel Aviv and Jerusalem.

At Neot Kedumim, or the "Gardens of Israel," grow those exotic plants people have read about in the Bible but have never seen—balm and ladanum, hyssop and caper. The gardens are still being planted and won't be open to the public for two years, but they are already a focus of interest for Jews and for Christian scholars.

"The Bible is a chronicle of the Jews' love and care for the land of Israel," says Frenkley, director of Neot Kedumim. For her the Bible is not only a book of morality and history, but also a practical guide on how to plant a field or build a terrace.

"Here we are growing a vineyard exactly according to the description of the Prophet Isaiah," she says, standing atop one of the hills in the 500-acre garden.

"First we had to bring in thousands of tons of soil and then we were able to follow the words of Isaiah in chapter 5 and build terraces, plant grapevine cuttings, and cover the terrace walls with small prickly bushes to keep the gazelles from entering the vineyard and eating the young grape leaves."

Frenkley, 36, knew nothing of agriculture and little about the Bible when she first met the founder and director general of Neot Kedumim in New York in 1969.

Since then she has become steeped in the rich body of plant lore, metaphor, and symbolism of the Bible and knowledgeable in the ecological awareness which permeated the lives and words of the patriarchs and prophets. "These carob seeds were the smallest biblical weight, and the English word 'carat' comes from the Hebrew name for the carob seed, *gera*," she says beside a leafy tree that produces the fruit that is also called "St. John's Bread."

"They have the peculiar characteristic that they are all almost identical in weight to the standard jeweler's measure, about .0069 of an ounce."

Not far from the carob is a grove of tamarisk saplings, which the Patriarch Abraham planted in Beersheba. "T e leaves of the tamarisk exude salt," s e explains. "The salt absorbs the moistu e in the night air, and releases it in t e heat of the day. Since the major clima c problem in a desert like the Negev s dryness, adding moisture to the air co s and humidifies, significantly loweri g the temperature."

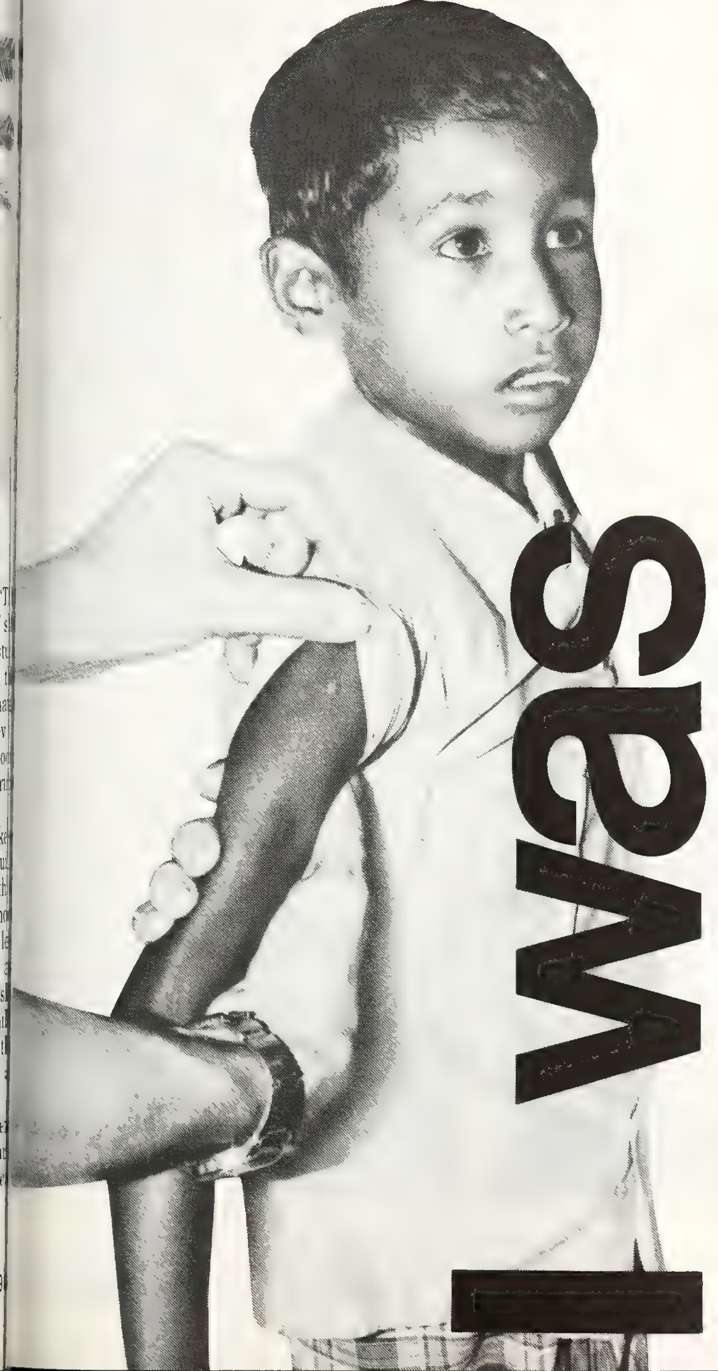
The Neot Kedumim team of work s had to move tons of earth to bu l irrigation reservoirs and then bring th t soil to the many barren slopes. "Th- sands of years of neglect and erosion l t these once fertile hills denuded of l plants and with little or no soil," s e says. "We hauled soil back up the hi s and rebuilt the stone terraces using t e remnants of 3,000-year-old terraces s blueprints."

Even a centuries-old water ciste n became functional again when the la d around it was recontoured. *Joel Epste n*

Ancient Olive trees in Upper Galilee

Wheat growing in the Valley of Jezreel

Gathering dates in Israel's Arava



I was sick

Health workers in Zaire want to travel to schools in isolated areas to treat children with worms, malaria and other problems. They need bikes to speed them on their rounds. $100 buys one bike.

In mountainous Mombin Crochu, Haiti, many do not know the right foods to eat nor things to do to prevent illness. MCCers train Haitians to teach community health. $8 trains one health worker.

Nurses in Northeast Brazil need medicines and syringes. $10 will give rural children a shot in the arm.

In Indonesia TB patients lie sick at home, because they are too poor to pay fees for the several weeks of hospital care they need. $35 buys medicines and hospital care for one patient for one week.

In Swaziland MCC assists a school for the physically handicapped and mentally retarded. The school needs screens to keep out malaria-carrying mosquitos; each patient needs a blanket. Give $5 for screening or a blanket.

At an infant welfare center in the heart of Jerusalem's Old City, workers help pregnant women and new mothers. $25 helps the center give a baby a healthy start.

Haitian refugees keep coming to already overcrowded shelters in Miami. $3 will buy rice and beans or medicines for a refugee.

and you visited me

Anything you did for one of my brothers here, however humble, you did for me. (Matt. 25:40)

In the coming holiday season remember the sick in many lands, who need a visitor to bring medicines, information and a loving presence. Your gift to an MCC holiday health project can bring healing to a sick person.

MCC invites families, Sunday schools and churches to choose one of the above projects for holiday giving. Send gifts through conference offices or directly to MCC. Be sur to specify clearly for which project your gift is designated

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Christians and world events— a comment

Foreign policy issues in the US presidential election

Ted Koontz

There is plenty of reason to be skeptical of involvement in electoral politics, especially in 1980. Nevertheless, elections provide the most direct opportunity our system offers for citizens to register their preferences and a natural opportunity for Christians to testify to their convictions on a range of public issues. Even though no major candidate is all that you or I may want, the candidates do propose different courses on some important issues, among them the following foreign policy questions, which we would do well to consider and discuss with our neighbors.

1. What approach should the US take toward the Soviet Union generally, but especially in the area of military policy? Reagan seems convinced that the Soviet Union is expansionist and will only be stopped by a much stronger US military, coupled with a firm resolve not to yield to Soviet pressure. He believes that the greatest danger of war is when "the forces of freedom" are weak, for it is then that "tyrants are tempted." Therefore, he wants "superiority." He favors vigorous work on the MX missile, a new strategic bomber, cruise missiles, the neutron bomb, and an antiballistic missile system, as well as strengthened conventional forces. He favors arms control agreements but argues that they must be negotiated from a position of strength and therefore opposes SALT II.

Anderson agrees that the Soviet Union poses a serious threat but stresses that the relationship with the Soviet Union is not only competitive and conflictual. Interests are also shared, above all the interest in avoiding a nuclear war. Avoiding war requires not only strength and determination, but also keeping hostility in check by avoiding inflammatory rhetoric and action and by building links which strengthen shared interests. Although he favors a strong defense, Anderson places greater weight on the importance of conventional forces than strategic forces. He is, for example, the only candidate opposed to the MX and favors immediate ratification of SALT II and beginning discussions on further arms control measures.

Carter too sees the US-Soviet relationship containing important elements of conflict and cooperation, although the stress in the last year has clearly been on the competitive aspects of the relationship. How much of this change can be explained in terms of pressure to "get tough" in an election year and how much by conviction cannot be known. While this makes it difficult to know what his policies will be if he is reelected, there is at least his record to go on rather than only statements. Because his actions are familiar to all, I will not specify his positions here.

2. How should the US respond to its decreasing ability to control international affairs? On this, perhaps the most important general question in the campaign, Anderson and Reagan offer the most sharply contrasting views, with Carter somewhere in between.

Anderson emphasizes the need to put the American house in order domestically and to reduce dependence on foreign supplies as a central element of a solution to the vulnerability of the US to pressures from abroad. He is skeptical of the utility of military force in restoring American dominance and stresses instead the need to build cooperative relationships with countries having widely divergent systems of government in order to assure American security. He favors increasing foreign aid and doing so through international organizations. He seems reconciled to the idea that American world dominance is no longer possible. He sees a world in which many actors will be playing important roles. He believes that many problems which the US faces in other areas of the world grow out of local conditions and have little to do with a global Soviet threat that must be met whenever US interests receive a setback. Such threats can best be dealt with by building positive relationships with forces having popular support rather than by supporting governments which favor the US but which lack widespread backing or by seeking to dominate such areas through sheer strength.

Although agreeing that the world has changed, Reagan is much less willing to accept the idea that the US must settle
for a substantially reduced role on t
world scene. He contends that the ba
problem is not objective shifts in pow
but a failure of will on the part
American leaders. He believes Car
has spent too much time trying to g
other countries to love the US when t
crucial need is to be respected. Bei
respected requires more military cap-
bility, willingness to use it when nec-
sary to defend American interests, a
absolute clarity that the US will abide
its commitments. If new leadership ca
meet these requirements, Reagan b-
lieves the decline in American don-
nance can be reversed while peace will
better served by deterrence—making
clear that aggression will not be toler-
ed.

It is not appropriate for me to sugge
how Christians should vote but it
appropriate to suggest, through a discu
sion of political positions here, that o
voting and our discussion of electi
issues are proper topics of conversati
among us and that they ought to
subject to the lordship of Christ as mu
as any part of our lives. It is appropria
for local groups of Christians to disce
together which choices are most faithf
by challenging one another's politic
assumptions, rooting out self-servi
positions, and exposing splits betwe
our religious commitments and o
political choices. It is also appropriate
witness to our convictions in the publ
arena. At the same time the temptati
to identify the coming of the kingdo
with any candidate or program must
vigorously resisted, along with th
temptation to reduce complex choic
among candidates to a single issue.

October

Ted Koontz, 45 Ei
stein Drive, Princ
ton, New Jerse
08540, is a gradua
student at Harva
University.

Our visit o ttaya, Thailand

Evangelizing today's world

Bernie Wiebe

arrived at Pattaya, Thailand, on June 4 to take in the last four days of the onsultation on World Evangelism COWE).

COWE had its roots in the first World Missionary Conference, convened 1910 n Edinburgh. At that time John Mott athered together 1,200 people representing almost every Protestant missionry society in the world, under the nspiring theme "Evangelization of the World in this Generation!"

Today there are two Protestant ersions—maybe even three—of that riginal dream.

May 12-24 of this year the World Council of Churches Commission on World Evangelism and Missions CWEM) sponsored a conference at Melbourne, Australia, on the theme Your Kingdom Come."

While a goodly number of Evangelials attended Melbourne, in their reports o COWE they suggested Melbourne ertainly had enlarged their vision for vangelism and spelled out the chalenge. But they felt CWEM is weak in elineating a clear spiritual application o this challenge.

Interesting to me—and a new evelation—was the COWE decision not o affiliate with the World Evangelical Fellowship (WEF) either. The 1974 meeting at Lausanne produced a solemn commitment from its 2,700 participants "to pray, plan, and work together for the evangelization of the whole world." It has now become a movement all its own. At Pattaya the LCWE/COWE group said the WEF was too denominationally oriented, which makes it too unwieldy. They lamented this reality but declared the task of world evangelization too urgently in need of response by an organization that could quickly be mobilized and adapt its strategies.

As I observed the ongoing COWE I better understood this process. The leaders of LCWE/COWE were parachurch organizations and workers. Not many denominational staff were present. These were people deeply immersed in *doing* what they were discussing. This was not a meeting of board executives and theorists; largely these were the practitioners.

My own and other news reports have tried to share the total impact of COWE. I won't repeat that here.

Thailand's population is about 50 million (annual per capita income about $350 US). Catholic missionaries began work here in 1511. In 1837 the first Protestant church in east Asia—the Chinese Baptist Church—was opened in Bangkok.

Today over 800 Protestant missionaries serve in Thailand (one of the largest missionary endeavors for any country in the world). A 1976 report shows 60,000 Protestants and 168,000 Catholic converts. About 93 percent of the population is Buddhist.

Outwardly the Thais seem a happy people; everywhere I was greeted with smiles. But even in front of luxury homes, hotels, and businesses, people were regularly performing worship rites which seemed to go further than Buddhism. In many cases these seemed to include sacrifice to demons (evil spirits). Astrology was also overtly prominent. I wondered about the subsurface feelings of the Thais.

In Thailand the General Conference is involved only through MCC, and the MCC staff is small. Max Ediger has been working with improving some of the slums in Bangkok. More recently much of the refugee ministry has had to use Thailand as a base.

At COWE the refugee issue got some major agenda time. The 1980 World Refugee Survey reports 16 million homeless persons (Asia—7.3 million; Africa—4 million; Middle East—3.3 million; Latin America and Caribbean—1.1 million; Europe—.3 million). Reports to COWE considered these statistics as minimum because they count only people who have already left particular countries.

One of the 17 mini-consultations at COWE was on "Christian witness to the refugees" and provoked much discussion. Among conclusions adoped were responsibility of all Christians—in whatever vocations we are—to use all available channels to share in the plight of the homeless ones and witness God's Spirit-directed will to redress their plight. This became one of the areas where the social witness of the gospel simply had to be harnessed together with the soul-saving concerns.

One of the anecdotes shared by Chua Wee-Hian (general secretary of the International Fellowship of Evangelical Students) in his address to COWE lingers in my mind. He told of a US general telling a 15-minute joke to a Korean audience. His interpreter said only one sentence and the people laughed. The amazed general asked how he managed that. The interpreter replied, "I told them the US general just cracked a joke, please laugh."

Does that anecdote say something about our continuing challenge in world evangelism?

Photo taken at one of the Mennonite Brethren in Christ caucuses during COWE (left to right back row): Paul Gingrich, Annie Krasker, Victor Adrian, Paul Hiebert, Paul Kraybill, Fred Holland, David Shank, Herman Janzen, Gerhard Hamm, (front row): Adam Jimale Farah, Philemon Kumalo, G. W. Peters, Jean Kraybill, and Anne Ediger.

Letters

The Mennonite goes to prison

Dear Editor: I responded to a letter in *The Mennonite* last December from Charles Peter of Marion, Ohio.

We have had an interesting correspondence for a number of months. I also sent him a copy of *The Mennonite*. He said he read it from cover to cover and enjoyed it very much.

Please send him *The Mennonite* for a year and send me the bill.

He writes that I was the only one who responded to his request. I had told him in my first letter that I had a feeling he would get flooded with mail. He said he wished that was true.

With the help of Jesus, *The Mennonite*, and myself, I hope and pray that we can make his life brighter in prison. He is a lonely person and only has his mother, who sees him once in a great while.

In his last letter he also asked me if I could send him a 13-inch color TV. Well now, I believe *The Mennonite* will be a better deal for both of us, so maybe you can put a little more color into *The Mennonite* (ha!). *Moses Glanzer, Canistota, South Dakota 57012* August 12

More on Mennonite labels

Dear Editor: As a folklorist I was disturbed by Robert Ramseyer's letter (September 16 issue). To state that "things such as food are only Mennonite when they are prepared and/or consumed by Mennonites" and that therefore fry bread was "Mennonite" within that context is to deny the labeling of anything according to its ethnic origin. Moravian Christmas Cookies, Shrimp Creole, Italian Sausage, Indian Fry Bread, and Mennonite Pluma Moos are all labels given to food to identify its origin, whether it is made by those groups or not. To remove these distinctions would be to deny cultural diversity and would contribute to the homogenizing influences which threaten so much of American culture today.

To label something Mennonite borscht or Mennonite pluma moos does not necessarily equate Mennonite faith and Mennonite ethnicity. They operate on two different planes. Acceptance of people of different ethnic traditions into the Mennonite faith should not constitute a subversion of their ethnicity or of Mennonite ethnicity but an acceptance of the uniqueness of each tradition. It seems to me that Vic's report did just that. *Steve Friesen, 5469 South Windermere, Littleton, Colorado 80120*

September 23

Reviews

Complete commitment

Living in Christian Community, *by Arthur Gish (Herald Press, 1979, 379 pages) is reviewed by Floyd Quenzer, pastor of the Mennonite Community Church, 1223 North Adler, Fresno, California 93727.*

Arthur G. Gish sets out to answer the question of "what it means to live out our lives in complete commitment of everything to Jesus and his kingdom and live a life of love to our sisters and brothers." The book is written from the perspective of the Believers' Church, Free Church, and Anabaptist tradition. At the same time the author is expressing his own understanding of Christian community as he has worked it out in the context of the New Covenant Fellowship near Athens, Ohio.

Arthur G. Gish

Living in Christian Community is easy reading and is an interesting book. It is not technical in the sense of being difficult. A wide range of topics are covered as they relate to the "intentional community." Community is discussed in terms of being the church: faithful, sharing, discerning, discipling, voluntary, organized, worshiping, nonconforming, and witnessing.

Persons reading this book will struggle with their own lifestyle in terms of its faithfulness to Christ's call. Helpful material is found in this book for persons wanting to learn about Anabaptism in such areas as believer's baptism, the voluntary church, and the Lord's Supper.

While reading *Living in Christian Community* I became aware of a feeling that the author has a real need to document the intentional community in the Bible. The literalness with which the Bible is interpreted depends somewhat upon the needs of the author to prove that point in addition to his understanding of community.

Living in Christian Community came most helpful to me as I read a became aware of how deeply ingrain the surrounding society has become my life and faith. Reading this book h helped me to again renew the process committing *all* to Christ and his comm nity.

Fellowship

We Belong Together: The Meaning Fellowship, *by Bruce Milne, (InterVo sity Press, 1978, 128 pages) is review by Leanne Miller, 8766 Trumb Avenue, St. Louis, Missouri 63121.*

The meaning of fellowship in the conte of the Christian community is a conce for growing numbers of Christia today. With the mobility of mode society many persons experience a sen of social isolation after relocating urban or suburban areas. It becom particularly important that these pe sons find the "togetherness" of tr fellowship in their contacts with oth Christians. Bruce Milne's study pr vides an in-depth look at the Ne Testament style of fellowship, which ca serve as the pattern for Christians today. Why and how we can become kr together as Christ would have us be the basis for the series of articles broug together in this small book.

Milne surveys the Scripture's teac ings on all aspects of Christian fello ship. I found the chapter definir fellowship to be of special interes Milne's thesis is that each church is local body of Christ in which all of th members share their gifts for the cor mon good. In my own experiences wit small urban and suburban church members are beginning to realize this be true, and are seeking ways in which move their churches toward the vitalit that was so evident in the early days the church.

I believe that this book can serve as a excellent study guide for any group believers, and especially for those wh are a part of newly formed fellowshi being created by the coming together individuals such as Mennonites, a trad tionally rural people, who have moved urban areas to pursue their profession careers. These groups are inevitabl composed of persons from varied bac grounds, lifestyles, and viewpoints; an without family ties or other roots in the new locations. Their church then is th primary source of fellowship, as should be for all groups of believers.

Meditation

Begin with me

Oh Lord, my teenage daughter just arrived home walking her bike.
Both the front and back tires have been slashed with a knife,
 the spokes have been kicked in, and the gear levers pulled off.
I am grateful that at least she is safe.
I know that is a far more important consideration
 than the cost of repairing her bike.
Yet I find myself seething inside with anger—
 anger over such senseless vandalism;
 anger that some parents obviously have not taken the time
  to properly train and discipline their children,
   or to even know where they are and what they are doing.
And I am frightened to know that kids are carrying around knives.
 I am fearful of what could have happened.
This is just another instance of the increasing youth problem
 in my once quiet neighborhood.
The teens hang out on the corners until all hours,
 getting high on alcohol and drugs,
 vandalizing property,
 and intimidating older folks who are too frightened
  to leave their homes after dark.
If only these kids had someplace to go and something worthwhile to do,
 maybe they wouldn't get into trouble.
There are many churches in my community,
 but they keep their doors tightly shut to these youth.
They are fearful for their facilities
 and for the controversy their reaching out might bring.
Lord, please make us bold, trusting, and acting Christians.
Please show us how to make a difference
 in the lives of these young people who are precious to you.
Please help us to love them with your love.
And Lord, please enable me to turn over to you
 my feelings of anger, fear, and hate,
  that somehow you might begin with me.

Marlene J. Bagnull

Hope

man in prison lives on hope
no matter how grim the present
he has to believe
to the very depths of his being
that tomorrow things will be better
hope is the one dream
the "holy grail"
that allows him to retain his sanity
slam this door of hope
and his mind rebels
slowly fades off into the swirling mist
fogs of buffeting unreality
but give light to this hope
then stand back and watch the miraculous
transfiguration which comes about
a change only you can offer and only
God can bring about

Randy

Wholeness

Becoming whole does not mean being perfect, but being completed. It does not mean happiness, but growth. It is often painful, but fortunately, it is never boring. It is not getting out of life what we think we want, but is the development and purification of the soul.

John A. Sanford

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Joan Jantz, 48 D Northeast, Ephrata, Washington 98823, shares a true story. It has also appeared in *Light and Life* and in *Moody Monthly*.

This week's meditations are by Marlene J. Bagnull, 316 Blanchard Road, Drexel Hill, Pennsylvania 19026; Randy, the prisoner Louise Dueck writes about; and a quote by the author John A. Sanford.

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Punishment and discipline

As I was preparing this issue I had no inkling how real it would become. Right in the midst of it—at my office—I got a call from a family I have counseled with for a number of years. Together we have faced a number of crises.

This time it was the 20-year-old son, arrested and put in the city holding center. The parents were too upset; could I go and size up the situation?

I went immediately after work. The officers were cordial after I satisfied their need for my identification (as a minister/counselor friend). We were able to visit for an hour.

The young man did not deny any of the charges (about half a dozen), nor was he bitter. He seemed to feel he was caught and therefore must simply pay the penalty. Then everything is settled.

Since it was a Friday evening and the duty magistrate insisted on $400 cash bail money, we were unable to get him out for the weekend. It was a long weekend and the judge heard the bail application only on Tuesday morning. He released my friend on his own recognizance with a $500 penalty if he should fail to show for his hearing.

He looked me square in the eye as we left the city jail. "I was sure surprised to see you come over here several times," he said, "after all, there's about nothing you can do, is there?" It was his way to say thanks and that he would take it from there.

I went home pondering his comments.

Somehow we have created the atmosphere that broken laws equal punishment. When punishment is complete the whole thing is over.

There is still a large and vital missing link in our corrections programs. It is not assumed that if we want offenders to change their ways, it takes more than a fine, a sentence in the "slammer," or a lecture. The "correction" part is not obviously or carefully incorporated into the system.

During my numerous hours in waiting areas I found myself with a couple of uneasy "hunches." Could it be the city "likes" the revenue from fines and missed bail? Are some of the employees in this work mainly because they enjoy ordering around the prisoners and everybody concerned?

I did not run into any "really bad" experiences. But the lengthy waits, the demand for cash on a weekend when banks are closed, the reams of paperwork, and the systemic responses of the guards and the magistrate were discouraging.

It pleases me that quite a few in our churches are working as prison chaplains and volunteer visitors/letter writers. I agree with Louise Dueck that thereby we visit Jesus in our prisons.

Therein lies a sharp and significant difference in how to approach the offender. Why does Jesus say that our failure to visit those in prison (Matthew 25:31-46) is a crucial element in the final judgment?

Many would be quick to suggest that some people are in prison unjustly, e.g. believers persecuted in the USSR. But such a distinction is not clearly made by Jesus.

I believe Jesus includes this ministry because it is a good test—along with most of the others in Matthew 25—of the *difference* faith makes in our lives.

As believers in Jesus our primary concern for others is to win them also to belief in Christ. We want to discipline (disciple) offenders. Any response to offenders—in the family, church, or society—must go beyond a concern for restitution. That's not to deny a place for punishment. But the punishment—for any Christian—must be a means toward a greater end.

Many parents discover this too late. Punishment is exercised severely and regularly. Suddenly they are deeply puzzled because the child rebels. This usually happens because such a child experienced only the legalistic "eye-for-eye and tooth-for-tooth" behavior.

In discipling (disciplining) a person we must care as Jesus cares. We go after the unlovely and demonstrate Jesus' care. Together with their punishment we help the offenders discover our intent to be not punitive but redemptive. In "visiting those in prison" (with Christ's love that never gives up) we are sharing in a ministry with eternal significance. *Bernie Wiebe*

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

95:39 28 OCTOBER 1980

The problem of universalism

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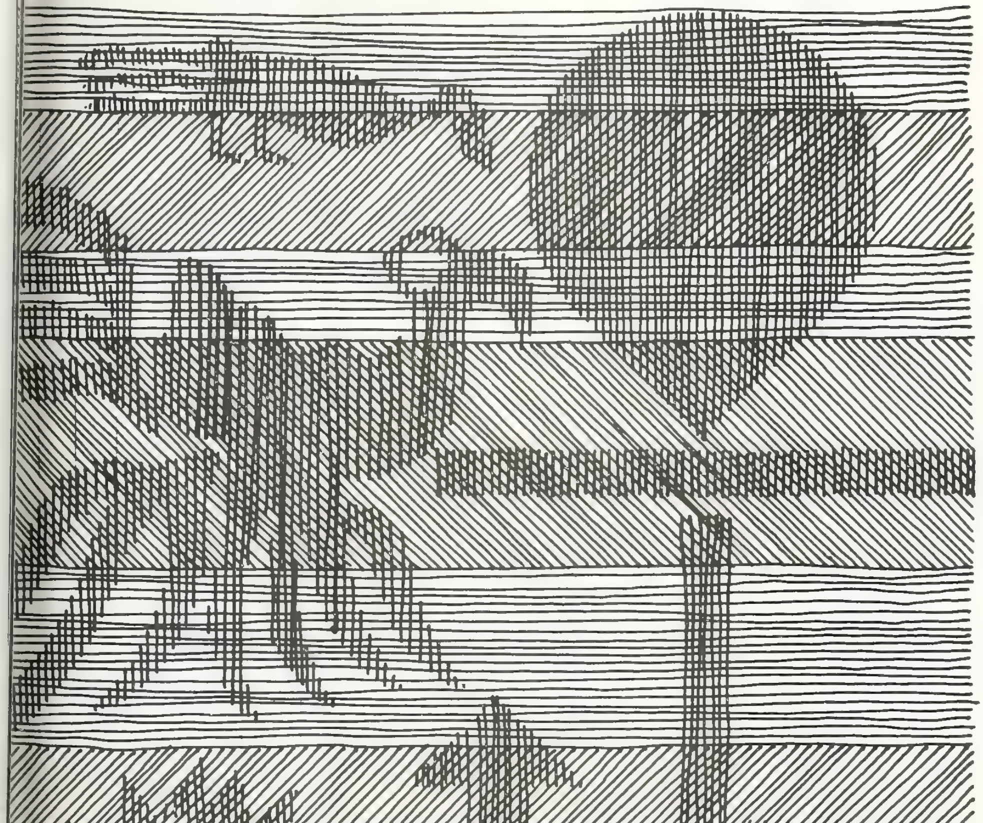
Charles Heavilin



There is a tension in the minds of some Christians between the universal claims of the truth and the particularity of Christianity. Seeing on one hand the advantage of a universal religion and on the other hand the manifold inconsistencies of institutional Christianity, there is a powerful attraction to the attempt to separate Christianity from its historic Christian roots and to endeavor to affiliate it with a more universal perspective. It remains to be seen whether or not this can be done without damage to the truth itself or without injury to the integrity of the fundamental nature of the Christian faith.

Part of the appeal of a universal religion is the belief that the ultimate reality is approachable by more roads than one, that all religions have a unique value, and that claims of superiority by any one religion cannot be substantiated but only lead to divisiveness and intolerance. This belief in the multifarious expression of one universal reality rests on the assumption that religious experience is essentially the same in all peoples and that differences are only a matter of semantics which make no significant difference. It is maintained that all great religions deal with the same spiritual values, and the sooner the individual religions abandon their parochial perspective for this higher conception of supreme truth the better it will be for all humanity.

However appealing this vision of a universal religion may be, it would be foolhardy to support it without first attempting to evaluate its assets and liabilities. Hidden within this appeal to level all religions to equal unique status is the assumption that a universal religion is a higher conception of the truth, which is another way of saying it is itself superior. This creates an internal contradiction between the supposed equality of all religions and the tacit superiority of universalism. This same contradiction is evident in the assertion that the higher universalism will be free of missionary intent. But if this were true there would be no need to attempt to convince others of the benefits of such a universal religion. The fact that persuasive articles can be written about the alleged superiority of a universal religion cannot be reconciled with its so-called freedom from missionary intent.

Another attraction of the universalist position is that in accepting the validity of many approaches to the truth one is not confronted with the problem of the limited geographical dominion of other religions. By giving each religion unique status it is asserted that ultimate truth is available to everyone and is not restricted by the accidental vicissitudes of race, language, or topography. But a candid appraisal of the various religions only makes it more evident that such a casual acceptance of all religions as equals creates more problems than it answers. Is anything gained by eliminating supposed geographical barriers if at the same time one creates insoluble conceptual problems? Any objective comparison, which universalism studiously avoids, would lead one to conclude that some religions are more developed (better?) than others. But even among the more developed religions there are rious differences. If the essential spir al experience is the same, universal needs to be able to explain why ther no agreement even on the basic termi ogy or the ethical concepts involved

Early Quakers maintained that Ch is the light that lighteth everyone in world. By using the analogy of lig they implicitly inferred that all peo are living in darkness and that the li of truth shines brighter in some tha does in others. By asserting that all m have some light, they could identify t light as the truth in each particu religion and thus could explain th similarities with Christianity. The div sity and contradictions between r gions is evidence that people do

". . . belief in the multifarious expression of one universal reality rests on the assumption that religious experience is essentially the same in all peoples and that differences are only a matter of semantics which make no significant difference."

ways follow the light and that conse- iently there is more darkness in some ligions than in others. All religions ive some truth; but all religions are not ual. The one true light is Christ, not ie organized religion called Christiani- .

What universalism lacks is any objec- ve criteria of determining what is true s opposed to what is false in each ligion. If you accept only those things n which all the great religions agree, iere is not enough fundamental agree- ient to be worth the bother. There is no ersonal god in Hinduism. Islam, along ith several other religions, has no place or half the human race: women. Bud- hism teaches that life itself is intrinsi- ally evil and the only salvation is eyond existence in Nirvana. If there is be a synthesis of all this confusion, ho is to determine the basis for such a nion? If universalism cannot be based n what is common to all great religions, ho or what is the criteria to determine ust what this universalism is? In ddition, can the inconsistencies of the ifferent religions be ignored in favor of universalist position without violating he fundamental nature of the individu- l religions and without compromising heir intellectual integrity?

Although there are those who would iscourage any comparison of the teach- ngs of the various religions on the basis hat any individual judgments are ubjective and inadequate, a simple urvey of the historical development of eligions is instructive. Most modern eligions have modified their stance on ertain issues as the years have gone by. Even within Christian denominations there have been various changes in doctrinal positions. A comparison of these changes will reveal that in almost every case the changes, when related to fundamental universal principles, have been toward a position already expressed or implied in the teachings of Christ. Examples might include the struggle for racial equality, women's rights, economic responsibility, and world peace. In each case, the position toward which others are moving is in fact the basic universal Christianity which we have historically endeavored to recover. If there are reservations to calling this position superior, there needs to be some explanation of why other religions are moving toward a more Christlike position.

The issue of the relative value of the various religions can be stated in another way. What would be gained by abandoning Christianity for a more universalist position? There is no evidence that there is anything about universalism that is an improvement of Christianity, except for the fact that universalism has no basis for critical comparison. The assumption seems to be that universalism is therefore less offensive and more respectable. What is pleaded for is the abandonment of what is irrational in Christianity without demonstrating what that might be. It is true that institutional Christianity has often become bogged down in an excessive preoccupation with what is trivial. Much of what goes on in the name of religion is in reality just so much whipped cream with no real substance. Christianity has attempted to avoid this and has tried to stress what is fundamental and basic and universal. To accept without question the assertion that all religious experience is essentially the same and to abandon Christianity for a nebulous universalism which has no adequate foundation strains a person's credulity and is the height of irrationality.

> *"To accept without question the assertion that all religious experience is essentially the same and to abandon Christianity for a nebulous universalism which has no adequate foundation strains a person's credulity and is the highest of irrationality."*

The basic difficulty with universalism is that it is one of those grand ideas that has no basis in facts. This is the reason why those attracted to it feel a kinship with Hinduism. Buddhism and Hinduism begin with a clear metaphysical theory from which all doctrines flow and to which all facts must conform. In the process religion is oversimplified into a neat, comprehensive thought system without regard to reality. Christianity begins with an inescapable historic event, the life of Christ, which is its primary religious fact.

Alfred North Whitehead in his book *Religion in the Making* contrasts the difference between Eastern religions and Christianity in this manner. "Buddhism starts with elucidatory dogmas; Christianity starts with elucidatory facts. . . . The Buddha gave his doctrine to enlighten the world; Christ gave his life." Universalism begins with the grand idea that all religions lead to the same goal. The question is whether or not it is possible to be a universalist and at the same time be completely candid with the facts.

The philosophical foundation for this intellectual sleight of hand is the contemporary assumption of the evolutionary process in all things. Dating back to Darwin, who demonstrated the physical development of the species and their adaptation through the millennia, it has been unconsciously assumed that religion and ideas are subject to the same evolution. It is supposed that universalism is the product of man's growing sophistication in religious matters and is the culmination of man's highest aspirations. This idea is based on the assumption that modern man is far advanced from his primitive ancestors with their competing religions and their repressive moralities. But this is another grand idea with no basis in fact. It is, rather, a historical snobbery by which one can ignore history and be free to repeat the mistakes of the past. A true Christian universalism spans not only nations and religions, but also time and generations. An honest appraisal discloses that while modern man may be advanced technologically his moral sense has atrophied. Modern universalism perpetuates a deliberate blindness by a one-dimensional granting to all modern religions a status of equality and respectability while at the same time denying the validity and superiority of some religious truths already historically demonstrated. Socrates by his work and death proved that all ideas and religions are not equal. Christ by his life and death demonstrated that all religions and ideologies are fulfilled in him.

It is this demonstration that makes the universal claims of Christianity creditable. An abstract universalism has no model, no criteria, no reality to substantiate its arguments. The appeal to follow a theoretical universalism is a vague worship of religion-in-general that is rootless and pointless. The life of Christ reveals in concise vignettes that theory can become reality. The word became flesh. The story of the ressurrection must mean, among other things, that the significance of his brief life is not limited to a few years 20 centuries ago, but that he is the model of universal truth, the final demonstration for all time. The universal Christ still seeks to enlighten and free every person, and Christians must remain true to him. •

Islam today

Roelf Kuitse

Fear. "The Militant Islam," "Islamic Fanaticism," "Muhammad's Fire and Sword," "Back to the Middle Ages," "Religious Madness" . . . are a few titles of articles about recent developments in the world of Islam. Down the centuries Christians have spoken and written about Islam in this way. The feeling of being threatened expressed itself in this way. Fear could see in the other only the enemy, the fanatic, the militant.

A dream. A dream was dreamt when Muhammad started a new religious-political community in the beginning of the 7th century AD in the city of Medina in Arabia. The dream of a community acknowledging God as its ruler and his—revealed via Muhammad—laws as basis, as constitution . . . a new house built in an old world, "the house of Islam." So many times history had gone astray after God had sent a prophet to the world and the people did not follow the teachings. Now a new step was made in the history of the world: the last prophet, the seal of the prophets, Muhammad, revealed the laws of God; these laws were preserved in a pure, uncorrupted way in the holy book, the Qu'ran, and a political-religious community was founded, guided in its total life by these laws. The "best community ever brought forth," according to the Qu'ran.

. . . and the reality. In the beginning the reality was more or less in line with the dream. The Islamic community was a victorious, glorious community. The "golden age" of Islam—to which many modern Muslims look back as an ideal.

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In the Islamic community there is the expectation that at the nd of every century a religious renewer will appear. Is homeini such a renewer? He is not regarded in that way by all uslims. Many are of the opinion that what he says and does is disservice to Islam and its role in the world. Other Muslims, owever, see in him the man who takes the message of the u'ran seriously again for life in its totality . . .”

later centuries, however, things hanged. Large parts of the Islamic orld were ruled by non-Islamic powers uring the period of colonialism, in a irect or an indirect way. Why did istory go astray? Why did history not onfirm faith anymore? Why did dream nd reality diverge? These questions ere burning questions to many Musms. History became a frustrating xperience. Non-Muslims ruling in the ouse of Islam! Some thought that the nly answer should be a return to the ays and laws of the Qu'ran. Modern life ad drawn Muslims too far from the u'ran. At the other side of the spectrum, owever, were those who saw moderniation of Islam as the only solution. hey wanted to make a distinction etween the eternal, religious, and moral rinciples of Islam and the temporal, olitical, social, and economic rules. his distinction was not acceptable to he large group of orthodox Muslims, who considered all the laws and rules of he Qu'ran as given by God and thereore to be valid everywhere and always. The tension caused by these different eactions to the same reality plays an mportant role in the life of the Islamic ommunity in our days.

New hope. The period of decolonization brought new hope. To be free and independent again in one's own house! A new possibility to realize the dream, to make history rhyme with faith? But there were new difficulties and disappointments to cope with. Attempts to have national states based on Islam failed. There was disagreement about what an Islamic state meant. Islam was not strong enough to keep Bangladesh and Pakistan together in one state. Nationalism separated the one Islamic nation from the other. There was the threat of Israel, seen by many Muslims as a new Western invasion in the Islamic world, and the tension in almost every country between the so-called “fundamentalists” and the “modernists.” Political independence in many cases went together with a continuing economic and cultural dependence on the outside non-Islamic world. There was still the frustrating feeling of being objects in the hands of others instead of acting subjects.

Wild lions. “We Muslims have been thrown into a den of wild lions. Islam can only be saved by becoming a wild lion . . . if we don't go that way we will be devoured; we'll be destroyed.” These are the words of a modern, Islamic leader from Egypt. Thus he expressed his conviction that Islam has to adjust itself to modern Western civilization, based on science and technology, in order to survive. Many other Muslims, however, see this Western civilization—and its materialism, its immorality—as a threat against which Islam has to defend itself. It is not necessary to become “a wild lion”—to become like the others—in order to survive. The only way to retain identity, to survive the collision with modern civilization, is renewed obedience and submission to the instructions of God written down in the Qu'ran. In the first centuries of Islamic history life of the community was directed by these instructions. And these centuries were glorious centuries.

A new century. At the end of 1979 a new Islamic century started, the 15th century. In the Islamic community there is the expectation that at the end of every century a religious renewer will appear. Is Khomeini such a renewer? He is not regarded in that way by all Muslims. Many Muslims are of the opinion that what he says and does is a disservice to Islam and its role in the world. Other Muslims see in him the man who takes the message of the Qu'ran seriously again for life in its totality . . . the man who is not afraid to confront the powers that have humiliated Islam and have contributed so much to the frustrations of Muslims. A preacher in Tunis spoke about “the wind of faith rising in Iran at the time that modern civilization in capitalist and communist countries starts to collapse.”

Our attitude. Looking at the struggle in the Islamic world, we should not forget that we—as Christians—also have our difficulties in dealing with modern civilization. It's not the Muslims alone! We are in the same boat.

Muslims feel themselves misunderstood by Christians. They think that Christians don't take their religion seriously. They are right! Many times we have spoken (and speak) in a condescending and generalizing way about Islam and the Muslims. We have made distorted images of what Muslims stand for in their faith. How often have we not seen them only as objects of conversion? Our Islamic neighbor—in our global village—is unknown to us. And that contributes a lot to the tragedy of our days. A right attitude is only possible if we are aware of the negative history behind us.

It is the time of national pride. Pride that does not want to acknowledge past shortcomings and errors. That is called by President Carter “ancient history.” National pride is supported and strengthened in many circles by evangelical fervor. Evangelical fervor uses the age-old biases and distorted images with regard to Islam and the Muslims. To fight these presuppositions and biases, to be on the alert for cheap generalizations and distortions, to be critical of national pride . . . does that not belong to the attitude of a living community of disciples of Christ? •

News

Criminal justice—an emerging church ministry

Evanston, Ill. (MCC)—Participants at a conference on "The Church and Criminal Justice," September 18 to 20, suggested that the forgiving, reconciling treatment of criminals and victims is an issue around which all North American Mennonite groups can gather.

More than 60 persons attended the conference, sponsored by the Offender Ministries Program of Mennonite Central Committee and hosted by Reba Place Fellowship of Evanston. They came from as far as Saskatchewan, Virginia, Ontario, and southern California.

Nearly all who attended came with "significant experience in the criminal justice field," says Harold A. Penner of MCC US Program, who was surprised but encouraged by the quality of participant interest.

Edgar Epp, Offender Ministries consultant for MCC Canada, opened the conference by identifying key issues for the church to consider: Does the church have a responsibility or relationship to criminal justice, and if so, what? Where should the church enter the field? He stressed that the church must develop a critique of the present criminal justice system on the basis of the Judeo-Christian tradition.

Participants at "The Church and Criminal Justice" conference, sponsored by MCC

While suggesting areas of the present legal system to which the church can contribute, Epp emphasized the need for alternate models which work for reconciliation through community volunteers. The Offender Ministries Program is promoting some of these.

Responding to Epp, John Howard Yoder of the Associated Mennonite Biblical Seminaries (AMBS) in Elkhart, Indiana, pointed out that the system of judges, lawyers, offenders, and victims is one of the most personified examples of justice/injustice the church can involve itself in. Unlike the global actions of multinational corporations, for example, questions of forgiveness and guilt are played out before the community's eyes. Yoder also called for the church as a corporate body to help members working within "unclean" institutions to decide on proper Christian responses.

Millard Lind of AMBS spoke on "The Transformation of Justice from Moses to Jesus." He emphasized that the Hebrews placed justice and law within the context of covenant relationships based on God's righteous acts of salvation. The church too must therefore be unalterably opposed to the idea that the state is the final dispensary and arbitrator of justice. He also noted how many Hebrew laws worked against hierarchical economic and social structuring.

Marlin Jeschke of Goshen (Indiana) College, spoke "Toward a Christian Approach to Criminal Justice." Although to say "Jesus died for our sins" sounds funny and irrelevant to the criminal justice system, Jeschke observed, Christian treatment of an offender is the offering of repentance and redemption. If an offender puts faith in Jesus Christ, he claimed, the redeemed person can and should be acquitted, but be urged to make right what he or she did wrong.

Honey Knopp of the Prison Research Education Action Project of the New York State Council of Churches also surveyed the US prison system, especially seeking to correct misconceptions about prisons and their effectiveness in reducing crime.

Mark Umbreit, executive director of PACT (Prisoners and Communities Together) of Michigan City, Indiana, spoke on "Crime and Punishment in Denmark." On the basis of that country's new approaches to incarceration he challenged participants that change in the US is feasible. Conference participants also had opportunity to attend workshops dealing with legislative issues and specific alternatives to the present criminal justice system.

se of money is theme at MMA consultation

shen, Ind. (MMA)—Alienation of the sinessperson in the church, risk, iorities, and positive attitudes toward oney—these were recurring themes in e Mennonite Mutual Aid-sponsored nsultation on the Meaning and Im- rtance of Money in Following Jesus.

The September 26-27 event, held at MA in Goshen, Indiana, was the first a series of such gatherings which will a part of MMA's year-long Special roject on Money Issues and Economic oncerns. Leading the project are MMA ce-president John Rudy and Daniel auffman, on leave from his adminis- ative post at Goshen College.

The 55 consultation participants in- uded entrepreneurs, pastors, church gency administrators, and an attorney. hey came from Ohio, Illinois, Michi- an, and Indiana.

Rudy opened the session with a focus n the first consultation purpose: to xamine the role of money in Christian fe and faith. Rudy's observations, rowing out of 21 years of work with ennonites and their money, included, There is more wealth than ever but ealthy Mennonites may not have much oney." He finds "much negative atti- ude about money."

Leonard Geiser, reflecting on his ontacts as executive secretary of Men- onite Industry and Business Asso- iates, said, "The church doesn't under- tand the problems, the risks, or the esponsibilities of the businessperson."

Continuing the theme of "The Real Vorld," Marvin Miller of Nappanee, ndiana, and Maurice Stahly of Conger- ille, Illinois, shared their personal pilgrimages in following Jesus with money. Miller heads a recreational vehicle manufacturing company, and Stahly is president of a petroleum transporting company.

Their personal encounters with "Opportunities and Dangers for the Christian in Our Economic System" were shared by Irene Dunn, Normal, Illinois, a dealer in real estate, and Robert Frey, Archbold, Ohio, president of a construction equipment dealership.

Laverne Nafziger, Hopedale, Illinois, spoke about "wealth in a World of Poverty." She and her husband, Eldon, manage a large farming operation.

While another Mennonite event of economic importance—the Michiana Mennonite Relief Sale—drew record crowds nearby, consultation participants gathered Saturday morning to focus on their second purpose: to relate biblical principles to economic questions which confront Mennonites.

Goshen Biblical Seminary professor Millard C. Lind gave an overview of economics among the people of God in the Old Testament. He noted the way Israel resisted the heirarchical structures of surrounding tribes, which would give a few people economic domination.

Discussing the New Testament and money, Mennonite Biblical Seminary president Henry Poettcker summarized Jesus' teaching on money and wealth: It is legitimate; it is a gift from God; it is subordinate to spiritual concerns; it is a means only; there are grave dangers with it.

Goshen College president J. Lawrence Burkholder brought the consultation back to the present in his address "Toward a Mennonite Theology of Money." After describing what wealth does personally—such as establishing the holder in a certain social class—he enumerated the social benefits of wealth and a longer list of dangers.

After a look at "Developing Congregational Processes for Helpful Dialogue on Money Matters" by a panel formed by Kenneth Bauman, Charles Gautsche, Virgil Gerig, Alice Roth, and Paul Sieber, Dan Kauffman closed the consultation with a preview of the special project activity in the year ahead.

CMC will appoint evangelism/church planting staff person

Winnipeg, Man. (CMC)—At its Sep- ember 29-30 meeting the Congregation- l Resources Board (CRB) of the Confer- nce of Mennonites in Canada decided to ppoint a full-time resource person to vork in the areas of church planting and vangelism. At present Henry J. Ger- randt, general secretary, serves as the taff person for the evangelism-missions ommittee on a part-time basis.

The decision to create this new posi- ion came as a response to the long-felt eed for strong leadership on the part of CMC in the area of church growth, vangelism, and church planting. The oard, however, emphasized that the nitiative for beginning a new church hould take place on the local level. The new resource person will work together with the provincial missions and service ommittees.

The board also made plans for a Friendship Evangelism and congregational outreach seminar to be held in Winnipeg 27-28 January 1981, just prior to the annual Council of Boards. Arthur McPhee, author of *Friendship Evangelism* and speaker for "In Touch" radio broadcasts sponsored by Media Ministries of the Mennonite Church, will be guest speaker at this seminar. CRB members, provincial representatives, and representatives from local churches will be invited to attend.

Jolly Leung, member of the Vancouver Chinese Mennonite Church, was coopted to the CRB for one year to represent the Chinese Christians and churches in the conference.

Abe Bergen, Manitoba youth worker, reported on "The Great Trek," a Canadian Mennonite youth assembly scheduled to take place 26-30 August 1981 at Lakehead University in Thunder Bay, Ontario. The planning committee, consisting of provincial youth workers, has appointed Clayton Loewen as part-time staff person for the planning of the event. The CRB serves a coordinating and clearing house function for the committee.

Four Bible studies on the journeys of Abraham, Moses, Ruth, and Jonah have been prepared by Harold Fransen and Abe Bergen to help youth understand more fully the theme of the conference. Provincial youth workers are distributing the studies.

The CRB-supported the committee in its plans to encourage local and provincial church youth groups to raise funds to subsidize costs. It also affirmed the idea of designating 1 February 1981 as Youth Sunday.

A Christian education staff person is still needed to serve as a resource to congregations in the areas of child and/or adult education and to direct the program of the Resource Centre.

Baldemar Valasquez, front row center, president of the Farm Labor Organizing Committee and a graduate of Bluffton (Ohio) College, sits with striking farm workers outside the Libby plant in Leipsic, Ohio. Valasquez, who has led the three-season strike of tomato workers in the area, recently fasted to display his support for his union members. After the third day of an all-water diet he told reporters, "Of the little I have learned of leadership, there is one thing of which I am certain. That is that leaders have to make an extreme sacrifice when they are organizing poor working men and women. The poor must be able to see this sacrifice to have trust."

Doctor needed

Family practice MD needed to join tw physicians in new city-owned clin attached to well-utilized rural hospital i community of 2,000+. Medical sta consists of one family practice physicia one surgeon, one physician's assistan City is three hours from Minneapoli Minnesota, and two hours from Siou Falls, South Dakota.

Contact: Roxann A. Wellman, 801 Thir Avenue, Box 477, Mountain Lake, M 56159; phone 507/427-2511.

Peace Section says drift toward the draft growing stronger

Washington, DC (MCC)—Signs continue to emerge which point toward a resumption of conscription. When Congress returns on November 12 from its election-year recess legislation will likely be introduced to move to the next step after registration, that of classification.

On October 5 Senator Nunn of Georgia repeated his call for conscription to remedy what he considers serious inadequacies in the volunteer armed forces. The week before, in a hearing on national service legislation, there were frequent references to the return of the draft.

Afterward conversation with five congressmen of a wide political spectrum indicated unanimity on the return of the draft. The only question was when. Opinions varied from next month to Representative Paul Simon's definitely minority opinion that it would be three years. Most felt sure there would be a strong congressional push for some form of draft during 1981.

The administration, the Selective Service, and the Pentagon continue to state that the draft is not needed. Selective Service insists it is planning only for mobilization in the case of national emergency. But it should be remembered that at this time last year the president was insisting that registration was not necessary. A few months later he completely reversed his position and registration of draft-age men is now law.

By next January the continuing registration of all men at their 18th birthdays will be in place. The Supreme Court will decide, probably early in 1981, whether registration will include women. If the courts should rule that a draft which does not include women is unconstitutional, Congress could quickly pass the necessary changes. Selective Service states they would only need to change a few pronouns in the regulations to accommodate women, but admit that for alternative service there could be complications. A national service scheme could be a way to deal with the large number of women registrants. Selective Service has told church representatives they should be thinking about the possible need to accommodate women registrants.

A proposal for a presidential commission to study national service had passed both houses of Congress. It failed to get out of conference when the House Armed Services Committee suddenly decided they should be involved. It seems clear that whatever merits a national voluntary service plan might have, it will never get considered in the present atmosphere of military buildup. In a December 29 hearing the House committee did not want the prospect of a 12-month presidential study to stand in the way of bringing back the draft earlier if needed.

Meanwhile the gearing up of Selective Service continues. The new system will be strongly centralized, utilizing computer technology to speed procedures and allow monitoring to assure more uniformity nationwide. The approximately 1,900 local boards will not have their own administrative offices in their communities, but will be supported by 434 area offices located in armed forces recruiting offices and directed by the 715 military reserve officers assigned to Selective Service.

As Selective Service officials prepare new regulations there is little they can change in requirements of conscientious objection which the Supreme Court specified in 1965 and 1970 decisions. Selective Service has never hidden their dislike of the Court's broadening of the conscientious objection position beyond traditional religious grounds. They will have to provide recognition for conscientious objectors with a wide diversity of reasons for their belief.

Selective Service will have some fle bility in drawing distinctions in th plans for alternative service. By diff entiating among types of conscientio objectors, Selective Service can attem to secure the support of tradition religious groups for the system a make alternative service for the nontr ditional conscientious objectors see less attractive. They could do this allowing church groups to operate alt native service programs for their ow people and setting up programs wi more centralized control and tight discipline for other conscientious obj tors. There is discussion of testing experimental camp program in Calif nia, with the results to be reflected in t new regulations. Under another prop al all conscientious objectors would paid a uniform allowance probab equivalent to the lowest pay in the arm

As Mennonites keep alert to t developments which unfold in the co ing months they should keep the bas problem in mind. That problem is not t prospect of the draft itself but t pervasive faith of the nation that secu ty is to be found in arms. Unless witness strongly to another faith, diff ing about details of the conscripti system will be the equivalent of conce trating on a splinter in the finger wh there is a beam in the eye. *Edgar Metzl*

Data processing instructor

Hesston College needs a full-time dat processing instructor. Master's degree an business and teaching experience preferred. Position includes departmenta leadership. Job available in August 1981.

Send letter of application and resume to: Dean's Office, Hesston College, Hesston KS 67062. Call collect: 316/327-8233.

A scholarship for Bluffton (Ohio) College nursing students is being established by the college in honor of the late Hazel Geddes Schleicher. Bluffton College is the only college in west central Ohio that offers a BS degree in nursing. Recommendations for scholarship candidates will be based on academic credentials, past contributions to the nursing profession, and financial need. Persons interested in applying for the scholarship may write to Wanda McDowell, Chairperson, Nursing Department, Bluffton College, Bluffton, OH 45817. Deadline is 1 April 1981.

The CMBC Oratorio Choir is preparing to perform two major works in the 1980-81 season. The fall performance, December 5, will feature Handel's *Messiah.* It will be performed as a mass production with the Winnipeg (Manitoba) Philharmonic Choir, the Mennonite Brethren Bible College Oratorio Choir, and other well-known Manitoba choirs. On Saturday, 14 March 1981, the Mennonite Oratorio Choir will perform Brahm's *Ein Deutsches Requiem* and Charles Ives' *The Celestial City* in Winnipeg's Centennial Concert Hall. The choir will be directed by George Wiebe, professor of music at Canadian Mennonite Bible College.

Canadian Mennonite Bible College, Winnipeg, Manitoba, opened the 1980-81 school year with 161 full-time students, an increase of 23 percent over the previous year. The sharp rise in student enrollment at CMBC is likely due to several related factors, officials announced. The college has embellished its curriculum to make it more suitable to the needs of students. Also, changes in the college have been accompanied by a more concerted recruitment effort.

MCC Canada assists in family reunification

Winnipeg, Manitoba (MCC)—When Omar Abdullah and his family were reunited in Winnipeg on September 24, five years of waiting came to an end. Omar's wife, Touffa Hassen, and the six children, ranging in ages from 10 to 20, arrived from Rome on a morning flight.

In 1975 the family lived in Saigon, South Vietnam, but because of the war they became separated. Omar eventually fled to Greece, where he spent some time in a refugee camp before continuing his search for his family. He came to Winnipeg in March 1979 through the Government Sponsorship Program.

Omar's parents, his wife, and children fled to Yemen, Arab Republic, in 1976, where they were placed in a camp.

In May 1979 Omar's parents, wife, and children applied to come to Canada, but were informed that since there was no consulate in the Arab Republic they needed to get to Tehran, Iran.

A flow of letters began between MCC Canada, Immigration Canada, UNHC, Amnesty International, the Canadian Embassy in Tehran, and Omar Abdullah. After a year and a half and a bulging file on the case, word reached MCC Canada that the family had arrived in Rome, Italy.

Finally word reached MCC Canada on September 19 that Touffa Hassen and the six children would arrive in Winnipeg September 22.

A happy Omar, together with Frank Isaak, the MCC (Manitoba) Refugee Assistance Coordinator, rushed to the airport to greet the family. The plane was 2½ hours late. They were not on the plane; however, their luggage was. Nor were they on the next plane. Anticipation and joy changed to concern and anxiety. On inquiry it was learned that the family, through some error, had deplaned in Toronto. All was well, however; they finally arrived at 1:30 a.m., weary, travel worn, two days late, but happy to be together again.

The Omar Abdullah family

Interterm offerings set

Elkhart, Ind. (AMBS)—Early registration is encouraged for an Urban Ministries Seminar which forms part of the 1981 interterm offerings of Associated Mennonite Biblical Seminaries, Elkhart.

The seminar, January 5-23, will provide firsthand exposure to the urban reality and the ministry of the church in Chicago. Registration deadline is October 31.

The three-week experience includes orientation, lectures, and readings on the AMBS campus, 10 days in Chicago, and a final week of debriefing, reflection, and reporting back on campus. The course offers three hours credit based on readings, participation in all activities, a personal journal, and a paper integrating the research and experiential components.

Coordinator Jacob W. Elias said that resource people will be drawn from the seminaries as well as various churches and agencies in Chicago. Tuition is $165. Persons interested may contact Jerry Lind, Admissions Counselor, 3003 Benham Avenue, Elkhart, IN 46517; telephone 219/295-3726.

Other interterm courses and teachers include: Revelation of John, Gertrude Roten; Anabaptist History and Theology, C. J. Dyck; Women in the Church and Society, Dorothy Yoder Nyce and Anna Juhnke; Church and Ministry, Ross T. Bender; and Marital and Family Therapy, David Augsburger.

Rosa Sidebottom (right), oldest active member in the Mennonite Women's Mission Society of Ransom, Kansas, is 89. Although arthritis has confined her to a wheelchair and she resides in a local nursing home, she keeps busy making baby quilts for the mission society. She made 90 quilts in 1979, and by October of this year she had already made 90 more. She also makes tapes for friends and relatives.

Washington churches accent creativity

Seattle, Wash.—"Living the Abundant Life Creatively" was the theme of this year's Washington Mennonite Fellowship meeting in Lynden, September 27-28. Glendale Mennonite Church, located among the blueberry farms of the misty Nooksack Valley in northwest Washington, hosted the meeting.

Local speakers sparked ideas in small Saturday workshops. Palmer Becker, currently a pastor in nearby British Columbia, quoted J. C. Wenger in his "Creative Devotions" sessions when he cautioned, "Avoid deadly monotony!" Becker recommended setting one's personal goals as part of private worship time. "Brainstorm with yourself in the context of God."

"Keep lists of adjectives describing your God," he continued. "Add one each day. Record your dreams and your reflections on Scripture in a journal. Review these lists at the end of a week with your spouse or a close friend."

Lois Voth, Seattle actress, energized the shyest participants into involvement. "You don't have to memorize lines, build sets, or sew costumes to incorporate drama into worship," she stated.

In one workshop exercise Voth told the familiar story of Mary and Martha (Luke 10:38-42) and then asked participants to walk to one corner of the room if they identified most with Jesus (leader), another if they felt like Mary (listener), and a third if they associated themselves with Martha (who frittered). "Physicalization gets people together and generates discussion," Voth summarized.

Wes Braun (camp planning) and Harry Loewen (music), both of British Columbia, also suggested doing old things in fresh ways to wake people up, make them aware of gospel truths anew. By varying the rhythm, harmony, and accompaniment to familiar hymns, Loewen demonstrated simple ways to add creativity to a music ministry.

In the closing Sunday afternoon meeting VS worker Denise Wheeler challenged the fellowship to live "More with Less"—creatively. "Focus first on God—not on cutting back," she warned, "or your acts will be mere legalism; you'll be immobilized with guilt. Depending on God and the body of Christ," she continued, "will unbind you from fears of what people will think. The goal is not a simple lifestyle, but the joyful freedom to respond to God and the earth's resources." *Peggy Kilborn Newcomer*

A program for the conscientization of North Americans

Latin American experiences for 1981 in Bogota, Colombia:

Latin American workshop—January 1-30, 1981
Seminar—May 10-June 8, 1981
Work camp—August 16-28, 1981

Information and applications:
Paul Stucky, North American coordinator
Box 188
George Peabody College
Nashville, TN 37232
Telephone: 615/320-1620

Kanadier work appreciated

Winnipeg, Man.—The Kanadier Mennonite Colonization Committee met in late September and urged MCC Canada to strengthen its Kanadier Mennonite work.

To date the major focus has been a service role, assisting those Mennonites from Mexico who want to take up permanent residence in Canada, and to do so with the proper legal status, either as citizens or as immigrants.

Chairperson of the committee, Frank Epp, said that ties between Mennoni
peoples have been strengthened by t
committee efforts, the most significa
being the founding of *Die Mennonitisc*
Post. Die Post now has 5,400 subscriber
During this year the publication effor
were expanded to include a book mini
try. About $10,000 worth of books ha
been distributed and sold to the regul
subscribers.

The Kanadier Committee was a
pointed five years ago to monitor Kan
dier Mennonite concerns and to reco
mend mutual assistance methods.

David Friesen, Aylmer, Ontario, w
is appointed by MCC Ontario to wo
with citizenship and immigration m
ters on behalf of Mennonites, has assi
ed some 1,500 Mennonites in becomi
citizens. Many received assistance
obtaining temporary working permi
Says Friesen, "In 1978, 52 Mennoni
families received deportation orders,
whose behalf we have appealed."

Arthur Driedger, MCC Canada sta
person, who has responsibility coor
nating the Kanadier work, says there
still much to be done on immigration a
legal status questions of Kanadier Me
nonites wishing to relocate to Canada.
is hoped that a system of "document
tion agents" will be established to assi
persons in completing the necessa
paper work related to immigration a
citizenship status. *Waldo Neufeld*

Business instructor

Hesston College needs a full-time business administration and economics instructor t teach management and economics courses. Master's in business administration or PhD in economics preferred. Teaching and business experience also preferred. Position includes departmental leadership. Job available in August 1981.

Send letter of application and resume to Dean's Office, Hesston College, Hesston KS 67062. Call collect: 316/327-8233.

SECRETARY FOR LATIN AMERICA

A person is required for this position in 1981 to administer General Conference Mennonite Church mission program in Latin America.

Send inquiries or prospects to:

COM
Box 347
Newton, KS
67114

Family Ideas Exchange, America's first family newsletter featuring reader-contributed "how-to" ideas promoting family unity, will publish its inaugural issue December 15. The monthly tabloid will contain articles, ideas, information, and activities relative to "Family Night," the newsletter's major focus. Family night is a specified time once a week where family members join together for educational and entertaining activities beneficial to family solidarity. Inquiries regarding editorial contributions and subscription requests should be sent to: FIE, 7230 Mimosa Drive, Carlsbad, CA 92008; phone 714/438-4190.

Members of the Michigan State University Mennonite Fellowship turned their annual spring cleaning efforts into a fund-raising event for Mennonite Central Committee last May 24. The fellowship collected items otherwise disposed after spring cleaning, added some new items, and auctioned them at the Jim Miller home near Williamston, Michigan. Baked items were sold with marked prices. Children of the fellowship families helped earn money for MCC by operating a lemonade stand at the sale. The group raised $546.92.

Record

Flaming

Barkovsky

Hiebert

Wiens

Goering

Hamm

Ungers

Calendar

November 21-22—MCC US annual meeting, Chicago, Illinois

Canadian

November 7—Choice Books banquet for Manitoba volunteers, Home Street Church, Winnipeg, Manitoba

November 8—Provincial Ministers and Deacons Conference, MacGregor, Manitoba

November 9-11—Conference on Religion and World Peace, Toronto, Ontario

Eastern

November 8—MCC relief sale, Gap, Pennsylvania

Northern

November 14-16—Peace and the Arms Race Conference, Sioux Falls, South Dakota

Western

November 29—MCC relief sale, Fairview, Oklahoma

Ministers

Ron Flaming began pastoral services at Southern Hills Church, Topeka, Kansas, October 1. He graduated from Associated Mennonite Biblical Seminaries, Elkhart, Indiana, in May 1979, and served the past year as interim pastor at Belmont Church, Elkhart. An ordination and installation service is planned for November 2.

Ernest Wiebe has resigned as pastor of the Springstein (Manitoba) Church, effective summer 1981.

Workers

John Barkovsky, Erie View Church, Port Rowan, Ontario, is beginning a two-year voluntary service term with Mennonite Central Committee as portable meat canner operator. Previously he was a transport driver. His parents are John and Agatha Barkovsky of Port Rowan.

Carmen Goering, Eden Church, Moundridge, Kansas, has joined the staff of Mennonite Board of Missions, Elkhart, Indiana, as a bookkeeper in the finance department. Goering attended Bethel College, North Newton, Kansas, and worked the past three years in the business office at Bethel College. She is the daughter of Elmer F. and Linda Goering of Moundridge.

Ray Hamm has been appointed director of peace and social concerns of Mennonite Central Committee Canada, effective September 1.

Edna Hiebert, Grace Mission Church, Meadow Lake, Saskatchewan, will serve two years with Mennonite Central Committee as a nurse in Poplar River, Manitoba. She received her registered nursing degree at Lethbridge (Alberta) Community College and public health nursing degree at the University of Toronto (Ontario). Her parents are Katherina and the late Peter J. Hiebert of Crystal City, Manitoba.

Eric and Laura Unger, Altona (Manitoba) Church, have begun a three-year term of service with Mennonite Central Committee in Nigeria, where Eric will teach. He has a BS in math from Brandon (Manitoba) University. Laura received her diploma in physiotherapy at the University of Manitoba, Winnipeg. Their parents are Peter and Margaret Unger of Chilliwack, British Columbia, and Jacob and Mary Wiens of Glenlea, Manitoba.

Edith Wiens, Winnipeg, Manitoba, began a two-year term as secretary in the MCC Canada office September 1. She serves as secretary in MEDA, Food Bank, and Peace and Social Concerns.

resources

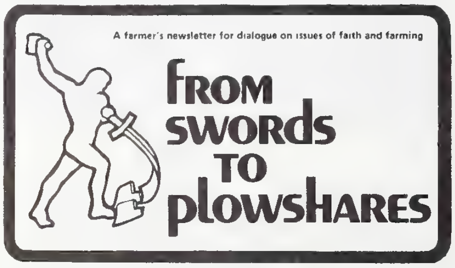
What Mennonites Believe is a series of articles reprinted from *With* magazine. Titles already available include what Mennonites believe about vocations, sex, drugs, peace and service, food, and clothes. The series includes discussion questions and suggestions for further information. It is available from Mennonite Publishing House, 616 Walnut Avenue, Scottdale, PA 15683.

Living the Biblical Story by Eugene Roop, professor of biblical studies at Bethany Seminary (Church of the Brethren), defines and illustrates the Bible study method which he has developed for classroom and congregational use. A case study approach is adapted to allow both an examination of the historical moments from which the passage comes while translating that moment for contemporary application. It is $4.95.

People—an African girl, a sunburnt farmer, an old woman with a child—play an important role in the filmstrips *Food First: Why Hunger?* and *Food First: Toward Food Security*. Produced by the Institute for Food and Development Policy, the series may be studied with the book *Food First: Beyond the Myth of Food Scarcity* by Frances Moore Lappe and Joseph Collins. The filmstrips are each 15 minutes long and are available on free loan from the following offices: Mennonite Central Committee, 21 South 12th Street, Akron, PA 17501; West Coast MCC, 1108 G. Street, Reedley, CA 93654; Central States MCC, Box 235, North Newton, KS 67117; and Millindo, Route 2, Box 79, North Manchester, IN 46962.

World hunger problems are explored in several recent publications. *Hunger for Justice: The Politics of Food and Faith* by Jack Nelson, Orbis Books ($4.95), includes biblical material on hunger and justice, and analyzes the underlying economic and political issues which cause people to stay hungry. *Bread and Justice: Toward a New International Economic Order* by James B. McGinnis, Paulist Press ($4.95), is particularly helpful for persons wanting to look at the world hunger problem in depth. It explains the root causes of hunger and the role of multinational corporations, trade, and international lending institutions. A third recent resource is a series of seven articles on hunger by Mennonite Central Committee. This series can be received without charge from Food and Hunger Concerns Office, MCC, Akron, PA 17501.

"Marketing the Nuclear Nightmare: A Profile of US Exports to Five Countries" is a new eight-page resource detailing the export of US nuclear technology to Argentina, Brazil, South Africa, South Korea, and the Philippines, and examining how these exports increase the danger of the proliferation of nuclear weapons. It concludes, "Not only have technical factors failed to stop the proliferation of nuclear weapons, but a political climate which might inhibit the spread of nuclear weapons is also lacking." It is available from NARMIC, a project of the American Friends Service Committee, 1501 Cherry Street, Philadelphia, PA 19102. Single copies: 15¢ plus 15¢ postage.


A farmer's newsletter for dialogue on issues of faith and farming
FROM swords TO plowsHARES

From Swords to Plowshares, an inter-Mennonite task force on farm issues newsletter for dialogue on issues of faith and farming, invites readers to share information, convictions, and concerns in the application of our peace heritage and theology to the complex agricultural issues facing the farmer and the church today. To add your name to the mailing list write to LaVonne Platt, editor, *From Swords to Plowshares*, Box 347, Newton, KS 67114. The publication is supported by contributions by its readers.

Which Way Women? is a recently published 150-page book edited by Dorothy Yoder Nyce and sponsored by the MCC Peace Section Task Force on Women. Written mainly by Mennonites for Mennonites, its 42 articles highlight the themes of equality, development, and peace. Topics include Jesus and women, sexuality, parenting, feminist theology, consumerism, and others. The book is soft cover, spiral bound, and may be ordered prepaid for $3.00 from MCC Peace Section Task Force on Women, 21 South 12th Street, Akron, PA 17501.

Disarmament Times, published under the auspices of the Nongovernmental Organizations Committee on Disarmament at United Nations headquarters in New York, reports regularly and fully on the status of disarmament in the UN context. It was first published as a daily during the UN Special Session on Disarmament in 1978, but has been a monthly since then (eight issues per year). A subscription in the US or Canada is $4. Mail your subscription to *Disaramament Times*, Room 7B, 777 UN Plaza, New York, NY 10017.

The Joy of Learning, Using Learning Centers is a filmstrip with record and two scripts for persons interested in using learning centers in church education. Produced by John Knox Press, the filmstrip can be rented from the Audiovisual Library, Box 347, Newton, KS 67114, for $2.00.

Individuals and small groups wanting to study and respond to the world hunger problem now have three new aids. James McGinnis, author of *Bread and Justice: Toward a New International Economic Order*, has produced a series of filmstrips—*Bread, Justice, and Trade*; *Bread, Justice, and Multinational Corporations*; and *Bread, Justice, and Global Interdependence*. Each filmstrip is 15 minutes long. They are available on free loan from MCC Audiovisuals Library, Akron, PA 17501.

Questions I'd Like to Ask God, a leader's guide for a 14-session course for teenagers, is now available for use. The author, Fred Unruh, based the course on questions actually written by high school youth. Illustrated by Katherine Bartel, the book sells for $4.95 from your Faith and Life Bookstore.

Our visit to

TAIWAN

Mennonites in Taiwan

Bernie Wiebe

The first Mennonite Church in Taiwan was established 12 March 1955; the Lin-Shen Road Mennonite Church in Taichung. Today there are 15 organized churches with just under 1,000 members.

I arrived in Taiwan last June 27. For eight days I visited the main centers of our churches—Taipei, Taichung, and Hualien.

Several things remain impressed on my mind and heart. Our Taiwan churches almost all serve their communities for more than a Sunday place to study and worship. Kindergartners, youth drop-ins, English language classes, and general recreation seemed to be the most popular extra uses of church buildings.

It made me wonder again about *our* church buildings. How long will we in the US and Canada naively insist that it's God's will for us to have elaborate buildings which are in use only a few hours each week?

With less than 1,000 members we might easily excuse the Taiwan churches from any new dreams. It takes much energy just to keep the believers who are now there.

But our Fellowship of Mennonite Churches in Taiwan (FOMCIT) is not ready to stand pat. They publish their own paper, *Manna*. They have set themselves some aggressive goals for church planting and church growth. One goal—which seems to me an excellent approach—is to have some of the FOMCIT pastors spend time in a working/training experience with Korean churches where growth is continuing at a remarkable rate. FOMCIT has also become involved with a special ministry to the mentally retarded. And they are dreaming of an extensive Mennonite center in Taipei.

Mennonite Christian Hospital (Hualien) is just completing an addition that will cost over $1,300,000 US. When I was there administrator Kao told me they only needed another $55,000 to have it completely paid for. Incorporated into this health-care facility is an up-to-date creative spiritual ministry led by Paul Lin (including prayer/counseling rooms on each floor).

Taiwan's lay people are also inventive. I met a group of 10 who call themselves Good Shepherd Enterprise Company Limited. They have formed an exporting company which is to provide employment for certain needy people and the company profits are to support church-related projects. Partly they pattern themselves after the MCC-Self Help idea; partly their vision came from hearing of other Christian businessmen doing such a ministry; and partly their vision grows out of a regular Bible study together.

A meaningful experience for me was to live several days with the Su family in Taipei. They took me in and treated me as one of the family. Several of them are providing a lay leadership in the churches.

Another gratifying fact about Taiwan is that only one Mennonite group is active there. At least in this country we don't have to face the confusing questions of what it means to be GC, MB, OM, EMC, EMMC, etc.

The leaders of FOMCIT struggle with their roles in Taiwan's future relationships to China. Questions are being asked about their position toward government when the general secretary of the Presbyterians sits in jail because of taking a position. Several are wondering if the time has come for Mennonites to openly test the government's insistence that all youth give military service to the country.

Taiwan is economically prospering at this time. It is also *the* land of the motorcycle. Everywhere you turn the cycles are there. Even I enjoyed my several rides with the pastors on their bikes.

I believe we can expect some great things to happen in Taiwan. •

Andrew Lu, pastor, stands in front of the Ta Tuang Mennonite Church in Taipei.

Harvesting scene in the Taiwan countryside.

While in Taiwan, yours truly had the privilege of being a speaker at a pastors' retreat in Taichung at the theological college. Other speakers were Verney Unruh and Timothy Liau.

Letters

Remember Hiroshima

Dear Editor: We do not want a Hiroshima experience in our community, in our town, or in our home.

Remember Hiroshima. It was completely ruined, laid flat, a complete waste, a pile of rubble. People were killed by the thousands, crippled, or completely stunned. Factories and businesses were in ruins.

We do not want a Hiroshima experience in our community, in our town, or in our home.

I feel we people have to develop a groundswell of opposition to nuclear war. Tell—tell—tell others we are opposed to nuclear war.

Remember the bomb at Hiroshima. *E. R. Moser, Route 2, 17849, Bluffton, Ohio 45817* September 29

Real secular humanists?

Dear Editor: John H. Kulp's letter (September 23 issue) mentions "secular humanism." This is defined by so-called evangelicals of the media as the idea that humanity can save itself without divine help.

Some of the popularizers of this term who condemn it were on TV recently. They called the US Constitution and Declaration of Independence "some of the most sacred documents in human history." Is not the identification of such human writings as "sacred" an example of humans relying on human devices? They called for increased military spending. Is this not forgetting biblical injunctions to love our enemies and to rely on God for protection? Is not the military an example of human beings trying to save themselves?

Regarding Mr. Kulp's reference to the GC abortion statement: The GC statement recognizes God as the source of life. It speaks of biblical statements on the protection of innocent life. It recognizes that humanity by itself cannot do right and so speaks of the Christian community as the body of Christ which discerns God's will and aids and supports people in making the right decision with the help of God's Spirit. Simple statements (e.g. the Shelly one) do not say how people are to find the strength and divine aid to do right. Such statements announce that God is against abortion and then leave humans to their own devices to obey. The implication is that humanity can save itself. They are anti-abortion but not pro-life.

I can only conclude that the *real* secular humanists are wolves in evangelical Christian sheep's clothing who may lead sincere Christians astray with their religious words. But they are strangers to the grace and love of God available in Jesus Christ. *John Linscheid, 924 Louisiana, Apartment 2, Lawrence, Kansas 66044* September 29

On simple lifestyle

Dear Editor: Six months ago when I finished reading your editorial (March 18 issue) I started to write. After a full page I gave up and put my tablet in my desk drawer. Now six months later that same editorial was reprinted on our church bulletin and read out loud by our pastor.

This time I am determined not to let my feelings of inadequacy stand in the way. I pray God will give me the words to say what I feel and say it as tactfully as possible.

The simple lifestyle has come up often in our church and Bible studies in the last months. Are we just getting on the bandwagon because—as you put it—the simple lifestyle is considered one of the key issues for the 80s?

I'm glad materialism and lifestyle are the targets now. That will make many more people squirm and feel uncomfortable. Or will it? Are only those who own large homes (what is large?) and buy good quality clothes guilty of an unsimple lifestyle? I'm surprised you started with those two things, because both homes and clothes are essential to us for making a life for ourselves on this earth, especially in the Canadian climate.

There are some things, however, that we can do without and be none the worse off for it. The things I have in mind are the exotic annual two- or three-week vacations, or the tours, even the church sponsored tours, arranged for our pleasure. Some years ago you asked readers in *The Mennonite* why giving was down. On the other side of the page was a description of a guided tour to the Holy Land. I suspect the people who participated in this tour had a few thousand dollars less to give. Some people I know have made deliberate decisions in this area.

Then there is your statement that "concern for security urges us up the ladder of competitive success." Would you agree that climbing up the ladder of competitive success is urged on more by desire for personal prestige and public recognition? Some people of course may need both of these in order to live down a poverty background and to feel secure.

Families on welfare or most lower
income families don't have the proble
of where to leave all the expensive boo
that were needed to obtain a PhD. Mos
would think don't have busy meeti
schedules. From what I have seen, th
have time for friends and relatives, ev
on weeknights. I am sure they don't ha
the problem of deciding whether
spend the $2,000 on that MCC tour
India or whether to give that mon
directly to the World Food Bank.

It is so easy for an individual to s
Mr. So and So is not a good steward of h
time and money. Priorities among Chri
tians will vary as much as personaliti

I would like to quote Andrew Shel
from his book, *How to Live Well a*
Give Liberally: "The most significa
explosion in America might be term
the culture explosion. If we inclu
recreation with culture we may say th
for many this has become a maj
stewardship problem. Using the need f
relaxation as the starting point, ma
families have gone overboard in *bou*
ing, stereo equipment, music, etc. Th
has given rise to areas of spending th
need very careful evaluation. Ma
people would not think of *smoking*
drinking but spend a disproportiona
amount of their income for *cultur*
pursuits. A major question facing t
Christian today is not so much what
good or bad, but what is better or best

The underlined words could be subs
tuted with a variety of other words. W
all have our favorites, I'm sure.

Somebody once said, for each o
thing I criticize in someone else, som
one criticizes two things in me.
sobering thought. *Mary Friesen, Box*
Gretna, Manitoba R0G 0B0 October

Editor's note: *Thanks for the remind*
about the March 18 editorial. I'm gl
some things "stew" for six months in o
readers.

I basically have no quarrel with yo
letter. It feels a little as if you're trying
argue against the editorial. But the mo
I read your letter, the more it feels like
elaboration with a few extra illustr
tions.

My hope in the editorial was to do ju
what you share. You have to strugg
with what simple lifestyle means to yo
and I keep on struggling with what
means to me.

My prayer is that we might also beg
to share our struggles more openly a
freely with the larger Christian comm
nity. It's good to hear you are doing so
of this in your church and Bible studi
May God help us together to disce
and to do *his will.*

Meditation

Holy recklessness

t was summer. The day was warm and the child lay worn with utter weakness, aving just emerged from a violent convulsion. The devoted mother sat helplessly eside the wasting form of her darling. "Oh that I could help my child!" she cried nwardly.

Suddenly a cry arose on the still air outside. "Jesus of Nazareth is here! Jesus of Nazareth is here!"

Quickly the Gentile mother rushed outside and learned that Jesus had entered a eighbor's house.

She hurried into the house and, approaching Jesus, she cried out immediately, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with devil."

Matthew says, "But he answered her not a word" (15:23). And Mark adds, "Jesus aid unto her, 'Let the children first be filled: for it is not meet to take the children's read, and to cast it unto dogs'" (7:27).

Then Matthew gives us another touch: "And his disciples came and besought him, aying, 'Send her away; for she crieth after us'" (15:23).

In the face of apparent defeat and as yet without one ray of encouragement, this ourageous woman moves forward and worships Jesus, saying, "Lord, help me."

Surely this is the faith that moves mountains. Dauntless, daring faith that is letermined to reach its objective.

The final test has arrived. Jesus answered, "It is not meet to take the children's read and cast it to the dogs." Ordinarily this repulse would be sufficient to drive a erson to despair. The Gentiles were called dogs by the Jews, and she, being a Gentile, must bear the stigma. How could a compassionate Savior deal with this woman in such a manner?

We should watch our questions about our Master's conduct. His ways are perfect. n a few minutes he will signally honor her, but before honor is humility. When the rial is ended she will come forth as gold. He knows it.

In her heart she must have understood that Jesus did not really look on her as a log. She knew more about him, I think, than the 12 disciples did. So she kept praying.

I can imagine that she said to herself, "He says that he came only to the Jews, but I know better. He came to be the Savior of the whole world. He talks as if he thought I were only a dog, but I know better. He loves me, he loves my daughter, he has a tender compassion in his heart, and in a moment he will tell me so." So she kept on praying.

It is wonderful to believe God. It is wonderful to believe in Christ's compassion, to depend upon his love and faithfulness, to rely upon his promises. This woman did believe in him, did rely upon him, and her persistent prayer was simply the expression of her faith. And for her faith her daughter was made whole.

Jesus did not always heal in the same way. We remember the time he was going through Samaria and healed the 10 lepers. There was no hesitation then. He didn't talk about the "children's bread" or about dogs. He simply told them, "Go show yourselves unto the priests" (Luke 17:14). And on their way they were cleansed. But healing was all they received. Nine of them didn't even have the spirit of gratefulness.

How different it was with the Syrophoenician woman. The Lord did not heal her daughter immediately. There was silence. There was the asking of her to leave. There was the word about little dogs.

But think of the results. She worshiped Jesus. She prevailed in prayer. She received a compliment from the Master. She was used as a lesson for the disciples. Her daughter was healed.

Do not be weary when the answer to your prayer is slow in coming. The Lord may be simply loading your arms with valuable gifts.

Morris Chalfant

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"The Problem of Universalism" first appeared in *Quaker Life*, July-August 1980, and is reprinted by permission.

Editor's errors: In the September 16 issue the editorial incorrectly identified Joachim Jeremias as an Old Testament scholar. He is a New Testament scholar. And in the October 7 issue contributor Elvera Goering's address should be Box 281, Moundridge, Kansas 67107. Sorry for our errors.

The Mennonite

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The heroes keep falling

Most recently it's been Eldridge Cleaver, Anita Bryant, and Bill Gothard. Three more "heroes" hit the dust!

It's been a frustrating time lately. We all need heroes. They obviously had them in Bible times. Just read the glowing stories of Abraham, Joseph, and David, about Gideon and Esther.

Church history has given us a goodly share. Our own Anabaptist/Mennonite gallery of Conrad Grebel, George Blaurock, Felix Manz, Pilgram Marpeck, and Menno Simons is an impressive array of "heroes."

How can you mention evangelism without D. L. Moody, Billy Sunday, and Billy Graham?

In our time legends have been created around statesmen Harry Truman, Winston Churchill, Charles de Gaulle, and John F. Kennedy.

We buy coffee makers from Joe DiMaggio, candy bars from Babe Ruth, and fishing equipment from Ted Williams.

But the galleries of heroes are becoming haunted. Each time you pick up a new magazine, another one is rudely plucked from the ranks.

Billy Martin gets fired repeatedly for misdemeanors; even Canada's own Fergie Jenkins is suspended for possession.

Segments of the Christian church have tried desperately to hold up some heroes ("role models" is the more sophisticated vocabulary) for our generation and those to come.

Many were delighted when Eldridge Cleaver confessed a spiritual rebirth. Here was a new evangelical macho man.

Anita Bryant captured the support of huge rallies in dozens of major cities. A woman—without strong leanings to ERA or women's lib—who spoke out for what she believe(s)(d)!

Bill Gothard gave us the "chain of command," which promised a new reformation in parent-adolescent relationships.

Jerry Falwell changed his periodical's name to *Moral Majority* and began preaching a gospel (cum politics) that captured the imagination of significant blocks of evangelical voters in the US and those of like mind in other countries.

But the heroes have always had feet of clay. Since Eldridge Cleaver said it's okay to spank your wife and his faith has room for other religions, he is no longer welcome copy in magazines which once featured him prominently.

And what do we do with an Anita Bryant who suddenly divorced her husband after championing the preservation of the traditional family?

After hundreds of thousands attended Bill Gothard's basic youth conflicts seminars over the past years, it's a bitter pill to see his organization torn apart by internal discontent and allegations of financial and sexual indiscretions (see *Christianity Today,* August 6, September 5 and 19; and *Eternity,* September).

Moral Majority early in its life devoted four pages to a fight between Jerry Falwell and Bob Jones, Jr. with his son, Bob Jones III. The Joneses called Falwell "the most dangerous man in America today as far as biblical Christianity is concerned," and *Moral Majority* is "one of Satan's devices to build the world church of Antichrist." Falwell threw the mud right back and noted the Joneses frequently attack church and political leaders.

The Mennonite has a policy not to join the muckrakers of journalism. We do believe that Cleaver, Bryant, Gothard, Falwell, et al mean well. And there are things we can learn even from heroes of clay. You see, that is the only kind of human hero we can have. King David and patriarchal Abraham were very human and sinned deeply at times.

But there is a tendency with some believers to blindly follow anybody who looks like a hero and uncritically swallow anything such a person says. It is *that* danger which prompts this editorial.

In the US election year, voters need to listen doubly carefully to what Jerry Falwell is preaching. When you have difficulty with adolescents, be cautious about committing yourself to Bill Gothard. Homophobia made us extremely vulnerable and gullible to Anita Bryant.

Christianity Today reports an irate telephone caller warning them that Bill Gothard "has too many alumni that are loyal. . . . If you put out anything adverse to the institute, you're going to be the ones to suffer for it, not us" (page 14, September 5 issue). I expect we'll get some of the same response from our readers.

But all of us must know the truth. Our hope on this earth is not in the human heroes but in the grace of God. He saves and helps us in spite of sin.

In the 16th-century Reformation our forebears discovered and declared this in a fresh way. As they came to know the humanness of Tetzel, Zwingli, and even Luther, they tried to go directly to God's sacred and living Word. There they discovered the new life in Christ! And in his Spirit they witnessed, multiplied, and died gladly when the world refused their challenge.

That's what I'm trying to say. If we want a 20th-century Reformation, don't look to Falwell, Bryant, Cleaver, or Gothard. Let's turn to the Living Word—Jesus Christ—who is our only *totally* trustworthy hero. *Bernie Wiebe*

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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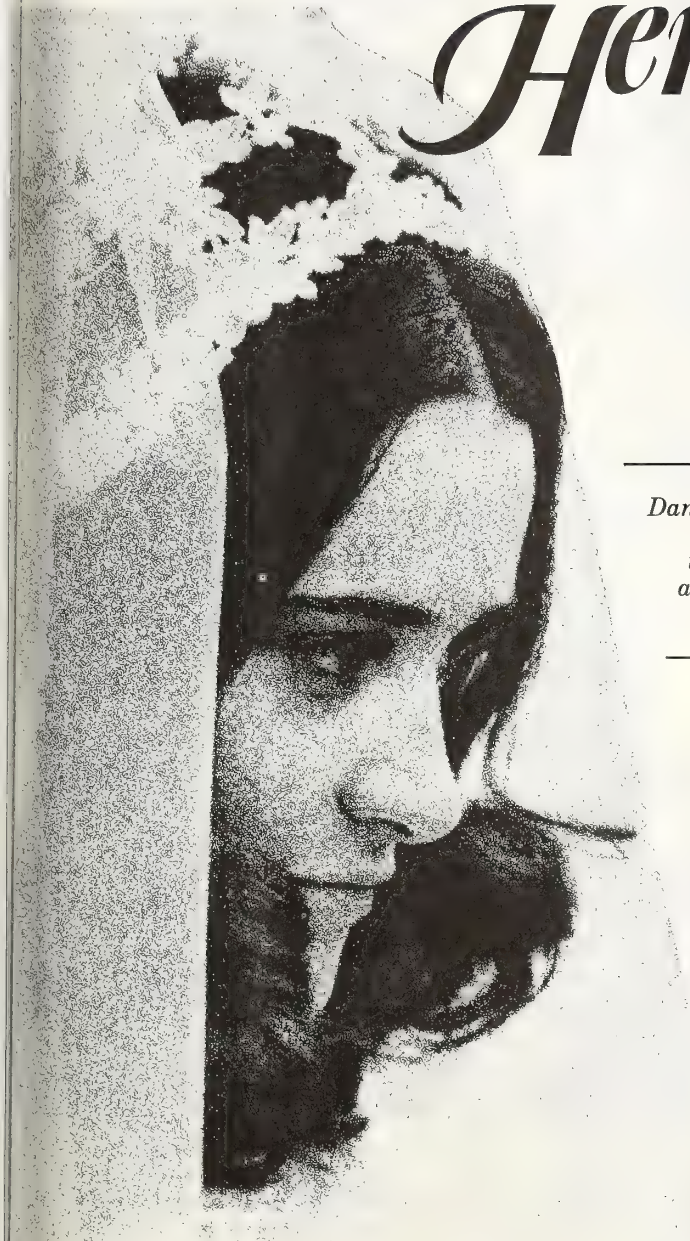

Her freedom and my changing world

Dan Nissley, Jr.

Dan Nissley is president of a construction company. He and his wife Miriam have two school-age children. When Miriam decided she wanted to broaden her horizons, Dan felt threatened. Out of their adjustment struggle comes Dan's article on women. Dan describes their own experience as "rewarding and exciting."

Most of us men in the over-30 age group were brought up in a society which taught us the basic male chauvinistic traits. It was understood that the man was the head of the house, he paid the bills, he told his wife how much she could spend to maintain the household. But if he felt like purchasing a new set of golf clubs without consulting his wife, that was acceptable. It was understood he needed at least one night a week out with the boys. It was understood that a wife should be ready to perform sexually whenever he wanted to have sex. She was not to ask questions as to how the rest of the family income was spent. She was expected to make sure he did not have holes in his socks or buttons missing from his shirts.

Times have changed and it would be well for all of us to sit up and take notice or some day we will be in for a most rude awakening.

Freedom is one of those vital ingredients to anyone enjoying life to its fullest. It is something we all strive for and in some cases people have died for it. The persons in prison long for the day of release, slaves dream about freedom, alcoholics desire to be liberated, and women are telling us they will no longer be restrained by the prison of "limited importance" that our male-oriented world has created.

All changes have some kind of an effect on us, some in a positive manner and some in a negative manner. Ultimately we make the decision as to how certain changes will affect us personally.

When the slaves were set free—after the Civil War—it created a new set of problems for society *and* for the former slaves. In some cases the latter just could not cope with their new freedom. In a lot of cases their former owners found it impossible to accept them as equals.

When a young boy grows up and arrives at age 18 he will want to exercise his new independence from his parents. This independence or freedom automatically becomes a liability to him also. He will need to earn a wage to support himself. He will have obligations that were unforeseen, such as medical bills, taxes, and car payments.

Often the most troubling adjustment that needs to be made is not by the one who is being given new freedom but by the person who is not accustomed to that person having this freedom. For example, if a husband who has had his dinner waiting for him the minute he arrives home from work suddenly discovers that his wife enjoys doing more than darning socks, watching soap operas on television, and making meals, it will naturally be a shock to his system.

Why is he so troubled when she expresses the desire to pursue some new challenges in addition to most of the ones she has been handling throughout the years?

Could it be that his objections are not based on her lack of ability, but that his *control* of this species called woman has been violated? It can be rather unsettling to discover that your wife is no longer content for you to impose your decrees on her without her having much say about it. All kinds of questions start going through your head. Is she rejecting me as her husband, lover, and friend? The security enjoyed for so many years all of a sudden turns into insecurity.

I suspect most of us are not aware of the total impact of freedom. It does not give us a license to take away someone else's freedom. True freedom should not be a threat to us. If it does threaten us it only exposes our own insecurity.

We can enjoy freedom in many ways. A lot of women are completely satisfied and fulfilled individuals without going outside the traditional roles. Equally important, we need to recognize that some women are called to other duties and responsibilities. To accomplish these other duties and responsibilities

"The persons in prison long for the day of release, slaves dream about freedo alcoholics desire to be liberated, and women are telling us they will no longer restrained by the prison of 'limited importance' that our male oriented world h created."

ey need not violate any biblical teach-ngs. For many men the most disturbing ctor about women looking beyond the aditional roles is that they might no nger be totally dependent on their usbands for survival.

The challenge presented to us is to look t it as a positive step in a relationship. n numerous occasions women have und themselves widowed and virtually elpless because they have no idea how handle personal finances and in some ases don't even know how to write out ersonal checks properly. Situations uch as these are unfortunate, to say the east, and should not happen. Why hould the person who is nearest and earest to us not be allowed to become a omplete person?

Today we read and hear a lot about ommunication. Most of us agree that it s an important element in any relation-hip. The problem is the manner in hich we communicate. Many are will-ng to communicate as long as we are ending the messages.

Down through the years men have een taught to be aggressive, macho, nd rule the roost. As we look back hrough history it might be said that this ystem worked quite well, so why houldn't it continue?

What we must do is look at it from a ifferent angle and ask, "How much dditional progress could this country ave made if women had been allowed to each their full potential?"

If we care about the person who fills he role of wife, lover, friend, maid, and other, then we would be wise to xercise what is known as empathy. Most women do not want us to feel sorry for them, they only want to be respected and given the opportunity to achieve personhood.

Can you imagine how a woman must feel when she enters into a relationship with a man and suddenly discovers she no longer can enjoy the freedom of thinking for herself; now her husband will do that for her? What does it do to her self-image when her husband says, "I want things done this way and that's it!"? If you could reverse the roles for a short time, how might her husband react?

When the husband/wife roles are discussed, many men make reference to the Scriptures that say, "Wives submit yourselves unto your own husbands." But we fail to look at that verse in its total context. In the same chapter it also tells the husband to love his wife as he loves himself. If we are willing to look at this Scripture in that light, then it does a great deal in removing the imbalance that exists in the traditional role of the husband and wife.

Consider for a moment the insecurity a woman must feel when she is not involved in the decision-making process around the home. She doesn't know if the family could be provided for, should something happen to her husband. She is not confident enough to look for a job because she has been out of the job market for such a long time. Again, if she would reverse roles with her husband, how might he react? Would he be willing to play the part of the submissive person? The insecurity that this breeds only adds to the frustration and is sure to make her wonder just how she might get his attention and when she does . . . !

No country will fall as the result of women being allowed to realize their full potential. Our family structure need not be undermined; in fact it will enrich the family experience because of the happiness that will come to the surface when you look at your wife as a partner and not as a master/servant relationship.

There are no fast and easy solutions to the pressures that face us today. We would be foolish to expect to see the day when there will be no conflict between husbands and wives. As long as the two people remain individuals there will be some competition and differences of opinions. However, if we are concerned about each other's happiness, then we will continue to work at keeping those conflicts to a minimum.

This can be a period of high stress on any relationship, but it can also be a period of exciting discoveries and stimulating growth for husband and wife.

Only when we start looking at each other as equals in a marriage relationship can we experience the freedom which all are promised in Jesus Christ (John 8:36). •

"We can enjoy freedom in many ways. A lot of women are completely satisfied and fulfilled individuals without going outside the traditional roles. Equally important, we need to recognize that some women are called to other duties and responsibilities. To accomplish these other duties and responsibilities they need not violate any biblical teachings."

Joyce M. Shutt

Paul speaks for women (and men)

Paul was not a woman hater. He did not pick on women or make a case for the superiority of men. He cared about people and tried to get them to see each other as equals precisely so they would not get bogged down in everyday nitpicking details. In Paul's book everyone was needed to bring in the kingdom.

Paul, the dynamic apostle, the fellow who turned the Jewish religion upside down, the creator of some of the most eloquent words ever penned (1 Corinthians 13), was no different than you or I. He too was human and limited. He too had times when he knew what he wanted to say but couldn't make himself clear. He too had goals for his relationships with people, but sometimes his humanity (or theirs) got in the way. The snapshot of Paul in 2 Corinthians 10:1 makes that clear. "I, Paul, make a personal appeal to you—I who am said to be meek and mild when I am with you but harsh when I am away!"

Paul, like all of us, had many facets to his personality, but that snapshot in 2 Corinthians 10:1 tells us he was a warm fuzzy fellow who found it hard to be tough with people because he didn't want people to get nailed into little boxes of *shoulds* and *oughts* (the law). Instead Paul wanted people to experience the freedom that comes from knowing God's love and forgiveness. So when Paul visited a church he played the role of the loving, listening, supportive counselor. Then when he left he'd mull over what he'd heard and later pen those marvelous, prescriptive letters that zeroed in on the real issues at stake.

We can no more read the writings of Paul in snippets and snappets than we can take a statement or two of someone we've met and claim we know all they think on a given issue. We need to get a good feel for the overriding threads of Paul's diverse thought, the persistent themes which weave through all of his writings, the ideas that pop up over and over, before we examine a quote or two in isolation. For instance, how can we interpret Ephesians 5 without placing it against the backdrop of Romans, Galatians, Philippians, Corinthians? If we don't we will likely misinterpret what Paul is trying to say, for Paul didn't give a hoot about order for order's sake (that was another form of the law) but he did care about the way people treated each other.

As a wife, a mother, and a minister, I am amazed at the *games* we human beings are capable of playing with ourselves and each other. And *Bible games* are among the most devastating. Too often we quote one or two lines from the Good Book and ignore the qualifying material which accompanies it. From Ephesians 5, for instance, we often quote "wives submit to your husbands." Less frequently we say "husbands love your wives." Rarely do we hear the vital qualifying statement "Submit yourselves one to another because of your reverence for Christ," which is the preamble to the other two statements.

"Submit yourselves to one another because of your reverence for Christ." Suddenly Paul's not talking about one-sided relationships but *mutuality. Sharing* the load. Being *sensitive* to each other. Operating in a *trust climate* where give and take makes it safe to put the other first. In that kind of climate it wouldn't make any difference which of the spouses assumed the ultimate responsibility for the family. But Paul wisely suggests that there are a lot of good reasons why that role should fall to the male. However, the superiority of the male is not one of those arguments, and

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his personality, but that snapshot in
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"headship" has nothing to do with m
being somehow better than wome
Once again we miss the whole point
the headship statements if we focus
chains of authority or men being bos
The issue is Jesus. Everything—wheth
that's church or family—revolv
around Jesus. Jesus is the reason f
being. Not Paul, not Peter, not the Pop
not the bishop, not the minister, not t
father, not the male.

For the Christian, Jesus is central. A
other relationships are secondary. Un
we make Jesus central, until Jesus
best and dearest to us, everything el
will be out of whack. No man, no woma
no job, no children, can do for us wh
Jesus can do. Too often we get marrie
then divorced, in vain attempts to me
inner needs. We're looking for someo
out there to make us happy, to make
feel important, to give us a reason f
being. But it won't work, and even wors
it's cruel. Only God is capable of maki
us feel worthwhile in deeply satisfyi
ways.

Because Paul consistently insists th
Christ alone can meet our basic huma
love and self-worth needs, we cann
read his suggestions about male-fema
relationships apart from that essenti
premise. Everything proceeds from th
point and in that context we are to
mutually submissive—because of o
reverence for Christ. With Jesus holdi
us together, urging us on, giving sha
to our struggles, we can support a
affirm each other even when the goi
gets rough. With Jesus as part of t
picture it's okay to give in. With Jes
calling the shots losing becomes wi

ing, and the relationship is more important than being right or in control.

Fortunately for us, however, Paul didn't stop with the beautiful premise of mutual submission which flows when our primary relationship is with Christ. Being a realist he recognized that we often fall short of the mark and carry with us the scars of our life experiences. Therefore he goes on, "Husbands, love your wives as you love yourselves." We've got to take a long hard look at the garbage which society has placed on men's shoulders. In spite of our rhetoric that in Christ men and women are equal, most of us still view men as more important. Little girls are nice, but one needs sons to carry on the family name. In most homes boys are still excused from the housekeeping chores like sweeping floors and babysitting. That's women's work and men should be spared for the more manly things. Thus our men grow up pampered and sheltered and denied many of the vital experiences which could help them become well-rounded, loving, giving persons. Tragically, our society (as did the Jewish society of Paul's time) equates manliness with self-centeredness. Paul, rather than agreeing with that, says no.

To put some words in Paul's mouth, he says, "Wait a minute, you guys. As a Christian that won't wash. Selfishness is out, servanthood is in, and that begins at home. You love your wives as much as yourself because she is every bit as good as you are. Being 'head of the house' does not give you the right to push people around or to cop out of household tasks."

For Paul, real authority comes from loving, not from insisting on having one's own way. True headship (leadership) always reflects the servant model, for being head means being sensitive to the needs, abilities, interests, and stresses of others.

"Wives, respect your husbands." Respect. Why not love? Why use a different word for women if he's talking mutuality? Why? Precisely because "respect" reflects the problem women have in their relationships with men. When a society rears its men to see themselves as superior it denies women healthy outlets. Even worse, it forces men to be dependent on the so-called inferior person to make them feel superior. Because of that dependency, the so-called weaker person becomes stronger and more powerful in the other's eyes. Suddenly women are no longer the weaker sex—they are awesome, frightening creatures, seducing and manipulating in the background; and the damage that does to women is as devastating as what happens to men. "Wives submit yourselves to your husbands/respect your husbands" is not a cry for passive acquiescence but the astute prescription for balanced relationships.

‘As for being a minister of the gospel and an advocate of the ‘headship’ of men, I see no contradiction in that at all. In Paul's words, we are to be ‘mutually submissive, one to another, because of our reverence for Christ.’ My role as a pastor is to help others walk with Christ . . ."

PEACE
ON
EARTH
GOOD WILL
PEOPLE

As men in overt ways have been trained to see themselves as better than women, so women have been covertly trained to look at men with contempt. Trained to play the game of making men feel important, women tend to laugh behind their backs, for every woman knows that a man is just a little boy at heart. It's pretty hard to respect someone who is so unsure of himself that a major way he knows how to feel good about himself is to put you down.

No, "husbands love your wives; wives respect your husbands" is not an unequal equation. Paul hit home with his choice of words—then and now—for 20th-century women (like women then) love their men, their overgrown boys, but few *respect* them; and 20th-century men, like the men of old, are so self-centered and afraid of their wives and mothers that they find it hard to be tender and affectionate with anyone.

"Submit yourselves to one another because of your reverence for Christ," Paul says. Be sensitive to each other. Listen to each other. Put the other's needs on a par with your own. Move beyond that silly pagan nonsense that might makes right because in Christ real power comes in serving, in responding to others. And because our primary relationship is with Christ, that is possible.

Of course men should be the "head" of the household. The buck has got to stop somewhere, and it's much easier when the same person in every family plays similar roles. Predictability can get boring and it can be stifling, but it doesn't have to be. Besides, we have enough to do without fussing over who is going to be in control. I like it, in fact I long for my husband to assume control and assert authority. And I know no woman who resents it when her spouse assumes authority gently with everyone's interests at heart.

As for being a minister of the gospel and an advocate of the "headship" of men, I see no contradiction in that at all. In Paul's words, we are to be "mutually submissive, one to another, because of our reverence for Christ." My role as a pastor is to help others walk with Christ, not to boss them around; to help them focus on Jesus, not to look to me for answers. That's all he wants from any of us, to step far enough back that Jesus might become the center of our lives, our families, our jobs, and our churches. •

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Native Indian leaders converge for annual meeting

Lame Deer, Mont. (GCNS)—"We need to go beyond Indian. We need to think of community." So said Ted Risingsun, staff representative for the Northern Cheyenne at the Mennonite Indian Leadership Conference (MILC) held here October 16-19. About 30 persons attended the meetings. The General Conference supports Native Americans through its Commission on Home Ministries (CHM).

Risingsun continued, "Say there is no Commission on Home Ministries and there are no voluntary service (VS) workers. It's just us. We need to think of development if we think it's something the people need. I'd like to see the day come when we can sit down and see the way we are to go. We have a great God. What would we like to do in the 80s?"

Risingsun gave his remarks in the midst of reports about the native Indian churches, which was the opening agenda item at the MILC meetings. Willis Busenitz of Busby, Montana, chaired the sessions.

Pearl Janzen, VS worker at the Moencopi Mennonite Church in Arizona, reported that Arizona will soon have four VS workers in total. She also said the Bacavi Church in Hotevilla and the Oraibi Church are continuing their usual programs.

One highlight of the Oklahoma churches was that a couple from the Bethel Church in Hammon went to the Holy Land. Lawrence Hart, Southern Cheyenne staff representative, reported for Oklahoma.

Hart said the Koinonia Mennonite Church in Clinton had a centennial celebration on May 18 to remember the day Sam Haury left Halstead, Kansas, to begin a General Conference mission among the Indians.

He also reported that the Seiling Mennonite Church and Zion Mennonite Church in Canton are continuing to function.

Each of the Montana pastors told about their fellowships. Joe Walks Along of the Petter Memorial Church in Lame Deer mentioned the need for training young men to take their place in the ministry.

Willis Busenitz of the White River Cheyenne Church in Busby told about their working with alcoholics with good results.

Ricky Cullen, pastor of the Ashland Christian Fellowship, gave a scriptural basis for a few remarks about his church's work.

"We sure love the people," said Tom Gardner after his two months as pastor of the Birney Mennonite Church. He emphasized the need of his church to work with the young people in the community.

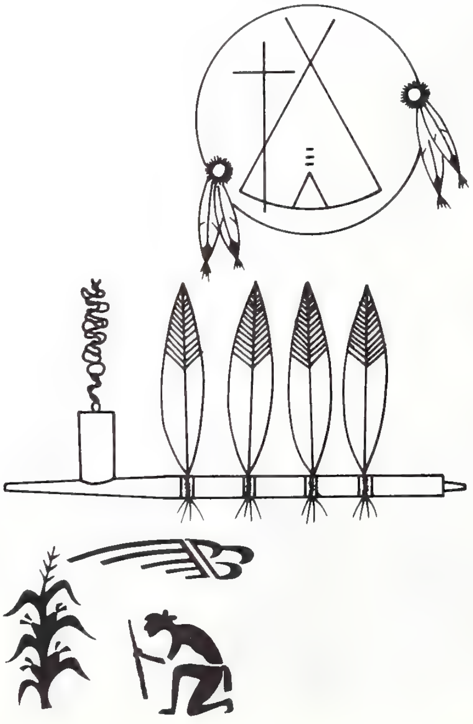
The MILC meetings had three representatives from Canada. Ted Risingsun noted that "we are the natives of this hemisphere and it is high time we get together." The group was encouraged by the attendance of the Canadians.

Henry Neufeld of Winnipeg, Manitoba, who has been a long-term worker among the Canadian Indians, told of his visiting the sick in a hospital and of a cassette program.

Elijah McKay of Winnipeg related his work with Yours Opportunity Unlimited (YOU), a Mennonite drop-in center for Indians.

Pastor Jeremiah Ross of Cross Lake, Manitoba, and a member of the Cree tribe, felt that liquor is the biggest problem with his people.

Stan Bohn, CHM executive secretary, noted that work is being done on hunting for pastors, particularly in Oklahoma, where all four churches have none. He also said that a church in Kansas is helping the Indian Mission school in Oraibi, Arizona, and that crosscultural things are being done, such as at camps.



A MILC budget of $174,984 w adopted with an 8 percent increase o last year's budget. After all the indivi al church budgets were incorporat with that of the Hopi Mission Scho $13,192 was left.

This was earmarked for three possil uses: an Arizona staff person, Indi urban ministries, or renovation of t Lame Deer Church.

Lawrence Hart presented guideli for the Mennonite Indian Leaders Development Fund made possible by Schowalter grant. The fund's purpose to assist Indian students preparing fo Christian church vocation in eit pastoral ministry or for other vocatio that improve or speak to Indian comm nity needs. (A separate committee me ing was held later to discuss applica for these scholarships.)

It was reported that there will be conference called Sonrise 81 ("So referring to Jesus Christ), 25-29 M 1981, at the University of Oklahoma Norman. Only Indians can come delegates. It is hoped that some 1,2 Christian Indian leaders from 700 trib can be brought together.

Every year the CHM Poverty Aff ence Reference Council invites propos of projects getting at the root causes poverty. MILC adopted a proposal $9,500, which includes a youth recre tion center at Canton, Oklahom Cheyenne music research, support fo VS worker at Moencopi, Arizona, a alcoholism funds for use in Bus Montana.

The MILC business meetings co cluded with a discussion of a Cheyen songbook being prepared by Dav Graber of Newton, Kansas. Funds ha already been allocated for the son book's preparation and more was aside for the typesetting. Printing will done by Faith and Life Press of Newto

On Friday and Saturday eveni during the MILC meetings worsh services were held at Busby and As land. The church at Birney was al visited by the delegates.

The meetings concluded with a joi Sunday morning worship service of four churches held at the Petter Mem rial Church in Lame Deer. After t service a traditional Indian "give awa was held with everyone who had co from a distance to the meetings bei able to choose either a blanket or a bo of kitchen items. A potluck followed t morning activities. *Marion Keeney P heim*

ldorado Nuclear concedes Warman refinery struggle

arman, Sask. (Meetinghouse)—ldorado Nuclear Ltd. has shelved its ans to build a $100 million uranium finery in this largely Mennonite com- unity, it was revealed in late Sep- mber.

On September 29 the company an- unced that it would not renew its tions to purchase 1,440 acres of rmland just outside of Warman. The nnouncement came two months after a deral environmental assessment re- ew panel failed to endorse the proposed finery.

The panel approved the refinery on chnical grounds but asked for more formation on the social impact of the finery, especially on the Mennonites ving near the site, and for more public earings.

Eldorado vice-president Ron Dakers, uoted in a Canadian Press article, said e company could not negotiate "rea- nable extensions" on land options r the proposed site.

However, some farmers reported that ldorado had not even approached them bout renewing options. Earlier, in mid- eptember, at least three farmers hold- g options announced that they did not ish to renew them for the two-year eriod that Eldorado was seeking.

Dakers said that Eldorado had spent $1 million on the Warman project, most of which would go down the drain. Eldorado is still interested in building a refinery in Saskatchewan, he said, but probably at another site.

Area Mennonites have opposed the refinery since Eldorado's plans were uncovered in 1976, after the company had gained the land options through an agent. The opposition built to a peak at the public hearings held last January by the federal review panel.

At the hearings over 200 area residents voiced their concerns about nuclear weapons, pollution, and the misuse of farmland. They were supported by many other groups, including the National Farmers Union, Catholic and United Church spokespersons, and environmental groups.

Edgar Epp, chairperson of the 800-member Warman and District Concerned Group (WDCCG) which led the opposition locally, noted in an early-October interview that he hesitated to call the Eldorado decision a victory for the WDCCG since it was not clear exactly why the company had given up on Warman.

To the end Eldorado did not officially acknowledge local opposition and maintained that it had the support it needed from local politicians and businesspeople.

The latter, joined by the nearby Saskatoon business community and real estate developers, have waged a vigorous media campaign and collected petitions of support during the last two months in an effort to convince Eldorado and provincial legislators to move ahead on plans to build the refinery.

Another member of the WDCCG, Jake Buhler, pointed out that the uranium industry is in a slump and that Eldorado secretly may be relieved to get out of building another refinery.

Now that the struggle in their own community is over, said Epp, the WDCCG will probably hold a quiet thanksgiving celebration and discuss whether to disband or remain ready to help any other communities that Eldorado may choose for a refinery site.

He added that "the next step will be to heal the wounds in the community" caused by the divisive presence of Eldorado.

"We'll likely gather at the Buhler farm and make a big pot of borscht," said Epp. "We'll have some people talk about the last four years and what it has meant."

Allan Siebert

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The intentional community of European and North American Christians in Barcelona, Spain, evaluated the past year's experiences and set goals for the coming year during an eight-day camping trip in late July. "We have learned how important it is to really communicate—something difficult in itself, let alone when there are different cultures involved," said Tomas and Disa Rutschman, workers with Mennonite Board of Missions, Elkhart, Indiana. The group also commissioned community members John and Bonny Driver for a special 16-month MBM assignment in Argentina, the US, and Puerto Rico.

Friendly Corner Chapel held its last services on Sunday, May 25. The chapel, located 10 miles south of Eloy, Arizona, and midway between Phoenix and Tucson, was begun 29 years ago by the General Conference. What began as a Sunday school for children of migrant farm workers, taught by Rebecca Nickel and Lorraine Schroeder, later became a church for adults as well. Glen and Ruth Habegger moved there from Berne, Indiana, in 1954, and Glen served as pastor. During its peak years 40-50 people came for Sunday school, but eventually people moved away from Friendly Corner.

Alexei Bychkov, general secretary the All-Union Council of Evangeli Christians-Baptists in the Soviet Uni has announced that the Soviet gove ment has approved a project to imp 500 copies of the Russian Bible braille. The project is under the direct of the Lutheran Braille Workers Inc. Whittier, California, with assista from the United Bible Societies. Bef the Bible can be imported, it must first transcribed into braille. The price will considerable and needs are to be cove by voluntary donations.

MCC reaffirms commitment to occupied West Bank

Akron, Penn. (MCC)—Israel's decision not to allow Mennonite Central Committee worker Paul Quiring to serve in the occupied West Bank has attracted major press coverage in recent weeks. In response MCC executive secretary William T. Snyder prepared a letter for the *New York Times* to clarify the nature of MCC's involvement in the area.

Articles in the October 3 *New York Times* and the September 8 *Washington Post* cited Quiring's case as an example of difficulties faced by charitable and religious organizations working in the West Bank. The military government there has blocked the return of Quiring and his wife, Jane, of Reedley, California, to the West Bank to act as MCC country representatives. They had previously served there from 1974 to 1978.

The government raised specific objections about testimony which Quiring made by invitation before the US House International Relations Subcommittee hearings on the Middle East in the fall of 1977 about land and water confiscation on the West Bank. Quiring made a similar presentation in London before the Committee for Advancement of Arab-British Understanding in the spring of 1978, which was later published by several periodicals.

At a meeting in July with Quiring and MCC chairperson Elmer Neufeld, Israeli officials emphasized that the work of voluntary agencies was to be strictly humanitarian. One commented, "What Quiring dealt with was, of course, not humanitarian but political. He served here four years and that is enough."

In his letter to the *Times* Snyder defends the validity of MCC's concern for the well-being of the Palestinians: "The material prepared by Mr. Quiring offers basic descriptive data on the circumstances being faced by many West Bank Palestinians. As one of the historic peace churches we have tried to identify deeply with the suffering of people caught in conflict. Mennonite memory of its own refugee history has not dimmed."

He observes that while West Bank residents have benefited economically and technologically under Israeli administration, they are now threatened with diminishing land and water resources and diminishing control over education, agriculture, economic resources, and human services.

He continues, "In the Palestinian-Israeli conflict we believe the experiences faced by residents in the territories should be taken seriously and examined just as Jewish claims are taken seriously, as a basis for fuller understanding of an area of great complexity and sensitivity. We do not accept the implication that to share information about the Palestinian communities of the West Bank is to be unfriendly toward Israel."

At its September meeting the MCC executive committee also reaffirmed their support of past and present MCC involvement in the West Bank. They stated in a resolution, "We continue to believe that the work of Paul Quiring and other Jerusalem staff is consistent with the policies and priorities of M as a Christian resource for meeti human need. We foresee no fundamen changes in our program in the occupi West Bank."

The letter notes MCC's genera cooperative working relationship w the Israeli government. In fact, restr tions on MCC activities have eased recent months. In contrast to comme of West Bank military officials, t Ministry of Social Affairs has assu MCC of its full cooperation. *Ber Bayless*

MCC West Bank development director Ibrahim Matar and Khalil Aloul display water system plant for Zbeidat, in the Jordan Valley of the West Bank.

Needed immediately:

Two persons, possibly a married coup for a PEACE team (**P**eace **E**ducation **C**ampus **E**vangelism). To be hired o subsistence basis by MCC Peace Secti MBM's (Elkhart) Student and Young Ad Services, and COE's (Newton) Depa ment of Higher Education.

Traveling to Mennonite-related fello ships and campus ministry groups acro the United States with resources a training for peace evangelism is the foc of this 18-month assignment.

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A record-breaking 1,281 persons this year will have hiked with Out-Spokin', a Christian biking ministry, when its season ends this fall. Sponsored by Mennonite Board of Missions, Elkhart, Indiana, Out-Spokin' conducted 56 bike hikes and seven backpacking hikes in 1980. They ranged from an eight-week coast-to-coast experience and a trek through the Swiss Alps to weekend excursions for church groups. The Out-Spokin' staff maintains an office, plans and leads hikes, and services and repairs bikes, support vehicles, and equipment.

New campus approved for Elim Bible Institute

Altona, Man.—Approval was given on October 2 for the Elim development committee to proceed immediately with the construction of a new Elim Bible Institute campus administration building at Altona.

Almost 300 delegates of Conference of Mennonites in Manitoba (CMM) churches, meeting at the Altona Bergthaler Church, voted overwhelmingly for an immediate start on the construction at an estimated maximum cost of $810,000.

After extensive discussion on the Elim development committee's report presented by Terry Elias, delegates voted 285 to 12, a majority of over 96 percent, in favor of construction.

At its annual sessions in February the conference delegates passed a resolution that as soon as the Elim development committee has an indication of $450,000 in donations and/or pledges, a special delegate session be reconvened to give assent to building the administration building.

At the time architectural drawings for a 1½-story above-ground building (together with a cost estimate of $676,000) were presented, some strong criticism was voiced about the design, with staff also concerned about adequate space.

Since then Elim development committee has continued work on building design, and Elias reported on the changes, the reasons, and present efforts of the committee.

After continued work on design and new architectural plans approved by Elim staff, the board, development committee, and the CMM executive, specifications for tenders were set and called.

The final specs called for a simplified design structure, a full basement, and elimination of the top half-story. More changes will be forthcoming to cut costs.

The preamble of the resolution authorizing the Elim development committee to proceed immediately with construction stated that negotiations for "a firm contract not to exceed $810,000 to complete the administration building in time for the next school year" were in progress.

After the first resolution authorizing construction, a second to provide finances for Elim was brought forward, discussed, and passed.

In addition to cash and/or pledges it is hoped to undertake construction with a bank loan of $455,000, to be repaid over a five-year period ending in 1985.

While other long-term methods of financing are available, the delegate body was told that it was considered that "going on a cash basis was by far the best way to go."

The second resolution calls for more finances to be raised through an additional levy of $6 (projected to be necessary) for four years and $1 per member for the fifth year. *Elmer Heinrichs*

Terry Elias, development committee chairperson (left), and Henry Isaak, Elim board chairperson, display the proposed Elim Bible Institute administration building.

Three-quarter-year income at 55.4 percent of budget

Newton, Kan. (GCNS)—"The pattern of giving is similar to that of other years, but we need a strong last quarter in order to make the budget," reports General Conference business manager Ted Stuckey.

With three quarters of the year now past, receipts for General Conference ministries stand at 55.4 percent of the total budget, compared to the 56.3 percent received by September 30 of last year. In dollar terms, $2,230,861 of the General Conference's $4,025,190 budget had arrived at the Newton offices by the end of the third quarter.

Donations to the commissions and the seminary with last year's comparative totals in parentheses are as follows: Commission on Overseas Mission—$1,487,266 ($1,335,542); Commission on Home Ministries—$402,829 ($350,314); Commission on Education—$168,029 ($146,820); Mennonite Biblical Seminary—$172,737 ($178,257).

For the same nine-month period Women in Mission received $163,265, or 82.5 percent of its $198,000 budget.

Over half of US adults claim to be "born again"

Irvine, Calif. (EP)—More than half of all adult Americans have had a lasting "born-again" Christian religious experience and identify with traditional spirituality and conservative morals, says a new Gallup Poll.

Preliminary data from the first national comprehensive survey of the attitudes, interests, and opinions of Christians show that 53.4 percent of Americans 18 years and older claim to have made a personal commitment to Jesus Christ which they still consider relevant. That would be equal to 84 million persons.

"Building a Home in a Strange Land" was the theme of the October 4-5 voluntary service retreat of the Montreal (Quebec) House of Friendship. Unit leaders Debby and Bob Martin-Koop led the group in two intensive study sessions built around portions of Jeremiah 29, Matthew 10, and Ephesians 2. The outcome was a clearer understanding of how VS workers might build homes in the strange land of Montreal. Presently 12 VS workers and one MCC trainee are active at the Montreal House of Friendship.

Two oversized rabbits, used cars, puppies, quilts, furniture, cattle, and pumpkins were only some of the items auctioned off in the Landmark (Manitoba) arena October 4. Organized by local residents (headed by Tim Kroeker, Waldo Neufeld, and Alvin Plett), proceeds of the sale were designated for development and relief projects of Mennonite Central Committee in Somalia, Upper Volta, and Nicaragua. Three Landmark area congregations gave primary support for the auction, aided by contributions and volunteer help from Niverville and Steinbach.

Record

Workers

L. Janzen

A. Miller

Lehmans

J. Miller

Neumann

Zook

Zuercher

Lester Janzen, Newton, Kansas, began working full-time October 1 for the Mennonite Foundation as an estate planning consultant, a position he had been filling part-time since 1975. Janzen has conducted estate planning seminars and provided individual consultation in Iowa, Missouri, Oklahoma, South Dakota, southeast Nebraska, and western Kansas. He will now be able to give more attention to the southern Kansas area.

Victor and Shirley Janzen, Eigenheim Church, Rosthern, Saskatchewan, have begun serving with Mennonite Central Committee in Akron, Pennsylvania, for an eight-month term. He works with Self-Help in Ephrata and she works at the office headquarters. They served previously in Denver, Colorado, with Mennonite Voluntary Service. Their parents are Peter and Mary Janzen of Saskatoon, Saskatchewan, and Helen and the late John Heidebrecht of Edmonton, Alberta.

Amy Miller, Oak Grove Church, Smithville, Ohio, has begun a two-year term of service with Mennonite Central Committee in St. John's, Newfoundland, where she works in a group home. She received a social work degree at Eastern Mennonite College, Harrisonburg, Virginia. She is the daughter of Leonard and Sarah Miller of Smithville.

Judi Miller, Pleasant Oaks Church, Middlebury, Indiana, has begun a two-year term of voluntary service with Mennonite Board of Missions, Elkhart, Indiana, in London, Ontario. Miller attended Freeman (South Dakota) Junior College. She is the daughter of Mary and Max Miller of Gulfport, Mississippi.

Carl and Sally Lehman, First Church, Bluffton, Ohio, will serve Mennonite Central Committee in Botswana for three years. Carl will work as business manager of Madiba Educational Training Centre, and Sally will do in-service teacher training. Carl served previously with MCC from 1943-45 in Puerto Rico. He was recently a consultant in Bluffton, while Sally was a learning disabilities teacher in Lima, Ohio.

Victor Neumann, West Abbotsford (British Columbia) Church, is serving as a refugee relief worker in Thailand for three years with Mennonite Central Committee. He graduated from Canadian Mennonite Bible College, Winnipeg, Manitoba, in Christian education, and from the University of British Columbia, Vancouver, in education.

George and Karen Schmidt, West Abbotsford (British Columbia) Church, will serve with Mennonite Central Committee for eight months in Switzerland, where George will teach, then 14 months in Germany working with the Un siedler. Karen served previously wit MCC in 1961. George has a BA in histor from the University of British Columbi Vancouver, a BDiv from Mennonit Biblical Seminary, Elkhart, Indian and an MEd from Western Washingto University, Bellingham. Their parent are Charlotte and the late Max Schmid of Abbotsford, and Frieda and Henr Neufeld of Clearbrook, British Colum bia.

Paula Zook, Buffalo (West Virgini United Methodist Church, has begun one-year Mennonite Voluntary Servic term as a child-care worker in Hutchi son, Kansas. She is a 1980 high scho graduate.

Bernhard Zuercher, Kidron (Ohi Church, has begun a one-year Menn nite Voluntary Service term in Wichit Kansas, doing home repair. A 1980 hig school graduate, he is the son of Ell and Mary Louise Zuercher of Orrvill

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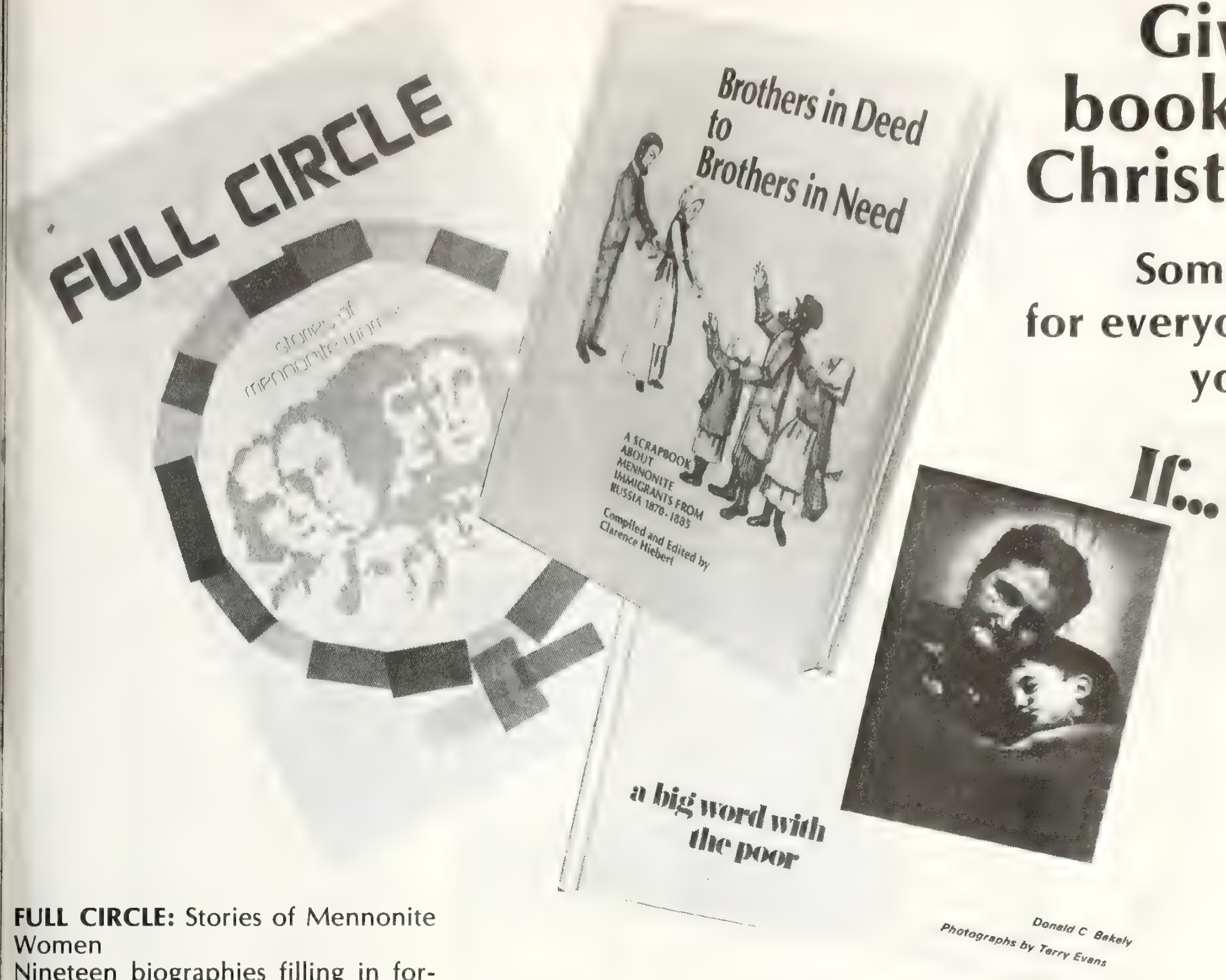
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Reviews

Sermons by women

Women and the Word: Sermons, *Edited by Helen Gray Crotwell (Fortress Press, 1978, 134 pages), is reviewed by Anne Neufeld Rupp, Box 447, Middlebury, Indiana 46540.*

This paperback contains 19 sermons by various women from a variety of denominational backgrounds. Among them are Karen Bloomquist (pastor of Faith American Lutheran Church, Oakland, California), Nancy Hardesty (professor at Chandler School of Theology), and Letty Russell (ordained in the United Presbyterian Church).

The value of a collection such as this is twofold. First, the book contains a wide variety of sermons which have been used on occasions such as ordination, Advent, and Epiphany. The content varies with the speakers. Thus you have a sermon by Sue Anne Steffey called "The Stuff that Covenant Is Made Of," based on Genesis 18:9-15, as well as a New Testament sermon by Cynthia Wedel called "The Story of Transfiguration," based on Matthew 17:1-9. The messages, though varied, are readable, many of them using illustrations as well as biblical interpretation. The reading of this book is then first of all valuable for meditation, personal growth, new theological insight, and as a resource.

The second value of this book is the realization and acknowledgment that women not only can be affirmed as public speakers but also as theological interpreters. With this sense of recognition and affirmation in mind we can take a sermon by Beatriz Melano Couch on "Suffering and Hope" seriously. She asks three text questions related to 1 Peter and develops these: (1) Where is hope rooted? (2) What is its sustaining element? (3) What does it mean to partake of Christ's suffering in our world?

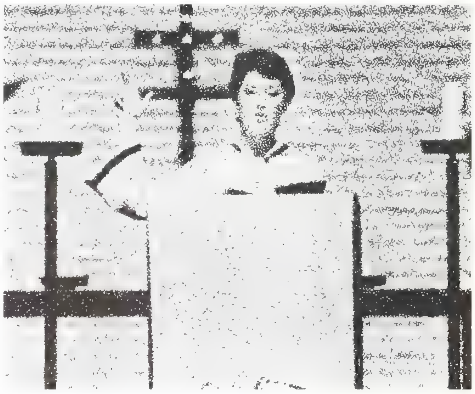
This book provides meaningful reading. Perhaps next time a compilation of sermons by women is published it will also feature messages by some of our Mennonite women pastors.

Inclusive worship

Women and Worship *by Sharon and Thomas Neufer Emswiler (Harper and Row, 1974, 115 pages), is reviewed by Anne Neufeld Rupp, Box 447, Middlebury, Indiana 46540.*

This paperback is most valuable for those persons in the congregation who are planning for worship, such as worship committees, deacons, pastors, or those who lead devotional sessions at Women in Mission meetings. The book contains hymns, prayers, and a variety of liturgies such as responsive readings, benedictions, affirmations of faith, and calls to worship.

The language of the material in this book is contemporary and vernacular. It is an attempt to clothe old terms in everyday language that is alive and meaningful for today. It is also an attempt to move our liturgy away from the male sexual stereotypes of the past. Not being reactionary, the aim of this book is not to create female oriented language, but rather to raise our awareness to the extent that we can become more capable of using person-oriented language in our worship services. One example of this is the offertory prayer: "God, we know that 'offering' means giving all that we have and are. Help us to do just that today. So be it" (page 66).



The book also contains five chapters discussing the issues involved in changing our language for today's worship services to include both female and male. A number of worship services are outlined for various occasions such as weddings or communion. Perhaps an example of an invocation at a wedding service best illustrates the mood and style of this book: "Gracious God, may your spirit inform and inspire this service of worship, and may it always guide the two who are to be joined in marriage today and all of us here who witness this event. Amen" (page 95).

Some time ago a pastor said to me, "I'm frustrated by all this talk of sexist language in worship. What are we to do? How can the language of worship and theology be reshaped without merely substituting female nouns and pronouns for male?" The book *Women and Worship* is a partial answer for persons who are asking these questions. It is a ba
from which one may begin to build
inclusive rather than an exclusive la
guage for the worship services which
plan, lead, and participate in.

The mid-life crisis

Men in Mid-Life Crisis, *by Jim Conw*
(David C. Cook, 1978) is reviewed
Thayne Balzer, 14226 Southeast Ald
Portland, Oregon 97233. Thayne is
member of the Commission on Edu
tion.

Nearly every male in our society h
been or will go through a mid-life cris
The extent of the crisis will vary with t
individual as will the age at which
happens. But all of us will be affect
probably between the ages of 35 and
It is a time when one may feel shut out
the youth "cult" as younger peo
seemingly take over jobs, grab t
spotlight, and run away with the gla
or. To make things worse, one may
forced to begin planning seriously f
retirement. And the reality of deat
though once so far away, may
brought closer by the deaths of relativ
and close friends. Though there are so
physical factors, it is a crisis brought
by the pressures of youth and materi
ism so ever-present in our society.

Jim Conway makes it clear from t
beginning of his book what the sym
toms and difficulties will be. His goal
not just to raise one's level of consciou
ness. The book holds out the image
hope that can be found through on
friends, associates, family, and especi
ly God. It is a helpful book with ne
insight aimed at broadening our pe
spectives. It's an excellent introducti
to the problem.

There are several questions which a
left unanswered, however. Do wom
experience the same crisis? Is th
strictly an upper and middle-class ph
nomenon? Perhaps these questions a
not addressed because the proble
doesn't exist in these areas. But th
deserve future consideration.

I am one of the "it-won't-happen-t
me" people to whom Conway refers. T
book is one I would recommend to m
and women—older and younger
because the crisis is assumed to
inevitable. I wonder if there is a way
stop the crisis from happening. Can v
avoid the cult of youth and materialis
and sidestep the mid-life crisis or a
these things so ingrained in us that v
are all helpless victims?

'elethons, marathons, and stewardship

arold Fransen

ıe past months we have witnessed a rst of activities from certain members the charities communities, notably e Muscular Dystrophy Association ıd the Cancer Society. The MDA has ıd their annual Jerry Lewis Telethon, ıd the Canadian Cancer Society has ıd an unusual fund-raising effort. ›mbined they raised over $40 million, rtainly no small amount.

The Jerry Lewis Telethon is an annual ent where many stations in Canada ıd the United States link together for hat Jerry calls the Love Network for a riod of 20 hours on Labor Day weekıd. Every hour has 50 minutes of ıtional entertainment from Las Vegas ıd 10 minutes of local content by ations along the line. Many celebrities ve of their time to entertain in hopes at the viewers will be motivated to edge money to the cause of Muscular ystrophy research. This year's teleıon raised more than $31 million, about million more than last year. "Corpoıte sponsors" (large corporations and ıions) are also paraded before the ımeras to announce their pledges of any hundreds of thousands of dollars. he research community is there to plain what progress is being made, nd where people can expect their money go. Finally, there are also victims ıere who present the courage and etermination that the persons afflicted ith MD must have to live on.

Canadians have witnessed an event in ıe past several months that has few uals. Terry Fox is a young adult from ritish Columbia. His childhood years ere normal, but in his early teen years e was struck by cancer. Several years ıter one leg was amputated in order to op the spread of the cancer.

Terry's orientation was toward athlets, and he was determined not to allow is disease to deter him. About a year go he decided to begin training to jog ght across Canada for the Cancer ociety in the aid of research. Few elieved him when he began this past pring in Newfoundland. At first there as little media attention. Yet as he rossed provincial boundary after bounary excitement grew. On one real and one artificial leg Terry ran a painful 30-35 miles a day.

Upon reaching Thunder Bay, Ontario—a point beyond halfway—Terry complained of exceptional pains, and was diagnosed to have cancer in his lungs and chest. He immediately was flown to his parental home in British Columbia.

It was at that point that the nation began understanding what this "Marathon of Hope" was all about. The next several days, talk shows turned into phone-in pledge centers, communities developed fund-raising events overnight, and professional sports proceeds were given to cancer research. The largest event was the CTV network telethon, which was organized within a matter of four days, and in a short five-hour span of time on a Sunday evening raised over $10 million. The praise of athletes, singing stars, dancers, newsmen, and citizens was overwhelming.

Terry's condition is now regarded as treatable, and he seems determined to return to Thunder Bay at some future time to complete his extraordinary mission.

The dedication of these persons involved in these efforts is to be commended. Terry, of course, is an exceptional human being with fortitude, courage, and tenacity. Those planning the telethons, Jerry Lewis, his staff, and all of those appearing, and the people who spent 20-hour days putting together the Canadian Telethon in honor of Terry are also to be commended.

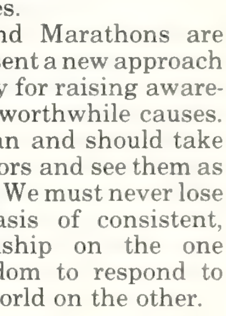
That the public responds to such appeals is to be commended. As Christians we too must respond to human need as it is presented. That human beings can become motivated to respond to such appeals is a sign that our society has an empathy for a cause when the case is made that something can be done.

Nevertheless, there are some cautions to be kept in mind for the Christian. First, there is the issue of corporate sponsorship. Much of it is good. Yet let us not become blind to possible effects which large corporate donations have on us as citizens. We must remain critical of such aspects as Third World economic dominance that some of these companies practice, and the dubious labor policies or marketing schemes that others have. Let us thank them genuinely for the part they are performing in alleviating suffering in one area, and challenge them to see there may be other areas where they may be the *cause* of suffering.

Also, we as Christians must never lose sight of *all* our commitments. Perhaps it is a sad comment on our society that we need such dramatic events to respond to needs. We also have our churches and the many avenues of mission and service which our churches support. Our giving must begin at the point of stewardship; giving money to causes and work of the kingdom for which we have budgeted—perhaps as a percentage of our income—with that percentage going up as our income goes up. After that basic stewardship we must feel free to respond to the needs and challenges around us. Giving to such noble efforts as the Jerry Lewis Telethon and the Marathon of Hope should be done on a free and spontaneous basis, above and beyond the stewardship obligations which we have set for ourselves.

The Telethons and Marathons are good, and they represent a new approach in our secular society for raising awareness and funds for worthwhile causes. We as Christians can and should take part in these endeavors and see them as part of our ministry. We must never lose sight of an emphasis of consistent, disciplined stewardship on the one hand, nor the freedom to respond to other needs in the world on the other.

Harold Fransen is associate minister of the First Mennonite Church, 922 Notre Dame Avenue, Winnipeg, Manitoba R3E 0M8.



Dear Jerry Falwell:

I stood in the chill wind at the Minnesota State Capitol for your "I Love America" rally. Maybe you noticed our small group standing in the rear of the crowd. Some of us were carrying signs. One said, "God loves the world, not just America." (I was glad you said that too.) We were a group of pastors representing several denominations, including Baptist. Our group had requested a personal meeting with you. Either your contact person didn't carry through or you declined to meet with us. Therefore, I would like to state some of my concerns regarding your ministry by means of this letter.

I affirm some of what you say. I agree with you on the issues of abortion and pornography and the need for strong families. I too cannot condone the "gay" lifestyle, but I am saddened when I hear in your reference to "gays" a total lack of compassion and concern. Forgive me, but that is what comes across to me.

What deeply troubles me about your ministry is your repeated calls for a strong defense and the glorification of the military in the name of Christianity. I cannot let that go unchallenged. As I reflect on everything you said there was practically no mention of Jesus Christ, but much glorification of the flag. I heard much honor given to military men, but not one word about the brave disciples of Jesus Christ, I heard no quotes from either the Old Testament or the New Testament which would give support for your call for a strong military. Why? Is it because there is no support for a strong military in the Bible? I did hear much about the Communist threat and how good we have it here and the need to preserve it. I didn't hear anything about how multinational corporations are exploiting peoples of the Third World so we can enjoy the resources they provide for our higher than necessary standard of living.

Jesus had a great deal to say about how we use our wealth. In fact, he said more about that than any other topic. Jesus calls us to share, plain and simple. Jesus told one man, Nicodemus, "You must be born again," and we hear many sermons about that. You preach that and so do I. We must continue to preach it. Jesus told another man to "go, sell what you have, and give to the poor. . . ." I haven't heard many sermons on that text from television preachers. Jesus calls us to love our enemies. He calls us to be peacemakers. I hear none of this in your presentation.

In speaking against the Equal Rights Amendment you said you didn't want to send women into combat. Neither do I. I don't want to send men into combat either.

I agree with your pro-life stance regarding abortion. I too believe in the sacredness of life. That is why I find it difficult to understand why a preacher would advocate building even more weapons of death. I am concerned not only for the unborn but for the millions of children in the world today, Chinese, Russian, Iranian, etc. who are living under the threat of nuclear war.

You also say you would die for your country. Why not be honest and say you would "kill" for your country? It was Patton who said, "No one dies for their country. They kill for it."

After you were through speaking I briefly shook your hand and asked you, "How on the basis of the New Testament can you justify a strong military?" You quoted Romans 13:1 which seemed to me to be an evasion of my question. You didn't say whether this passage also applied to the governing authorities of the USSR, Cuba, or Iran. My Lutheran friend asked you point-blank, "What did Jesus say about peace?" You just looked at him and moved away. I sensed you found that a troubling question.

Forgive me, Rev. Falwell, but I can only sadly conclude that much of what you say simply isn't biblical. It may be patriotic, but nowhere in the Gospels does Jesus equate patriotism with discipleship.

I realize these are hard words, but Jesus had hard words for us all. I am not as obedient to his teachings as I should be. I do not claim to have a corner on the truth when I address you in this way. That is why I would appreciate from you some explanation of how you interpret the message of the New Testament, especially the life and teachings of Jesus Christ, and particularly when you call for a strong military. To me that seems totally incompatible with anything Jesus said or taught. And he is, after all, the cornerstone of our faith.

Rev. Falwell, you have a unique gift of communication. With your influence you could be a powerful force for world peace—if you preached the gospel of peace. Indeed, I have faith that even the Russians and Iranians would hear. Wouldn't that be wonderful? Instead you have chosen to preach a narrow nationalism which wraps God in the American flag. This closes the gospel message to untold millions of the world's people. I am not convinced that God wants the Russians and Iranians destroyed. He wants them saved.

My prayer is for preachers to proclaim the gospel of peace and to preach that Jesus is Lord over all nations and all peoples. My God is a God of love whose kingdom knows no national boundaries and whose cause is not wrapped in the flag of any nation. My God is the God who sent his Son as the Prince of Peace. Even though your ministry causes me grave concern, I do not despair, for my hope is in a God whose purposes will not be stayed even by less than perfect preachers like you and me.

I find comfort in the words of Gamaliel in Acts 5:38, who commented about some preachers of his day who were also stirring up the crowds: ". . . if this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God!" *Myron Schrag, pastor, Faith Mennonite Church, Minneapolis, Minnesota*

Meditation

Reforming alcoholics

nthusiasm is the feeling one has when speaking to Willis Busenitz of Busby, Montana, about alcohol rehabilitation.

The White River Cheyenne Mennonite Church on the Northern Cheyenne Indian eservation is witnessing success in alcohol rehabilitation through a local program hich utilizes crisis intervention.

In crisis intervention family members, close friends, and counselors unite in onfronting the alcoholic with his problem.

"Alcoholics are good con artists," says Busenitz. "They are adept at persuading ou they really don't have a problem; that they can quit drinking if they want to."

Willis cited an example of a young Cheyenne man who had been attending the usby Church. His wife came to Willis seeking help for her husband's alcoholism.

The wife, a brother, a concerned friend, and Willis formed an intervention team hich met for prayer and planning. In discussing the best method of approach, they fted out specific incidents in the life and actions of this young man with which they ould confront him.

The group pursued their carefully laid out plan on a night when this young man ame home in a drunken state and asked for more alcohol.

"We worked with him for two intense hours, each confronting him with concrete vidence of his drinking problem. At first he refused to admit he was an alcoholic, but s we pointed out different incidents we had observed in the last months he finally dmitted his need for help.

"He promised to go to rehabilitation, but asked for three days time. Since it is nperative to take quick action, we refused this. A team member informed him that a lane schedule would be arranged for the next morning and that he would chauffeur im to the airport."

After spending 30 days at Center City, Minnesota, in rehabilitation, this young Cheyenne has remained sober. He has subsequently been elected to the church ouncil and has made a commitment to Christ.

"People ask me whether rehabilitation isn't just a humanistic effort," relates Busenitz. "My answer is that crisis intervention brings the individual to the point here he comes to the end of his own resources and realizes his need for outside help.

"Everyone needs new life in Christ. Sometimes rehabilitation comes before ommitment. God is not limited to one method of conversion; rather he works in arious ways."

The church council at Busby heads this program. All help is voluntary; some are ecovering alcoholics. The program is funded by area people and by a grant from the General Conference Poverty Fund.

Elsie Epp

Don't count your troubles

When I have faced discouragement, certain things definitely did not help. I would ike to share a verse and a song that should be read and sung only once.

The verse is: "Do not be content about anything, but in everything by crabbing and complaining, with discouragement, present your concerns to others. And the peace of God, which transcends all understanding will *not* guard your hearts and minds in Christ Jesus."

The song is a "discouragement version" of "Count your blessings."

When upon life's billows you are tempest tossed,
When you are discouraged, thinking all is lost,
Count your many troubles, name them one by one,
And it will depress you, nothing can be done.

Count your troubles, name them one by one;
Count your troubles, nothing can be done;
Count your troubles, name them one by one;
Count your many troubles, see what can't be done.

Are you ever burdened with a load of care?
Does the cross seem heavy you are called to bear?
Count your many troubles, every one will cry,
And you will be sighing as the days go by.

Clarence Rempel

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The Mennonite

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About Eve and Adam

I don't know why Genesis 2 elaborates on Genesis 1 the way that it does.

Genesis 1:26-31 tells us, "So God created human *beings,* making *them* to be like himself. He created *them* male and female, blessed *them* . . ." (27, 28a *Good News Bible*). No reference to one prior to the other; no indication of one gender being above the other gender; no suggestion of inequality.

Then comes Genesis 2:7 and 15-24. God creates a man from the soil and breathes life into him. God places the man in the Garden of Eden to "cultivate and guard it," with the one prohibition to leave untouched "the tree that gives knowledge of what is good and what is bad." God pronounces the first value judgment on his human creation, "It is not good for the man to live alone. I will make a suitable companion to help him." Here follows a repeat story of God's creating the animals and the birds. God brings them to the man for their naming; but they are not suitable companions.

Now Genesis 2 goes on to elaborate on the creation of the first woman from the man's rib while he is in a deep sleep. The man is totally pleased with God's second human creation and becomes "one" with her in every way.

Ever since this story of human creation has been told and then written there has been contention. Did Genesis 1 give the appropriate essence from the beginning and establish for all time that God's blessing rests upon the mutuality of the human creation and thereby upon the mutuality of the male-female relationship? Or was the Genesis 2 elaboration essential so we would for all time know and recognize that man came first and woman has a secondary complementary role?

Civilizations have varied in their applications of the male-female roles. Margaret Mead's books give ample illustrations.

We Christians of the New Covenant have a lengthy history where we accepted the Genesis 2 elaborations about the creation of woman as indicative of her role in our churches, families, and societies.

But life and cultures do not remain stagnant. And life in the Spirit ought to be the most dynamic of all life's forms.

So it ought not to surprise us—in this era of God's Living Holy Spirit—that much in the church is being questioned.

Among the tougher questions is the one about women. Does their place in creation preclude being ordained; women must be submissive to men; women are the weaker sex (also dumber?); women are best at being "suitable companions"; women are best off when they are kept "barefoot, pregnant, and in the kitchen"?

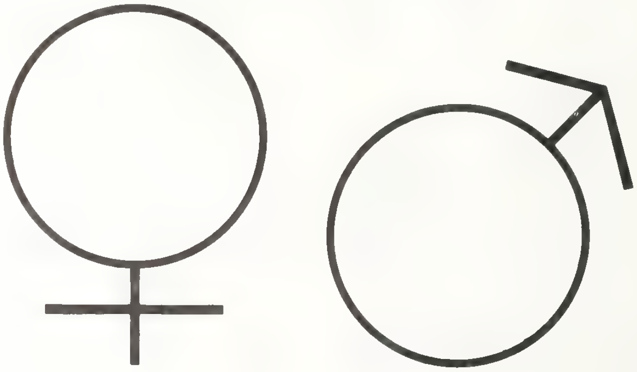
The debate waxes hot and eloquent on both sides. Renowned Bible scholars are unable to agree. Church leaders today do not agree. Lay people are divided. Politicians line up on both sides.

Some evangelical churches have long ordained women; others say it must never happen. Some more liberal churches can't find common consensus on this issue.

Where does it leave our Anabaptist/Mennonites?

The pages of *The Mennonite* have reflected the General Conference diversity on this issue. We have leaders who threaten to withdraw from the Conference because of women's ordination. Other leaders participated in ordaining the half dozen or so who now are giving leadership in our churches.

I personally like both of our feature articles in this issue. Both reflect deep, personal struggles with the roles of today's Christian women. One struggle is shared by a husband; the other by a woman minister.



Some will argue we should have balanced one article with another by a person who comes out differently. We have published such articles previously.

We feel good about today's articles because neither seems to champion simply a feminine liberation cause. Both seek the high fulfillment for both female and male.

That I believe is rock bottom. Wherever you and I come out on roles, we must agree that God created both Eve and Adam to become all any person can become. If we begin and continue the female-male discussion from that foundation, we have absolutely nothing to fear. God's Spirit is willing and more than able to show us his will for Christian women and men in today's world. Let's keep the search alive. We'll be *expecting* to *hear* from you. *Bernie Wiebe*

Mennonite Biblical Seminaries
Elkhart
Library

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

95:41 11 NOVEMBER 1980

VISION
FOR THE '80S

COM ISSUE

"In a world organized for war, where currently one milli n dollars a minute is being spent for armaments, I see peo e coming eagerly to join a church where love and peace is cent l in preaching and practice. . . . They want to follow the livi g Lord who here and now 'makes all things new.'"

World mission vision for th

Peter J. Dyck

An ancient proverb says, "Where there is no vision the people perish." The vision of bringing men and women into the kingdom of Christ has kept the General Conference alive and intact. In *A People of Mission* Jim Juhnke says that in 1877 "Samuel Haury argued that a major reason Mennonites should begin a vigorous missions effort was to bring blessing and revival to the church at home" (page 212). Nothing will do as much for the spirituality of the General Conference in the 1980s as a strong commitment to mission.

Concretely this should mean:

1. COM will deliberately and unapologetically relate our Anabaptist understanding of church and the gospel to the task of mission. A rekindled vision of the church as a people seriously attempting to live out in North America in the 80s the Sermon on the Mount as our Anabaptist forebears did in Europe in the 16th century will have far-reaching effects at home and abroad.

In a world organized for war, wh e currently one million dollars a minut s being spent for armaments, I see peo e coming eagerly to join a church wh e love and peace is central in preach g and practice. People the world over e deathly afraid of the two superpow s and their nuclear arsenal. They e disillusioned with nationalistic G l-and-country preaching, and not cont t with a Christ that one day ransoms so s for heaven only. They want to follow e living Lord who here and now "ma s all things new."

In its goals for the 80s the Mennon e Brethren Church says, "BOMAS (Bo d of Missions and Services) will comi t itself to dealing with social concerns n the world. This will include: (a) enco raging the peace witness, and (b) req ring all new appointees to affirm the M B position on love and nonresistance."

COM will do no less. One place o begin this emphasis is in the selecti n and training of missionaries. In the s

0s

we will not repeat the experience of the 70s when only 13 percent of new missionaries attended Mennonite Biblical Seminary.

2. In the 80s I see many more General Conference congregations directly involved in mission, with the result that there will be more mission candidates and more mission funding. Twenty-five new workers will leave for overseas assignments this year.

Ten years ago COM supported 198 missionaries; today it is only 138, a decrease of 33 percent. By 1990 there should be 200 missionaries serving with COM in spite of the fact that half of the current missionaries are over 50 years of age, and some will retire.

Jeanne Zook, former missionary with her doctor husband in Zaire and member of COM, suggests two steps that will help achieve that goal: (a) every church have one person responsible to report regularly to the congregation on mission activity and development, and also serve as a link to COM Newton, and (b) every congregation adopt a missionary. This would encourage the missionary and give a sense of ownership to the congregation.

3. We must join hands with other Mennonite mission boards. We have a good start in AIMM, the Africa Inter-Mennonite Mission board, in which General Conference is a partner with four sister denominations. A good start is also the regular consultations in CIM, the Council of International Ministries, which includes all Mennonite and Brethren in Christ mission boards and MCC. But these two efforts are not enough. We need to move beyond polite sharing in CIM to more AIMM-type of mission. The sun is rising on inter-Mennonite cooperation, but it is rising in slow motion. My vision for the 80s is that it will pick up speed and lead us into new areas of cooperation.

The church abroad will certainly welcome greater unity among the North American mission boards. The Hesston 1978 international consultation made that clear.

4. In the 80s I see General Conference people changing their lifestyle. Many of our people recognize that something has to be done in a major way to identify more closely with the poor and powerless people of the world to whom COM brings the gospel. There is no way people in the Third World can hear the gospel as good news if our identification is with a rich, pleasure-seeking, power-wielding society. We cannot change our two nations and we cannot deny our own Canadian and American citizenship—that is not the point.

What is needed for the sake of the gospel and incidentally for our own salvation, is a conscious, deliberate, and major shift away from consumerism and acculturation. If this shift does not take place, the gap between us and the people of Asia, Africa, and Latin America, the gap between rich and poor, between privileged and underprivileged, between powerful and powerless people, will widen until we are part of the problem instead of part of the solution. Our mission efforts will increasingly become suspect, hollow, and futile.

Ultimately mission will be carried forward by a small minority who dare to follow Jesus on the road of costly discipleship, who dare to be out of step with their own success-oriented societies. Our words about being a brotherhood and sisterhood, words about being a caring and sharing people, words about justice and peace, all our words about love must be matched by a lifestyle commensurate with them. In many ways I see this as the number one task of the General Conference in North America for the 80s.

Howard Habegger has pointed out that the General Conference has weathered "the depression years, two world wars, the fundamentalist-liberal controversy, the traumatic 60s, and the evangelism-social (action) dichotomy of the 70s" I am confident that with God's help we will also survive the affluence and acculturation of the 80s. But it may be our biggest battle yet.

5. Finally, I see the 200 COM missionaries by the end of the 80s working happily alongside many national brothers and sisters, sharing their gifts freely as full equals, seeking no power other than the power of the Holy Spirit, enabling them to be servants in fully autonomous national churches.

With Paul I believe that "a great opportunity has opened for effective work, and there is much opposition" (1 Corinthians 16:9, NEB). •

COM'S VISIONS: HOW YOU RESPONDED

Howard J. Habegger

At the General Conference in July, 6
persons took time to record their r
sponses and reactions to the prioritie
program, and plans for overseas missio
in the decade of the 1980s. What do th
responses to the "visions" questionnai
mean? Is there any message in th
responses for the overseas mission wor
of the conference? Every response she
was read. All comments—positive an
negative—were recorded. Responses i
each category on the questionnaire we
tabulated. All the data have been share
with the Commission on Overseas Mi
sion.

What do the results show? Clearl
there was a strong affirmation for th
purpose and priorities of COM. A
average of 96 percent responded pos
tively to the nine visions proposed fo
this new decade.

High responses were evident to fou
particular visions: increasing the mis
sionary team to 175 by 1985, offerin
resources to overseas churches to initia
new evangelism and church-plantin
efforts, emphasizing peace and justice i
the missionary message, and providin
training for a greater number of ove
seas Christians. These are the areas t
which the delegate body felt the commi
sion should focus greatest attention i
the 80s. While the responses indicated
reaffirmation of the basic priorities,
also expressed a strong desire to see th
proclamation of the gospel include th
peace and justice dimensions of Chri
tian faith and life.

Some respondents were critical
overseas missions. Concerns were ex
pressed about the "missionary image.
Others felt that overseas mission r
ceived too large a portion of the financia
pie. A number of respondents indicate
that the commission and staff exercis
too much authority and should be mor
sensitive to the programs of othe

"A voluntary body of believers committed to obedience to Christ is the key to moving forward to accomplish the visions. A response of commitment and obedience to Jesus Christ will enable God's people to continue the great missionary task of the church in this decade."

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ommissions and boards. Many helpful uggestions were made especially in elation to greater cooperation with ther mission agencies and ideas on how he local congregation can recruit and all out its own members for overseas ervice.

A composite picture of the responses to OM's vision for the 80s was affirmaive. More than nine out of ten persons vere clear that the General Conference hould continue a vital world mission utreach. Many expressed positive statenents about the visions of increasing he missionary team, keeping our cenral focus on evangelism and church lanting, and giving more emphasis to eace and justice issues.

What will it take to accomplish these isions? Nothing less than a deep ommitment to Jesus Christ, the church, nd the Great Commission. The fundanental question is: Does the General onference have the compassionate ommitment to continue a strong world nission program in the 80s? It is not a uestion of potential and available esources within the churches but a uestion of Christian commitment. It vill be easy to succumb to the pressures nd problems that face any world nission effort in this decade. Among hese pressures are inflation which nakes the mission dollar worth less; ationalism which tends to divide and xclude; and parochialism which cannot ee or sense the larger needs of the world.

Will the affirmative responses recorded by the Estes Park delegates be translated in God's people going, God's people praying, God's people sharing, God's people giving? Yes, it can, providing there is the depth of commitment to world mission that the conference has experienced since 1900 to the present. For 80 years the mission outreach has grown. James Juhnke, in his book *A People of Mission*, reflects on the commitment of our forebears in relation to world missions: "The collapse of Christendom as a motivating force in the 20th century has lent new relevance to the Anabaptist 16th-century view of the church. The church is not a political establishment but a voluntary body of believers committed to obedience to Christ. Christians face the world as a prophetic minority rather than as a dominant majority. Essential to the missionary message is an emphasis upon the costs of discipleship in a world which on the whole rejects salvation in Christ. Mennonites bear a heritage and speak a language which is particularly appropriate for the contemporary scene of Christian missions."

A voluntary body of believers committed to obedience to Christ is the key to moving forward to accomplish the visions. A response of commitment and obedience to Jesus Christ will enable God's people to continue the great missionary task of the church in this decade. •

VISION FOR THE '80s

1. **Increase** our overseas missionary team to 175 workers by 1985 as new workers are invited and new opportunities open.

2. **Offer** resources to enable overseas churches to initiate new evangelism thrusts and church-planting efforts.

3. **Expand** the mission outreach of our conference into areas beyond those in which Mennonite churches have already been established.

4. **Provide** training opportunities for a greater number of overseas Christians to prepare themselves for leadership in every aspect of the life of the church.

5. **Assist** in the creation of Mennonite training centers in every region or country which does not have its own training center at present, in cooperation with other Mennonite mission agencies and church bodies.

6. **Establish** a special "missions money pool" on a matching basis to encourage overseas churches to prepare and send their own missionaries into places outside their own country and culture.

7. **Place** six or more Anabaptist professors in strategic Bible schools and theological training centers in Africa, Asia, and Latin America to teach theology, church history, and peace studies.

8. **Make** normative in a world torn by violence, oppression, and injustice the biblical teachings of peace and justice through our missionary message and mission models.

9. **Facilitate** opportunities for overseas church leaders and laity to make fraternal visits to Christians in other countries for the purpose of fellowshipping, sharing ideas, and strengthening the unity of our worldwide Mennonite community of believers.

Western District: The calm after the storm?

Clinton, Okla. (GCNS) — "This conference certainly was placid and peaceful," remarked a participant at the Western District Conference held in Clinton, Oklahoma, October 24-26. He felt one reason might have been that so much discussion on various difficult issues had already taken place at the General Conference triennial sessions at Estes Park in July. A large number of Western District people were at that conference.

Although the Western District Conference did not stir much controversy, it was thought-provoking and informative. In total 314 delegates representing 476 votes were present, coming from 58 churches.

President Walt Neufeld opened the meetings by raising a concern over the explosion of the electronic church; that is, the heavy Christian programming on radio and television. He was alarmed at the high cash inflow that goes to such causes. This includes money coming from Mennonites, perhaps taking away from conference causes.

David Habegger, church planter, gave a progress report on the 1979 resolution to start 10 new churches in the 80s. He outlined three ways churches are starting: (1) by sending in a pastor and erecting a church, (2) through small fellowships already established, and (3) by home churches forming a mother-daughter relationship. He also emphasized the value of people migrating for ministry and the importance of making churches among minorities.

Reports given throughout the conference sessions were held to a minimum by use of a timer. One highlight was the announcement that the Western District history by David Haury is well under way. The delegates were informed that a simple system of getting copies directly from the publisher to the readers has been devised.

The evangelism committee reported on two important items. They are making available resources for lay witness weekends in which laypersons share. Churches interested in such a weekend can contact the committee. Also, a workshop on Friendship Evangelism will be held 20-21 February 1981 at the Hesston (Kansas) Inter-Mennonite Church with radio speaker Arthur McPhee as the resource person.

The peace and social concerns committee updated the group on registration and the draft. It was reported that half of the men recently registered nationwide asked for conscientious objector (CO) status.

Reporting for the Associated Mennonite Biblical Seminaries, J. Herbert Fretz told about the in-service seminary center now functioning at the Bethel College campus in North Newton, Kansas. At the end of the conference a resolution was passed affirming this action.

The 1981 budget presented and adopted by the group totaled $307,080, a 1.6 percent increase over the 1980 budget. Of that amount, the largest share ($96,040) will go to home missions.

The Young People's Union lightened up the reports by telling about their activities through a fashion show of teenagers wearing a business suit, jeans, and a ski outfit.

Among those elected to serve the Western District are Erwin C. Goering, president; Dorothea Janzen, vice-president; and Marjorie E. Stucky, secretary.

Ellis Graber, pastor of the First Mennonite Church in Bluffton, Ohio, gave three main addresses. In his opening remarks he outlined six words beginning with "p" to deal with the theme of "Organizing for Effective Ministry." They were: purpose, priorities, program, planning, performance, and praise.

"We just can't live in our own little world anymore," Graber said. "We can't meet all the needs, but we must make a list of them and see what we can do."

In his second talk on "Organizing for Outreach from Congregations and Conferences" Graber gave a number of principles, one of which was seeking new frontiers. We must help the han capped, be concerned about hum rights, emphasize discipleship, care f people, use intern ministers, and bri missionaries in from other cultures, said.

Ellis Graber of Bluffton, Ohio, address the conference.

After each of the first two speech discussion groups were held. Despite t tenor of the conference, the need f conflict management in the loc churches was mentioned several time

Graber's last presentation was t Sunday morning sermon on "Maki the Most of My Life." Scripturally base it dealt with the question, "What shal do to inherit eternal life?" Its thr points were: keep the commandmen share and help others, and follow Jesu These answers to that unsettling qu tion brought to a close a tranq conference. *Marion Keeney Preheim*

Frank Keller, conference minister, left, introduces Western District personnel.

eminary boards make new faculty appointments

khart, Ind. (AMBS) — When board mbers of Associated Mennonite Bibli- c Seminaries finished their day-and-a- lf fall meetings on campus October 19, ey had approved new faculty appoint- nts, endorsed redirected efforts in the rch for a dean, affirmed plans in ocess for expanded pastoral ministry ining, paged through a book of nual reports, participated in dedicat- g the enlarged and refurbished ility—98 percent completed—spent hour with students, and donated an piece to the schools.

The boards took action to invite Jake as to become assistant professor of w Testament and pastoral ministry, ective 1 July 1981. He was reappoint- to a three-year term as director of field ucation.

Gayle Gerber Koontz was invited to come an instructor in theology for a e-year term also effective July 1. ontz is pastor of the Boston Menno- te Fellowship and a PhD candidate om Boston University.

The dean's search committee did not ing a recommendation for appoint- ent of a dean. The consideration of ndidates for the deanship will con- ue into the immediate future.

After extended discussion the boards proved study toward modifying MBS administrative structures which uld potentially lead to consolidating or structuring assignments. The tradi- nal role of dean would be focused to eet especially the varied needs of curricular development and instruction. Another administrative appointment might be concerned primarily with spiritual and vocational formation.

In other joint sessions and related business the boards heard that in five years enrollment in in-service training and theological education in cooperative conference centers in Ontario, Pennsylvania, and Kansas may outnumber enrollment at Elkhart. Currently about 150 persons are enrolled in programs in the three centers.

Highlights in annual reports covering administration, the dean's office, registrar, library, Theological Center, Institute of Mennonite Studies, Overseas Mission Training Center, and the business office were noted.

New Mennonite Biblical Seminary board members include (left to right) Marjorie Ediger, LaVerna Klippenstein, Myron Schrag, Menno Epp, and Darrell Fast. Donovan Smucker is not pictured.

The boards authorized installation of a book search terminal on receipt of state funding of $3,700, while approving a joint budget of $1,184,314 for the current year, a 16.73 percent increase over last year's budget.

Concerning the seminary building project, it was reported that almost all of the $800,000 for renovation costs was on hand or pledged ($400,000 share from each school). Final costs are expected to come within the original projections of three years ago.

In a meeting with students, board members heard AMBS valued as a place where non-Mennonites are also finding nurture to be prophets as well as people of ministry in the Believers' Church tradition.

In separate session the Mennonite Biblical Seminary board acted to send a request to the General Board to co-opt a member with some financial expertise, received a progress report on Leland Harder's return following a three-year leave, and provided a structure for the evaluation and recommendation on reappointment of Henry Poettcker.

In closing minutes board members expressed appreciation for a spirit of openness, for the exchange with students, and for "the gifts that are in their circle."

The boards next meet February 8-9 in Newton, Kansas. *John Bender*

ermanent resident status granted to Seminole settlers

ashington, DC (MCC) — Legislation r Old Colony Mennonites from Mexico ho have hoped to stay in the United ates crossed the last hurdle October 19 hen President Carter signed a private ll granting them permanent residence.

The group of 650 persons moved to eminole, Texas, in January 1977 on urist visas, having been told they uld stay if they bought land. Large oups of Old Colony Mennonites had oved from Canada to Mexico in the 920s and 1940s. Serious land shortages ad developed over the years as the opulation of both the Mennonites and e native Mexicans in their area grew, ntil some began to consider another ove.

After their three-month visas expired nd efforts to regularize their status iled, the group became subject to eportation. As a result of national ublicity, several senators and members f Congress expressed interest in intro- ucing private immigration legislation enable the Old Colony Mennonites to receive permanent resident status.

Mennonite Central Committee became involved early in 1979 when Peter and Elfrieda Dyck of Akron, Pennsylvania, spent a week among the Mennonites in Seminole. The Dycks received a strong confirmation from the group that they really wanted help from MCC. MCC then decided to make a serious effort to help them obtain immigrant papers.

After discussions with Senator Lloyd Bentsen of Texas, Bentsen agreed to introduce the bill, which became S.707, in March 1979. William Janzen from the MCC Ottawa office went to Seminole to write a general report of the situation there.

Bill S.707 passed the Senate on 2 August 1979. The House of Representatives, passing it on 2 October 1980, sent it to the president for his signature.

With the president's signature on October 19, all that remains before the Immigration and Naturalization Services (INS) begins processing the Seminole Mennonites' permanent residence visas is printing and distribution of the bill. This will take two or three weeks. Actual processing by the Dallas office of INS will take a number of months, but meanwhile their status is assured.

The status of thousands of Hispanic undocumented immigrants from Mexico who are also seeking a better life is not assured, however. During the years that efforts were made on behalf of Seminole Mennonites, the Hispanic community in the United States has raised voices of concern for the apparent injustice of the Mennonites' preferential treatment.

Reg Toews, associate executive secretary for MCC, shares this concern: "The issue that faces us in a new way is how we will reach out our hand of help to those many undocumented aliens and refugees who do not have someone or an organization to help them. As a Christian organization we have a strong obligation to Hispanic undocumented aliens as well as the many refugees coming from different parts of the world."

A group of pastors and their spouses took part in the Ministers Get Acquainted seminar at General Conference headquarters in Newton, Kansas, October 14-16. The seminar is intended to acquaint new pastors with the functions and program of the conference. Sitting (left to right) are Elsie Miller, Patrice and Ron Flaming, Charla and Gary Badker; standing (left to right) are Esther and Herman Wiebe, Mary and Ken Epp, Julio and Magdalena Duenas, Jacob T. Friesen, Ed and Joan Pries, and Peter Bartel. Absent from the photo are Alma Bartel and John Linscheid.

Increased giving to MCC being matched by increased need

Akron, Penn. (MCC) — Contributions to Mennonite Central Committee so far in 1980 are running at 5 percent more than budgeted, or 34 percent more than last year. Giving by almost all conference bodies is up, as are resources from thrift shops and relief sales. Support from congregations is particularly strong, according to Reg Toews, associate executive secretary.

At the same time, 1980 expenditures are running 44 percent above 1979. As MCC gives added attention in 1980 and 1981 to refugee situations which have arisen in Southeast Asia and the Horn of Africa, as well as expanding attention to food and development needs throughout the world, it continues to ask for financial support.

After three or four years at a roughly even level, constituency contributions began to rise substantially in July 1979, and this trend has continued throughout 1980. This upturn has coincided with an increase in personnel applications and placement, enabling MCC to expand its response to world needs in a balanced way.

William T. Snyder, executive secretary, comments that "the churches' giving is a healthy thing spiritually, for it shows that they are hearing about the needs of people and responding."

Snyder adds, "We are deeply concerned for some of our groups because giving to missions has not had a similar increase. We encourage those who are supporting MCC generously to consider their responsibilities to conference programs which are lagging."

One branch of the MCC family, Mennonite Disaster Service (MDS), is itself short on funds. This is partly because it has become involved in more disaster situations than it had budgeted for, and partly because the designated giving on which it depends has been less than expected.

Whereas contributions to MDS usually run close to its expenses, so far in fiscal 1980 MDS has spent $142,000 and received only $90,000. MDS needs finances for three projects on the West Coast: relocation of some 130 families in the Mount St. Helens area, relocation of 900 flood victim families around Lake Elsinore, California, and scattered flood damage work in seven counties of southern California.

Over the past six years there has been significant expansion in the total MCC program. The total expenditure of MCC during 1980 will be approximately $1 million, or over a million a month. contrast, the total in 1975 was appro- mately $6.4 million. Reasons for th doubling of MCC expenses are divid between inflation and actual progra increase.

"The world's need is obvious," sa Toews, and MCC expects to contin applying itself to that need. "We ha about the healthiest pattern of giving could have," adds Toews. "Because comes from the congregation, not fr fund appeals, it is deep and broad."

Visitor Exchange Program seeks new sponsors

Akron, Penn. (MCC) — "It was such a good learning experience for us and our children. It has broadened our world," commented one of the hosts in the Mennonite Central Committee Visitor Exchange Program (VEP). The program is currently seeking sponsors for 68 international visitors.

Since arriving on August 8, these young men and women have been living and working at various places throughout the United States and Canada. As their first six months come to an end, most will be hoping to change locations and placements for their final six months to obtain broader contact and experience.

They come from Europe, Latin America, Asia, and Africa with many different occupations: architects, carpenters, seamstresses, nurses, secretaries, and farmers, to name a few. All are single and, with one exception, between the ages of 19 and 30. Many have Mennonite backgrounds.

The trainees normally work 40 hours per week in a chosen vocation. They live and eat with the hosts as part of their family. In addition to room and board the sponsors provide $40 per month spending money for the visitor and $1 per month to MCC for transportati, medical, and program costs. Visit should also have opportunities to parti- pate in church and community life a see local places of interest.

Helene Klassen of Unna Massen, W Germany, works with handicapp children in Ephrata, Pennsylvania.

Families interested in hosting a v- itor, or businesses, institutions, a persons who could offer working plac starting in early February 1981, shou contact MCC.

Bob Hull, peace and justice secretary of the General Conference, was the convocation speaker October 23 at Friends University in Wichita, Kansas. He presented a positive approach, saying, "Peacemaking needs to be active, . . . positive, . . . creative, . . . joyful." He introduced a concept he developed called sabbatical service. Since older people are not asked to take the same risks as young people who are eligible for the draft, and since the military is mainly supported through taxes, Hull asked, Why not include everyone in a year of voluntary service every seven or so years. During that year each person would receive a VS income, which is below the taxable level. This would encourage congregations to work together in mutual aid, gift discernment, and economic sharing. It would also provide a strong incentive for passage of the World Peace Tax Fund Bill, since much of the opposition to that bill is based on the contention that it serves groups who want special privileges. Sabbatical service would show the government that a peacemaker's motivation for service is Christ, not the draft, Hull said.

New congregation formed in British Columbia

Vernon, BC — "Mennonite Church of Vernon" is the name of a new congregation which held its first services on October 26, with 27 persons in attendance.

The new church draws its members from the Vernon/Kelowna area in British Columbia, and has come about as a result of a series of meetings held over the past few months.

A church building has been offered to the group on the corner of 27th Street and 38th Avenue in Vernon. The congregation has taken out a five-year lease on the facility at one dollar per year, after which time it will have the option of purchasing the building and moving it to a new location. The congregation will also assume the property's taxes over the initial lease period. The interior of the church has been remodeled, while a face-lifting of the exterior is in progress.

Edwin and Anne Brandt of Kelowna have been asked to assume the pastoral leadership of the congregation. The Brandts bring to the task experience in Bible school teaching, as well as missionary and pastoral work.

Besides giving the group its moral support, the Conference of Mennonites in British Columbia will supply the pastor's salary until the end of 1981.

The official opening of the church will be held November 23 at 2:30 p.m. with Jake Tilitzky, conference coordinator, serving as guest speaker.

Minneapolis church marks 20 years of fellowship

Minneapolis, Minn. — It was a day of celebration and praise for Faith Church of Minneapolis on October 19 as the congregation celebrated two decades of ministry in the Twin Cities of Minneapolis-St. Paul. The church was filled to capacity for the extended morning service of praise and thanksgiving.

The three former pastors of the congregation, Frank Epp, John Esau, and Don Kaufman, were present and gave brief messages. Frank Epp's message, "Small Is Still Significant," pointed out to the 70-member congregation that the "revelation of God sometimes comes to small groups more clearly."

John Esau's message was based on Ephesians 4:11-16, entitled "Growing Up . . . Into Christ."

Don Kaufman's message focused on the attributes of Faith Church.

The afternoon service was a time of reminiscing and sharing and looking into the future. One of the highlights was the burning of the church mortgage. The congregation purchased its building in 1962 from a Lutheran congregation which had moved to the suburbs.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES

The purpose of AMBS is to be a Christian community of scholarship and discipleship in the Free Church tradition. It is the responsibility of this community to interpret the continuing significance of the vital elements in its heritage in the light of the scriptures and to witness to them in conversation with the larger Christian fellowship and with the world. To this end AMBS has developed a program for the equipping of Christian men and women to participate in this task and to serve the churches in this country and abroad in a variety of ministries informed by this vision.

AMBS is a graduate level theological institution offering a Master of Divinity, Master of Arts in Peace Studies, as well as a One-Year Theology program.

3003 BENHAM AVENUE ELKHART, IN 46514

JANUARY INTERTERM 1981 January 5-23

Revelation of John	Gertrude Roten
Anabaptist History and Theology	C. J. Dyck
Women in Church and Society	Dorothy Yoder Nice/ Anna Juhnke
Church and Ministry	Ross Bender
Marital and Family Therapy	David Augsburger
Urban Ministries Seminar	Jake Elias/SCUPE

For further information and application write Admissions, AMBS, 3003 Benham Ave., Elkhart, IN 46517 or call (219) 295-3726

More than $10.3 million has been paid for health insurance claims of 14,237 individuals since Mennonite Mutual Aid Association began the new Medical Expense Sharing Plan (MESP) in April 1979. A small portion of the individuals, 108, received more than $2.1 million. The high individual payments reflect the rising cost of health care and indicate that the persons had costs in addition to what MESP paid. After 17 months of existence MESP serves 33,350 adults from the various Mennonite denominations.

Cigarette companies are moving with vigor into the Third World, using heavy advertising expenditures to promote their product. The companies view the world's poorest countries as an ideal new market. Because of lack of regulations, no health warnings are required on packages or in advertising. Most of the cigarettes sold are made of substandard tobacco with about twice as much cancer-causing tar as those sold elsewhere.

In England 18 percent of the total adu population are church members, and 1 percent go to church on Sunday, accor ing to a survey of church membershi and attendance in 1979 undertaken b the Nationwide Initiative in Evangelis and published by the Bible Societ Broadly speaking, the mainstrea churches show a decline in membershi and attendance while the tiny Penteco tal, Independent, and African/We Indies churches show an increase.

Record

Calendar

November 21-22—MCC US annual meeting, Chicago, Illinois

Canadian

November 15—Mennonite Collegiate Institute annual meeting, Gretna, Manitoba

Northern

November 14-16—Peace and the Arms Race Conference, Sioux Falls, South Dakota

Western

November 29—MCC relief sale, Fairview, Oklahoma

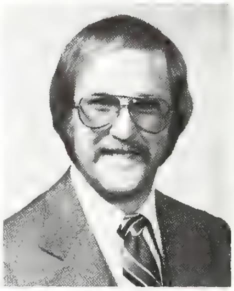
Deaths

George B. Neufeld, longtime missionary to Zaire, died on September 24 in Inman, Kansas. Neufeld and his wife, Justina, went to the Belgian Congo (now Zaire) in 1945 and served until 1960. When they returned he spent nine years in the Africa Inter-Mennonite Mission office in Elkhart, Indiana, as treasurer and bookkeeper. The funeral was held at the Bethel Mennonite Church in Inman, where the Neufelds lived since 1977.

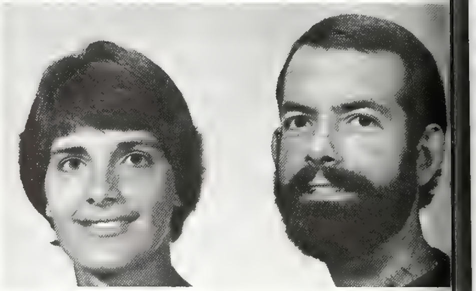
Workers

Elizabeth Baerg, Cambridge, Ontario, is assisting the peace and social concerns office at MCC Canada in completing the alcohol study begun several years ago. In 1979 she graduated from Goshen (Indiana) College with a BA in psychology. She has done volunteer work with the mentally handicapped and as an educator/consultant for Alcohol and Drug Education in Schools in Winnipeg, Manitoba. Her parents are Bill and Vera Baerg of Cambridge.

Baerg



Bower



Rands

Grady

David Bower, Hereford Church, Bally, Pennsylvania, the CROP/Church World Service director for Michigan since January 1970, was sent to Bangkok, Thailand, this summer as interim representative with responsibility for communications in and out of Kampuchea.

Millard Garrett, Eastern Mennonite Board (EMB) missionary who served in Guatemala for the past nine years, became associate overseas secretary for EMB October 1. He replaces M. Hershey Leaman.

Michael Grady, Rapid City, South Dakota, has been appointed vice-president of Mennonite Hospital effective October 13. Grady will be responsible for directing the overall financial operation of the hospital.

Barry and Janine Kennel Rands, Shalom Fellowship, Tucson, Arizona, have begun a three-year Mennonite Central Committee term in Somalia. Barry will work in an agricultural project for refugees, and Janine wil assist in teaching home and child car skills, health and sanitation skills, an handicraft skills to refugees. He receive a master's degree in agricultural engi neering at the University of Arizona Tucson. She received a bachelor's degre in social work at Eastern Mennonit College, Harrisonburg, Virginia. Bar ry's parents are William Rands of Lo Angeles, California, and Marie Kabat o Jacksonville, Oregon. Janine's parent are Willard and Mae Etta Kennel o Salem, Oregon.

Doug Zehr has been named director o the Mennonite Media Ministries office i Ontario by the Mennonite Church o Canada, effective January 1.

Ministers

Benno A. Klassen was ordained to the ministry September 21 at the Waldheim (Saskatchewan) Zoar Mennonite Church. The service was conducted by Henry V. Friesen, Saskatchewan conference pastor. Klassen serves as chairperson of the Conference of Mennonites in Saskatchewan.

Jacob Reimer, pastor of the Taber (Alberta) Church, has resigned effective early 1981.

Peter Sawatzky, pastor of Grace Church, Steinbach, Manitoba, has resigned effective summer 1981.

Living more with less
a pattern for living with less and a wealth of practical suggestions from the worldwide experiences of Mennonites
FUND-RAISING PROJECTS
the CHRISTIAN
And Then Comes the End
DAVID EWERT
CAUGHT IN THE CROSSFIRE
SECRET IN THE CITY
Marian Hostetler
LOUISE A. VERNON
THE KING'S BOOK

Herald Press: Valuable Resources

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Doris Longacre's long-awaited sequel to the **More-with-Less Cookbook.** Principles for simpler living and concrete suggestions in chapters on money, clothing, homes, transportation and travel, celebrations, meetinghouses, and more! Paper, $6.95, in Canada $8.05

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Paul Longacre provides 21 projects that will help individuals and groups concerned about world hunger reduce waste, gain more information about world hunger, and raise money to help agencies working at hunger concerns. Paper, $1.95, in Canada $2.25

The Christian Entrepreneur
Carl Kreider presents solid biblical direction for Christians engaged in business—people who want to be faithful to Christ and to function responsibly in the church, but whose occupations place them in an increasingly competitive and secular business world. Paper, $7.95, in Canada $9.20

And Then Comes the End
David Ewert clearly lays out the major themes of New Testament eschatology. He believes that a properly understood Christian hope leads to holy living and faithfulness in missions, to a spiritual alertness, and committed discipleship to Jesus Christ. Paper, $6.95, in Canada $8.05

Caught in the Crossfire
Levi Keidel's winner of the 1980 ECPA Gold Medallion Award for best of Christian fiction. An exciting historical novel of faithfulness in the face of tribulation. Paper, $5.95, in Canada $6.90

For Children

Secret in the City
Marian Hostetler highlights contemporary city mission work for 9-to-14-year-olds. Excitement and adventure follow when Jo Clifford and her family leave their small-town home to move to the city for a year of volunteer service. Paper, $3.25, in Canada $3.75

The King's Book
Louise A. Vernon takes 9-to-14-year-olds back in history to discover the mystery behind the printing of the King James Bible in 1611 through the eyes of a child at that time. Paper, $3.25, in Canada $3.75

Herald Press
Scottdale, PA 15683
Kitchener, ON N2G 4M5

Reviews

Missions and peace

Mission and the Peace Witness, *edited by Robert L. Ramseyer (Herald Press, 1979, 134 pages) is reviewed by Timothy W. Sprunger, 1721 Prairie Street, Elkhart, Indiana 46514.*

This symposium is a discussion of the need for faithfulness in Christian mission. The authors and editor emphasize a need for clarity concerning the content of the gospel, specifically that evangelism and the peace witness are inseparable.

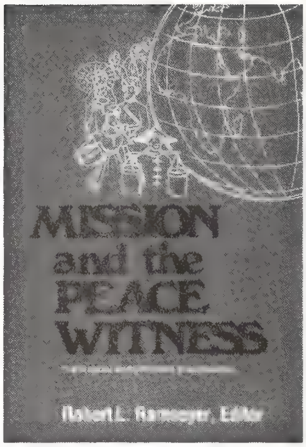
The opening chapters contain a discussion of the scope of the gospel as it relates to peace. Marlin Miller begins by suggesting that the "gospel of peace" reflects the biblical concept of *shalom*, an inclusive concept which deals with physical well-being, spiritual wholeness, and a lack of violence. Sjouke Voolstra and James Metzler proceed to expand upon the relationship of shalom and the gospel by demanding an active mission response, working in the world to create shalom. Metzler states that we must see "shalom as the mission."

The contributions of Ron Sider and John Howard Yoder deal with the relationship between the peace witness and the evangelical church. Sider calls for a consistency on the part of evangelicals to realize that a demand for scriptural authority implies an acceptance of the total message as a basis for mission. This demand necessarily includes doing justice and loving one's enemies. Sider contends, "As Jacqus Ellul has insisted, unjust economic systems can be as violent as rampaging armies."

Yoder further deals with the evangelical community in his "challenge on the New Testament grounds of the idea that doctrine is more essential than church order or ethics." Yoder calls the peace churches, as a duty of discipleship and faithfulness to Christ, to speak out clearly with regard to the Christian attitude toward war.

Richard Showalter responds to McGavran's mission-oriented church-growth principles. Showalter suggests that in applying discipleship to church-growth principles we must be cautious not to imply that the homogeneous groupings which promote growth are a biblical norm. Also, Showalter clarifies from a New Testament perspective that to be a disciple means to be an evangelist.

The final article by Robert Ramseyer is critical of our missions to date in their lack of a peace witness as part of the gospel. He suggests that a reason for this oversight in terms of the peace statement is due to the growth of Mennonite missions out of a revival within Mennonite circles. He suggests that "we will want to make clearer than we have in the past that there is no such thing as a faithful disciple of Jesus Christ who does not follow him in the way of peace."



The highlights of this book were the contributions of Ron Sider and John H. Yoder, which spoke clearly to a wide evangelical audience about a balanced call to faithfulness, which includes peacemaking and justice.

Mission and the Peace Witness is a valuable reminder that in mission we must call people to faithful discipleship as well as a saving relationship. In a missions context part of faithful discipleship is nonviolence. However, the perspective which must remain is that peace is not our central message. We are called to lay a foundation which is Jesus Christ our crucified, buried, and risen Lord, for outside of him we have no basis for either missions or a peace witness.

The church and peace

New Testament Basis of Peacemaking, *by Richard McSorley, (Center for Peace Studies, Georgetown University, Washington, DC 20057, 167 pages) is reviewed by Glen A. Horner, pastor, Wooster Mennonite Church, 1563 Beall Avenue, Wooster, Ohio 44691.*

What is the message of the Christian church? What is the message the world hears? It very well might be: Blessed are the rich for theirs is the kingdom of God. Blessed are the violent for they shall possess the land. Blessed are those who afflict others; they shall be comforted. Blessed are those who hunger and thirst for power; they will be filled. Blessed are the merciless; they will get ah Blessed are the warmakers; they re God's children. Blessed are you w n people honor you and say all manne of praise about you for your reward is so great in heaven.

This is how McSorley begins his b k. Chapter one seriously questions e seeming approval of war by the Ch s-tian church and examines the mess e of the New Testament.

McSorley depicts five basic princi es taught in the New Testament: (1) love 2) God is Father/Mother, (3) the valu of human life, (4) the value of relationsh s, and (5) imitation of Christ.

If one takes these principles seriou y and tries to make application in o 's life, there can be no room for a belie n war. In the second chapter McSo y looks at a number of New Testam t texts which are often used to supp t war. He gives several arguments n reflecting the common belief of each t t.

But the world and Christianity seem o argue that the Old Testament, at le t, approves of war. In chapter three e author attempts to refute this argume t. It becomes evident that McSorley e-lieves in a "progressive theolog" Christ is light. The Old Testament h d not yet seen the light and therefore co d not reveal God in any other way. G d was dealing with a "primitive famil" "God allowed them polygamy and w r as a means of stirring their faith a d punishing them" (page 66). God m y have commanded war at one time but o longer does so.

The rest of the chapters look t Christian history and refute questio s and theories that indicate war to be f God. One of these theories being e "just-unjust war theory."

The book is a "quick reader." I belie e McSorley sometimes moves too fast a the progression. He examines a lot texts that were used to endorse war. goes through them quickly. Sometime wanted him to say more about a parti lar text.

McSorley has helped me see pea making as an integral part of the gos l in a fresh way. He has helped question the message the world hea Christians (Mennonites in particul need to question what the world hearing from us. Is it love? God? li relationship? Christ?

The book appears to be written for t Christian layperson. I highly reco mend it also for all Mennonite pasto keeping in mind that it raises ma questions that need to be tested in t community of believers.

allelu JAH!

cob J. Enz

e subdued enthusiasm of the first classes gathering after
e first chapel of the new term at Yavatmal, India's
ion Biblical Seminary was suddenly shattered by
ch more than a tent-meeting "Hallelujah."

llelu JAH!

e elementary Hebrew class
t forth with Hebrew's and mankind's most universal word;
e sentence of Hebrew mastered completely in a moment.
aise Yahweh!
d not the Psalmist said,
ake a joyful noise unto the Lord"?

allelu JAH!

r GC's COM and MC's MBM and MB's BOMAS it is
o for the price of one!
ery dollar that is given to Union Biblical Seminary
pports the instruction of India's future leadership
the cities: Conservative Baptist, Anglican,
ethodist, Conservative Friends,
ristian and Missionary Alliance,
ar Thoma as well as Mennonites
dia's present leadership
the villages: theological education by extension.

allelu JAH!

id we say two for the price of one?
ay three! Each denomination in
he Union plows its heritage into the future worldwide and
ife-wide witness to the gospel in India—
anctification of Methodists
Total discipleship of Mennonites
Free Church of Baptists
Missionary thrust of Christian and Missionary Alliance and Mar Thoma
Ecumenism of the Anglicans.

Hallelu JAH!

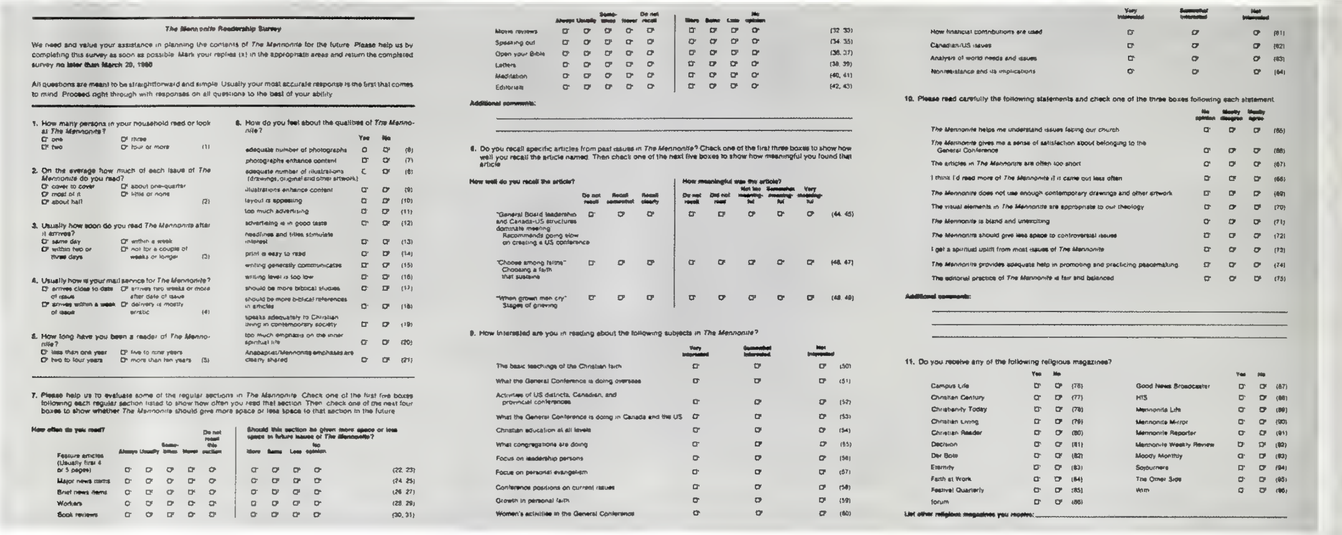
Did we say three for the price of one?
No way! Four for the price of one!
The first mission of humanity to till the soil (really, it is literally "serve" the soil) is
The Bible's mandate of ecology
Coming to expression in the multiple function of
Union Biblical Seminary's herd of buffalo cows.
Serving as the mowers of the campus
Keeping the soccer field and volleyball courts well trimmed.
They turn the grass into milk for the seminary community
Their dung provides half the energy needs of the
Kitchen for the student's dining hall!
The residue is better fertilizer than the unprocessed dung.

Hallelu JAH!

For the multifaceted message of the many-fronted gospel
That prepares precious souls for living in the next world, and
More responsibly in this world
In India's land of the future that won its independence through
God's new method of love and nonviolence.

Hallelu JAH!

Readership survey



The Mennonite Readership Survey

We need and value your assistance in planning the contents of *The Mennonite* for the future. Please help us by completing this survey as soon as possible. Mark your replies (x) in the appropriate areas and return the completed survey **no later than March 20, 1980**

All questions are meant to be straightforward and simple. Usually your most accurate response is the first that comes to mind. Proceed right through with responses on all questions to the best of your ability

1. How many persons in your household read or look at *The Mennonite*?
   ☐ one ☐ three
   ☐ two ☐ four or more (1)

2. On the average how much of each issue of *The Mennonite* do you read?
   ☐ cover to cover ☐ about one-quarter
   ☐ most of it ☐ little or none
   ☐ about half (2)

3. Usually how soon do you read *The Mennonite* after it arrives?
   ☐ same day ☐ within a week
   ☐ within two or three days ☐ not for a couple of weeks or longer (3)

4. Usually how is your mail service for *The Mennonite*?
   ☐ arrives close to date of issue ☐ arrives two weeks or more after date of issue
   ☐ arrives within a week of issue ☐ delivery is mostly erratic (4)

5. How long have you been a reader of *The Mennonite*?
   ☐ less than one year ☐ five to nine years
   ☐ two to four years ☐ more than ten years (5)

6. How do you feel about the qualities of *The Mennonite*?

	Yes	No	
adequate number of photographs	☐	☐	(6)
photographs enhance content	☐	☐	(7)
adequate number of illustrations (drawings, original and other artwork)	☐	☐	(8)
illustrations enhance content	☐	☐	(9)
layout is appealing	☐	☐	(10)
too much advertising	☐	☐	(11)
advertising is in good taste	☐	☐	(12)
headlines and titles stimulate interest	☐	☐	(13)
print is easy to read	☐	☐	(14)
writing generally communicates	☐	☐	(15)
writing level is too low	☐	☐	(16)
should be more biblical studies	☐	☐	(17)
should be more biblical references in articles	☐	☐	(18)
speaks adequately to Christian living in contemporary society	☐	☐	(19)
too much emphasis on the inner spiritual life	☐	☐	(20)
Anabaptist/Mennonite emphases are clearly shared	☐	☐	(21)

7. Please help us to evaluate some of the regular sections in *The Mennonite*. Check one of the first five boxes following each regular section listed to show how often you read that section. Then check one of the next four boxes to show whether *The Mennonite* should give more space or less space to that section in the future

How often do you read?						Should this section be given more space or less space in future issues of *The Mennonite*?				
	Always	Usually	Sometimes	Never	Do not recall this section	More	Same	Less	No opinion	
Feature articles (Usually first 4 or 5 pages)	☐	☐	☐	☐	☐	☐	☐	☐	☐	(22, 23)
Major news items	☐	☐	☐	☐	☐	☐	☐	☐	☐	(24, 25)
Brief news items	☐	☐	☐	☐	☐	☐	☐	☐	☐	(26, 27)
Workers	☐	☐	☐	☐	☐	☐	☐	☐	☐	(28, 29)
Book reviews	☐	☐	☐	☐	☐	☐	☐	☐	☐	(30, 31)
	Always	Usually	Sometimes	Never	Do not recall	More	Same	Less	No opinion	
Movie reviews	☐	☐	☐	☐	☐	☐	☐	☐	☐	(32, 33)
Speaking out	☐	☐	☐	☐	☐	☐	☐	☐	☐	(34, 35)
Open your Bible	☐	☐	☐	☐	☐	☐	☐	☐	☐	(36, 37)
Letters	☐	☐	☐	☐	☐	☐	☐	☐	☐	(38, 39)
Meditation	☐	☐	☐	☐	☐	☐	☐	☐	☐	(40, 41)
Editorials	☐	☐	☐	☐	☐	☐	☐	☐	☐	(42, 43)

Additional comments:

8. Do you recall specific articles from past issues in *The Mennonite*? Check one of the first three boxes to show how well you recall the article named. Then check one of the next five boxes to show how meaningful you found that article

How well do you recall the article?				How meaningful was the article?					
	Do not recall	Recall somewhat	Recall clearly	Do not recall	Did not read	Not too meaningful	Somewhat meaningful	Very meaningful	
"General Board leadership and Canada-US structures dominate meeting" Recommends going slow on creating a US conference	☐	☐	☐	☐	☐	☐	☐	☐	(44, 45)
"Choose among faiths" Choosing a faith that sustains	☐	☐	☐	☐	☐	☐	☐	☐	(46, 47)
"When grown men cry" Stages of grieving	☐	☐	☐	☐	☐	☐	☐	☐	(48, 49)

9. How interested are you in reading about the following subjects in *The Mennonite*?

	Very interested	Somewhat interested	Not interested	
The basic teachings of the Christian faith	☐	☐	☐	(50)
What the General Conference is doing overseas	☐	☐	☐	(51)
Activities of US districts, Canadian, and provincial conferences	☐	☐	☐	(52)
What the General Conference is doing in Canada and the US	☐	☐	☐	(53)
Christian education at all levels	☐	☐	☐	(54)
What congregations are doing	☐	☐	☐	(55)
Focus on leadership persons	☐	☐	☐	(56)
Focus on personal evangelism	☐	☐	☐	(57)
Conference positions on current issues	☐	☐	☐	(58)
Growth in personal faith	☐	☐	☐	(59)
Women's activities in the General Conference	☐	☐	☐	(60)
How financial contributions are used	☐	☐	☐	(61)
Canadian/US issues	☐	☐	☐	(62)
Analysis of world needs and issues	☐	☐	☐	(63)
Nonresistance and its implications	☐	☐	☐	(64)

10. Please read carefully the following statements and check one of the three boxes following each statement.

	No opinion	Mostly disagree	Mostly agree	
The Mennonite helps me understand issues facing our church	☐	☐	☐	(65)
The Mennonite gives me a sense of satisfaction about belonging to the General Conference	☐	☐	☐	(66)
The articles in *The Mennonite* are often too short	☐	☐	☐	(67)
I think I'd read more of *The Mennonite* if it came out less often	☐	☐	☐	(68)
The Mennonite does not use enough contemporary drawings and other artwork	☐	☐	☐	(69)
The visual elements in *The Mennonite* are appropriate to our theology	☐	☐	☐	(70)
The Mennonite is bland and unexciting	☐	☐	☐	(71)
The Mennonite should give less space to controversial issues	☐	☐	☐	(72)
I get a spiritual uplift from most issues of *The Mennonite*	☐	☐	☐	(73)
The Mennonite provides adequate help in promoting and practicing peacemaking	☐	☐	☐	(74)
The editorial practice of *The Mennonite* is fair and balanced	☐	☐	☐	(75)

Additional comments:

11. Do you receive any of the following religious magazines?

	Yes	No			Yes	No	
Campus Life	☐	☐	(76)	Good News Broadcaster	☐	☐	(87)
Christian Century	☐	☐	(77)	HIS	☐	☐	(88)
Christianity Today	☐	☐	(78)	Mennonite Life	☐	☐	(89)
Christian Living	☐	☐	(79)	Mennonite Mirror	☐	☐	(90)
Christian Reader	☐	☐	(80)	Mennonite Reporter	☐	☐	(91)
Decision	☐	☐	(81)	Mennonite Weekly Review	☐	☐	(92)
Der Bote	☐	☐	(82)	Moody Monthly	☐	☐	(93)
Eternity	☐	☐	(83)	Sojourners	☐	☐	(94)
Faith at Work	☐	☐	(84)	The Other Side	☐	☐	(95)
Festival Quarterly	☐	☐	(85)	Wim	☐	☐	(96)
forum	☐	☐	(86)				

List other religious magazines you receive:

Remember the readership survey?

Bernie Wiebe

Last spring we mailed out 5,038 readership survey forms. Almost 2,000 were returned to us; 1,850 or 36.72 percent were acceptable for computer tabulation. Our research consultants suggested that is a very high return. They indicated that this by itself is a strong endorsement of *The Mennonite*'s worth to its readers.

The survey was sent to all pastors or congregational leadership persons. Of 518 sent out 201 returns were used in the tabulation.

Other than pastors the survey went to every third subscriber from our personal subscribers' list. (We did not send to any institutions or exchange subscribers.) From the Western District 568 out of 1,668 responses were used; 106 of 305 from Eastern District; 178 of 335 from Pacific District; 97 of 468 in the Northern District; 389 of 989 in Central District; 30 of 79 foreign subscribers; and 281 of 736 in the Conference of Mennonites in Canada.

Unfortunately, the committee on *The Mennonite*, who authorized and engineered this survey, and Vic Reimer, who did much of the work in printing and mailing, all terminated with the Estes Park conferecne sessions or a little later. This has left the editor largely alone with all the computer data.

The results have been analyzed in a variety of ways and—with the help of University of Manitoba professors Henry Rempel and Leo Driedger—have been "read through" to most members of the new communications committee.

Actually the overall results are almost embarrassingly flattering to the current editor. This makes me reluctant to write the interpretive articles you as readers deserve to get.

Our professional consultants agree that it should be someone else who interprets these results to our readership. We are now working on this and expect to commission a series of reports to be done by a professional not on *The Mennonite* staff or committee. These will then be published in upcoming issues.

In addition to computer responses we gave survey respondents three opportunities to make personal comments. Over a thousand (1,140) comments were written in. These were individually assessed as 357 negative statements and 783 positive statements. The majority of respondents simply completed the survey and made no extra comments.

We thought it might interest you—as you anticipate the interpretive reports to come—what some of these personal comments are. To be fair with you, I try to make an editorial response. This is just one small sample. Some of the others will be used in the articles, and some will be published separately in other special articles.

Readers' comments from the readership survey:

1. "I'd like to see more articles from a more stable viewpoint instead of just radical ideas on issues."

2. "Don't want a conformist editor without freedom to present varied amounts of different material."

Editor's comment: Critical comments generally expressed both ends of the spectrum. That does not surprise me. Our aim is—somehow, with God's grace—to inform, inspire, challenge, and build the *whole* General Conference family.

3. "Too much about war and peace."

4. "MCC peace section needs more attention."

Editor's comment: Even though we are a peace church, I doubt any one of us would suggest we understand what all that means. Somehow we must continue to learn from the Prince of Peace. Our hope is to broaden our peace coverage and relate it more closely to the total lives of believers.

5. "Too much Canadian church news; not enough US church news."

6. "The editorials are too Canadian."

7. "Now that *The Mennonite* has finally become a US-Canadian paper with a more evangelical flavor—which was overdue long ago—I see this study as a waste of paper, time, and money. . . ."

Editor's comment: It's been exciting to read all 1,140 personal comments. This is a small sample. But for each critical (and I don't consider negative/critical statements "bad"; they are often the more helpful ones) statement there is an opposite complimentary one. The complimentary statements outnumber the criticisms 3-to-1.

How shall we interpret this? Please pray with us that God's Spirit will guide us to be ever more sensitive to the Lord and his followers through *The Mennonite*.

Watch for more reports on the **readership survey**.

Meditation

A step up, down, or forward?

Was it a step down or up?" The North American pastor asked this question as he oncluded his introduction of my husband, having explained to the congregation hat before we went to Brazil with COM we had served a congregation in ennsylvania for seven years. During those years we had seen the new church merge, grow to nearly 200, and build its own lovely facilities.

Sitting in the back row with our young children, I was pleased to hear my husband ocalize the thought that was in my mind: It was a step forward.

We stepped forward into new challenges, problems, blessings, and gains. There is a eling of exhilaration in wrestling with the challenges that confront the Brazilian hurch. Some people are responsive and exuberant, eager to branch out and start ew churches. Others need to be challenged to a deeper level of dedication and ooperation. What a blessing to see people accept Christ and become transformed ndividuals, not afraid to be identified with the evangelical church in a society where hat is not always well accepted. On the other hand, what sorrow to see some who made decisions but failed to become disciples of Christ in their daily lives.

The issue of subsidies from North America is one challenge that provides us with many stimulating discussions. For what should subsidies be used—pastor's salaries, uildings, leadership training? How can the national church best begin to support self? Do increased subsidies merely increase dependency or give freedom to evelop? In a country where opportunities for church planting exist in many areas, where are the best places to work?

Some call for a strengthening of existing churches before more work is started, thers are ready to begin a church in remote but growing towns where small groups f Mennonite believers have recently moved. We thrill to see a young Brazilian ouple using their gifts as church planters. But how long should their salary come lmost entirely from North America? Their people are poor and have done well just to put the finishing touches on their place of worship. Labor laws make part-time work lmost nonexistent, which means pastors and students usually have to be fully upported by subsidies or work full-time in addition to their church responsibilities or studies. In training of national leaders it is not always easy to walk the fine line between paternalism/authoritarianism and being able to guide and teach in a manner more representative of a servant and brother.

Do we lose? Do we sacrifice? We lose a complacency about living in abundance. We lose a lot of pride stumbling like a baby in a new language and culture. The most sharply felt loss is in knowing that we no longer can really be comfortable in North American culture and that we can never become completely acculturated in Brazil either. Nor can we now satisfy the desire to live in a home we own.

It is impossible to place a value on all we gained. We made new friendships with both nationals and missionaries, who became like family to us. We gained from beginning to learn another language and culture. We gained a deeper trust in God as we saw him provide. Five years ago as we prepared to go to Brazil, I felt as though I were preparing to jump off a high diving board into the deep end of a swimming pool—and I don't know how to swim! But stepping forward in faith with a certainty that God was leading, we found that he did provide—not only in the timing of the arrival of the things we had sent, but more important, he provided during the learning experiences and transitions and in our being assigned to a place where we could grow with the help of both nationals and missionaries.

When one goes to another country, another culture, the measuring stick changes. One has a different perspective in looking at such things as size of the church, number of members, standard of living, and salary. For an example of changing perspectives, while serving the church in Pennsylvania we felt neither poor nor rich. But when we arrived in Brazil, we found we had the dubious distinction of being classed as rich Americans. And we soon realized that we are rich. Our home, modest by North American standards, was called a "palace" by some Brazilians. Many of them earn about $3 a day—about what someone in the US earns in one hour at minimum wage; and the cost of living there is rated as equal to that of the US.

Personal relationships, a growing relationship with the Lord, joining in prayer for a struggling brother, seeing God change lives that have been bound in sin—these are some of the marks on the measuring stick.

A step in which direction? To follow wherever God calls can only be stepping forward.

Angela Rempel

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How many are enough?

John Sommer

The question I encounter most often in visits to General Conference congregations is whether we have enough persons volunteering for service overseas. Are we keeping up with the needs? This is always a frustrating question to answer.

COM has averaged 23 new appointments each year in the decade of the 70s, but we have also experienced an unusually high annual average of 29 terminations. The positive side is that many national persons have prepared themselves for leadership positions formerly held by missionaries. The work of the church has increased even though the number of missionaries has decreased. We have witnessed a dramatic emergence of national leadership and consciousness of responsibility in the overseas churches and other institutions. For this we are grateful.

How many missionaries are enough for the 80s? Of the delegates to the Estes Park Conference, 90 percent instructed COM to increase our missionary team overseas. COM has set a goal of 175 missionaries by 1985. The present roster numbers 138.

Peter Dyck has a vision of 200 missionaries serving through COM by the end of this decade in spite of trends to the contrary. As he infers, perhaps the type of missionary sent is more crucial than a mere numerical increase.

George Epp, president of Canadian Mennonite Bible College, Winnipeg, Manitoba, feels we need to do much more to convince society that we are serious about our peace position. He maintains that our credibility in times of crisis would be enhanced if, for example, all young Mennonites offered to serve in some peace project (not only in war time).

Robert Hull, CHM secretary for peace and justice, has introduced a "sabbatical service" proposal challenging General Conference people to regularly (each seventh year?) offer themselves and their resources for voluntary service and mission programs. Bob's concept is rooted in the jubilee legislation of the Old Testament (Deuteronomy 15, Leviticus 25). Sabbatical service may also be a solution to the war tax dilemma faced by many people.

In analyzing the mission efforts of our conference during the last century author James Juhnke has called us *a people of mission*. Is this still our identity as we face the 80s? We may need to give more emphasis to the biblical pattern of calling out persons for service, not merely relying on volunteers. I believe it is significant that in each of the missionary "sendings" in the book of Acts the emphasis made by Scripture is never upon an individual volunteering or upon his own inner sense of call but always upon the initiative of others (Acts 11:22; Acts 11:25, 26; Acts 13:1-3; Acts 15:36-41). Your congregation, as part of Christ's church, needs to be vitally involved in the selection and sending of missionaries.

Missiologist Ralph Winter has pointed out that many mission boards have simply become agencies of inter-church aid and personnel assistance. They are not reaching into new areas with a witness to persons who have not yet been discipled. Winter maintains that no Christian family or church anywhere in the world can be completely healthy if it is not daily praying and working toward the reaching of those who have not yet had an opportunity to encounter Christ.

If there is one thing that is crystal clear to the COM board and staff, it is that we want to face the 80s being found faithful in the task made so clear by our Lord. Where are the places of greatest need where we have resources to contribute? Where are the cutting edges in mission today?

Mission is becoming increasingly specialized as churches and other institutions request personnel with particular skills and training. In recruiting persons to meet these invitations, naturally the average age of our missionaries has risen. The "average" candidate today is 40. Half of our missionary team is over 50, while 10 years ago only 14 percent had reached that age.

There are vast new opportunities for involvement in mission overseas today. COM has approved a new program for sending short-term service workers into several countries of the world in ministries of teaching, medical work, and development. This "apprentice" program provides opportunity to witness in society in ways that career missionaries often do not. Some overseas mission volunteers certainly will be called to longer-term service. It is hope that many General Conference young adults will avail themselves of this opportunity to demonstrate their commitment to Jesus Christ and the reconciliation his mission represents.

There is also a long list of invitations from overseas churches for longer-term servants in ministry: Southern Africa is requesting experienced Bible teachers; India and Taiwan are requesting help in evangelism and pastoral concerns; Zaire and Taiwan urgently need medical professionals. This partial listing illustrates the continuing role of North American Mennonites overseas.

How many are enough? As we seek the Lord's guidance in answering this question, we may find *ourselves* being called to serve in places all around the world as part of God's mission.

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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side this issue
elcome back!
he grass finally grows over his grave
omen in the church
hen death comes
onfusion and hope

Welcome back!

LaVerna Klippenstein

“Mission and service workers cannot and do not wa to pick up where they left off. Life in mission h changed them. They have seen and heard and felt t needs and hurts, joys and aspirations of people who priorities lie with essentials to survival.”

“Glad to see you; it must be great to be back home!”

“You probably appreciate all the appliances more now.”

“You’re just in time for fall elections. We have you slated for youth advisor.”

When people in your church returned from service abroad, you probably made similar comments. Perhaps you wondered why replies did not come quickly.

Not all mission and MCC workers find it “great to be back.” They’re not sure that dishwashers are better than relationships over dishpans. The pace and programs in our congregations may seem pointless in light of their experiences.

Serving abroad does not automatically equip a person with better gifts of ministry needed for church life at “home.”

Voluntary service workers and missionaries from Europe, South America, and Africa were asked to discuss relationships with their home congregations while they were abroad, and their experiences of “reentry” when they returned.

“In what ways did your church relate to you while you were away?” they were asked.

“Our congregation helped us receive Sunday school materials for our children,” said Peter and Jane Andres of their time in Lesotho and Zambia. “We received church periodicals without our having to request them.”

“I received church bulletins and an occasional letter from the minister,” said another, “and lots of Christmas cards.”

“Our church sent us cassette tapes of special events and community news,” commented someone else.

“The ladies fellowship sent us $25 every Christmas,” added another family.

Suggestions for congregations with members abroad came readily. “Congregations should write to them regularly!” “Provide some financial support for their upkeep.” “Birthday and Christmas remembrances would be appreciated.” “We’d like to hear about congregational meetings and decisions.” “Invite us to report about our work when we return.”

“When we went abroad,” said one returnee, “we expected to make some adjustments. But we were not prepared for the difficulties and frustrations we faced upon our return home.”

What were they? “Most were similar to those anyone would face when moving to another community. Finding a job, a place to live, helping children adjust to a strange community, new school, and new friends.”

For others returning “home” involv additional problems. Most spoke financial difficulties. Allowances we inadequate to tide them over a period job and house hunting.

One family was a happy excepti The Broadway Mennonite Brethr Church of British Columbia gave th $1,500 to help them with reentry. Riv East Mennonite Brethren Church, Ma- itoba, gave $1,000 to several coup who returned from service assignmen

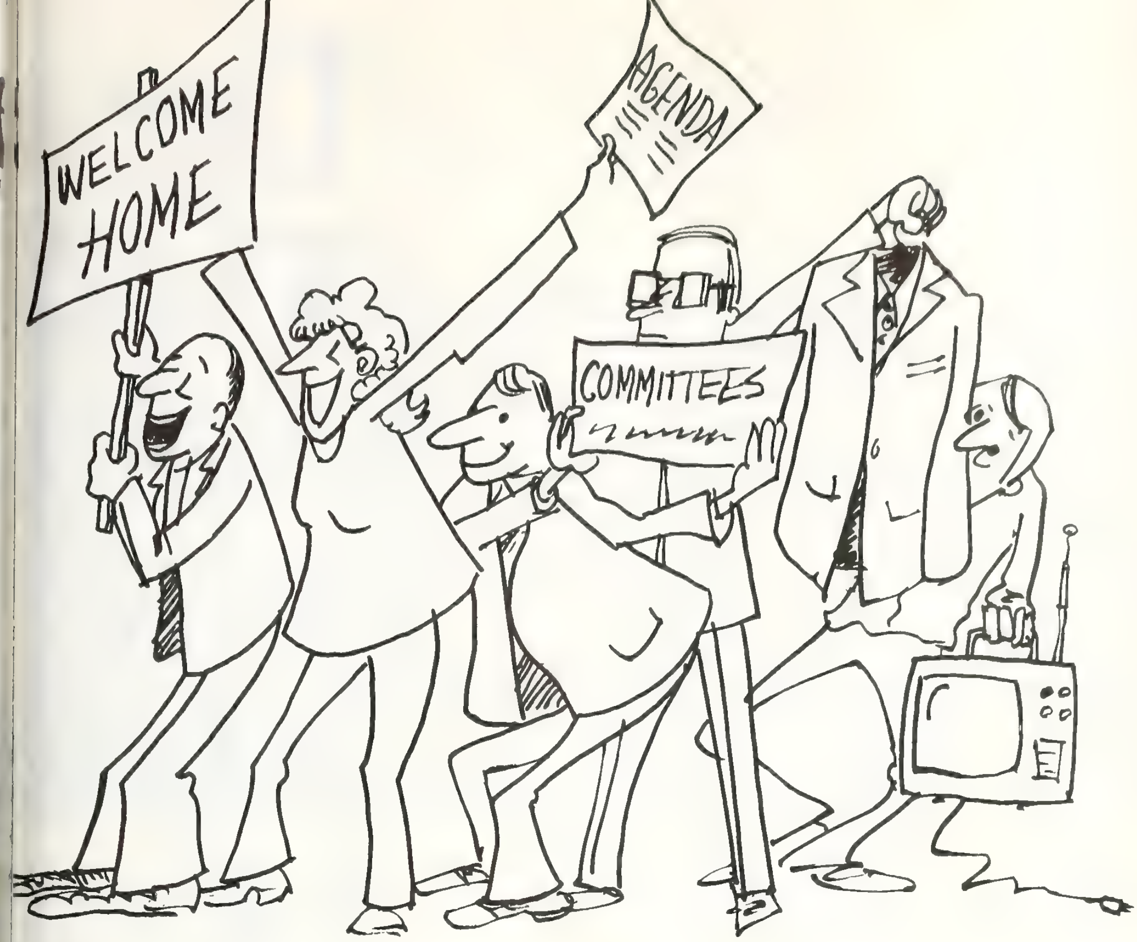
Another family, returning from Af- ca, received money for winter clothi Still another was given bikes for t children. The Grace Mennonite cong- gation of Winkler, Manitoba, cleaned t house and filled the freezer when the R Loeppkys returned.

Grace Schwarzentruber, back fr Brazil, wrote, “I felt so lost, trying to fi my way through the many choices in t stores.”

“Hardest for me to come back to,” sa a volunteer from Bolivia, “were t worship services.”

I didn’t think I had heard right a probed a bit.

“The contrast from a mud church wi a tin roof and no glass windows to a b building, fancy clothes, and mahoga pews was just too much. Especially t pews,” he continued. “Bolivia’s po export mahogany, receive little for th product, and we sit in luxury on th pews.”



"It was hard for me to accept that people generally were not interested in what we had been doing," one commented.

"How could you tell?" I asked.

"They'd say, 'Tell us all about it' and then spend the evening discussing skidoos and rec rooms and the latest TV show."

"We were asked to give one report on a Sunday night, and that was it," was one comment.

"Not all returnees want to give reports to large groups," said another, "but we'd have appreciated opportunities to share in small group settings."

"Returnees are simply expected to be fillers in fall services," one said. "They must be prepared not to be really understood except by those who have been away themselves," another concluded.

Difficult to accept upon returning to North America was the affluent lifestyle. "Being thrust into a materialistic society from underdeveloped Africa and trying to accept this without anger was very difficult," said someone. "We tried to deescalate the accelerating affluence," said another, "and were misunderstood."

"The worst comment was, 'It will just take a few months and you will be one of us again.' Generally there was little understanding of the conflict, spiritual and social, which we faced. We simply had to work these things through by ourselves."

Mission and service workers cannot and do not want to pick up where they left off. Life in mission has changed them. They have seen and heard and felt the needs and hurts, joys and aspirations of people whose priorities lie with essentials to survival.

How can friends, family, and congregations assist returning missions and service personnel? Abe Reddekop in *The Gospel Messenger* (Summer 1978) had some suggestions: (1) Remember, the persons fresh from the field are not necessarily fresh. In fact, they may be mentally and physically drained and in need of time to recuperate before beginning a public ministry. (2) Don't expect equal quality or quantity of ministry from everyone. God's gifts are varied. Be sensitive to these gifts and seek to use your missionary in ways suited to abilities and preference. (3) Let them know it's alright to talk about frustrations. Workers abroad are often encouraged to be more transparent about themselves and their work. Are *you* prepared to handle this? Would it destroy your faith in them or the conference to hear expressions of serious doubt about the work? (4) Find out how you can meet practical needs. Some have a list of projects on the tip of the tongue while others are reticent. (5) Thoughtful extras are appreciated. Arranging for a babysitter on the evening you've asked the workers to speak. Tickets to a concert or registration fee for a retreat may be an appropriate gift. Furniture and groceries were also mentioned by several as useful gifts.

"We returned and found friendship gaps," wrote one couple back from Liberia. "Loneliness and trying to fit in were major problems. It would have helped if someone had drawn us into a friendship circle or cell group."

Serving abroad can involve culture shock twice. MCC, voluntary service, and mission workers are exposed to lifestyles quite different from those of their supporting constituency. They adopt other values. When they return they see North American culture from a new point of view. Their perspective and insights can enrich our congregations. But it may mean that *we* should now expect a *spiritual* culture shock. •

The grass finally grows over his grave

La Vernae J. Di

"When the grass finally covers his grave, I'll feel better about Johnny's death," I kept telling myself those first few months after my husband's death.

One beautiful spring day in 1978 we were given the unsuspected verdict that Johnny had acute luekemia. He had worked at his regular employment the previous day. Despite intensive treatment, he lived only eight weeks after that. For some strange reason the grass refused to grow on his grave for more than a year after he was buried. It was replanted several times.

My life's new chapter—widowhood—began with numbness. Those days and weeks before his death were intense. I was tired physically. Rather than hospitalize Johnny during those weeks we had him at home as much as possible. He returned to the hospital just a few hours before he died.

There was also a sense of relief when he died because his health had deteriorated drastically during the last week, and the pain had become severe. When Wendell, our 16-year-old son, saw his father immediately following his death, he said, "Oh Mom, Dad is so much more peaceful now than he was when I told him good-bye this morning." I felt that too. Johnny was no longer gasping for oxygen, vomiting from chemotherapy, or struggling to have enough energy to walk across the room. Instead he was now at peace in the arms of those who love him in heaven.

The mortician began the long process of grief therapy which took place in the following year and well into the year after that. He came to the house shortly after Johnny's death to help us make plans for the memorial service. "La Vernae," he said almost immediately, "one of the most important things for you to remember now is that Johnny is dead. He no longer is. Johnny was. Use the past tense when you speak of him now. Say Johnny liked, not likes."

I remember even now, two years later, how much deliberate concentration that took when I tried it the first time. I had to correct my speech a number of times each day, and it took months before it came naturally. There were many other changes made gradually.

The second thing the mortician told me that afternoon was to remember that I was now a widow. "It is not the woman down the street," he said. "It is you." I still cringe a little when I hear someone refer to me as a widow. Although I am in the latter half of my 40s, it always seems it should be a woman much, much older than myself.

A short time after Johnny died and was buried, summer arrived. The hot sun killed the fragile new blades of grass that had begun to grow on Johnny's fresh grave. The red earth cracked, causing deep, ugly lacerations. The same kind of wounds were mutilating my heart as missing Johnny became more intense. Although I never heard his footsteps coming into the house after work, I still heard the quitting time whistle at Towmotors, where Johnny had been employed 22 years. Although I never saved things to tell him, I felt the pangs of not being able to share some particularly joyous or acutely painful event with him. Although I never had many sleepless nights, I often cried when I went to bed. I was getting over the physical fatigue, but the emotional fatigue seemed worse.

Then one evening a friend stopped by and asked if I would like to attend a Christian Ashram. This movement of spiritual renewal was started by E. Stanley Jones, the great Methodist missionary to India. In this retreat setting the wounds began to heal. Not only was I able to share my pain with people who were willing to listen and understand, I was also prayed for and anointed at a healing service. I made new friends who later played a significant role in my adjustment to a new lifestyle.

Fall arrived and with it came the refreshing rains that keep Oregon brilliantly green from fall to late spring. One Sunday afternoon my dad and my son Tom went out to sow new grass on Johnny's grave. Surely under such good conditions a good stand of grass will grow over the soggy, barren graveplot, I thought. But the grass did not germinate, and the plot seemed murky and even more barren than before under the often heavily overcast skies. The healing of my soul also suffered a setback that fall when the holiday season came.

It had been traditional for Johnny and me to entertain our families and a good-

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The first time I saw the vivid green turf covering Johnny's grave, ears of relief and joy ran down my cheeks. It gave me hope that joy nstead of weeping would fill my life again and that perhaps the best as yet to come."

JOHNNY A. DICK
FEB. 23, 1926
MAY 11, 1978

ized group of friends for a noon meal nd an afternoon and evening of visiting nd games on Thanksgiving. This year I vaited well into November, hoping that ne of the other family members would ake the responsibility and host the inner. When no one spoke to me about t, I finally telephoned and inquired bout the holiday plans.

"Several of us talked it over and lecided that it was just too much work or us," the other person explained. "We lidn't feel that you would want to do it his year, so we just aren't planning a amily celebration."

"You surely didn't plan on leaving me lone on Thanksgiving, did you?" I ried. "That makes me feel badly."

"I hadn't given it a thought," the other erson replied.

I said a quick good-bye and wept a long ime. Then, rather than spend Thanksgiving alone, I invited and prepared the raditional dinner myself. It was painfully different than it had been before. All of the guests found legitimate reasons to leave immediately after the meal, and I spent most of the day—one which I particularly did not want to be alone—alone anyway.

Christmas seemed worse. Stephen, my oldest son, was away from home for the first time. Tom was spending the day with the parents of his girlfriend, and Wendell was with his friend Scott. I was invited to spend the day with my parents. Particularly painful was the fact that no one mentioned Johnny. I'm sure they felt that it might make me cry, and it would be difficult for them to see me in tears. Even if I had cried that day, it would have been much easier for me than it was when he was not mentioned. I thought a lot about Johnny that day, and there was no way for me to share that.

The intensity of such pain does not last forever when some healing has begun as it had for me during the Ashram. On my visits to the cemetery I could see the grass was not growing on the grave. Occasionally, however, I knew it was blanketed with a warm layer of soft snow.

In the evening of the day that would have been our 27th wedding anniversary, my friend Margie brought over her six-month-old son, Matthew. I was sitting in the rocker that Johnny had given me the previous year on our anniversary when Margie came in and handed me the baby. "Today," she said, "you need someone to hold in your arms." Matthew seemed to sense it too, because he snuggled down and let me rock him to sleep.

I had kept at my vocation of writing during the months following Johnny's death. While I was able to meet deadlines for the assignments I had taken, it took much more time than it had before. One bright spring day approaching the first anniversary of Johnny's death, I suddenly realized that my writing was going better again, and my rate of productivity had increased to where it had been prior to this life-shaking experience.

When spring finally came, a friend went to sow the grass on the grave again. This time it began to grow! The first time I saw the vivid green turf covering Johnny's grave, tears of relief and joy ran down my cheeks. It gave me hope that joy instead of weeping would fill my life again and that perhaps the best was yet to come.

I had no idea what that might be. I had been actively seeking employment in some church-related occupation since shortly after Johnny's death. I had candidated in several Mennonite churches for a place on the pastoral staff. Either the congregation was uncomfortable with a woman pastor or I was uncomfortable with the location. None of the jobs materialized. Finally Tabor Heights United Methodist Church in Portland, Oregon, offered me a position as dean of Christian education. The job opportunity came as a result of my having attended the Christian Ashram the previous summer. One of the staff at Tabor Heights had been the director of the Ashram, and it was he who suggested to the church that I might be available for the position.

Everything about it seemed to indicate that I should take it, so I did.

The new position meant selling my home and moving to Portland. The day arrived when I packed the last box of books, and the house that had been my home for 25 years was completely empty. I walked through the house with a friend for the last time. We paused often in each room to recall some of the experiences my family had there.

When we had completed our tour and I had shed some tears, I bowed my head and prayed, "Thanks be to God for all that has been." I hesitated for a few moments. Finally I was able to pray, "Yes, God, to all of life that is to be. Help me to believe that you have the best yet in store for me."

We didn't say another word as we walked out the family room door for the final time. The sun was shining brightly as I turned and locked the door. I knew that the door to one part of my life was being closed and locked forever. But I also knew that the dark cloud of grief had begun to distance itself from me. Just as the grass was now growing well on Johnny's grave, the wounds in my life had become scars which were fading away. They were beginning to blend softly into the terrain of my total life. •

The business of making this a better world

Goshen, Ind. (Meetinghouse) — "You're in the business of making this a good world, not just making a profit," management consultant Chet Raber told Mennonite businesspeople who met under the theme "The Christian Entrepreneur in Community."

Mennonite Industry and Business Associates (MIBA) and Mennonite Economic Development Associates (MEDA) were hosted for their joint annual convention October 23-26 by members in northern Indiana, meeting on the Goshen College campus.

The event drew 403 registered participants, reported MIBA executive secretary Leonard R. Geiser.

In two presentations Chet Raber underscored that the Christian entrepeneur engages in a vocation on par with preaching, teaching, serving. The businessperson, he said, is called to invest entrepreneural skills in the stewardship of the earth and people as "co-laborers with God."

"The whole of our entrepreneurship is for the purpose of making and remaking God's world fit as a place for him and for us," Raber said.

In a devotional meditation MEDA member Joyce Hedrick, Lansdale, Pennsylvania, said the biblical mandate "calls us to commit ourselves to sharing out of love—ourselves, our businesses, our all."

The joint convention for the first time featured MEDA field reports. MEDA Bolivia director Kenneth Graber told of efforts to help small farmers secure credit and loans from lending institutions. The missions, service, and MEDA team in Bolivia is working well, he said. Ernest Dyck told of capitalization projects under way in Zaire, where he and his family served for 13 years, the last six with MEDA.

MIBA presentations dealt with actualizing Christian principles in the civic community, in the congregation, and in the family. Miriam Cressman of Cambridge, Ontario, perhaps made herself the most vulnerable of any of the speakers in dealing with business pressures on the family. She spoke out of interviews with 10 families as well as sharing experiences from her own.

One of the pressures, she said, is that "the customer is always boss." Entrepeneur families also bring stress upon themselves by having the business always with them. "At special family times there can be a turkey on the table, but after 10 minutes of small talk the occasion turns into a business meeting."

Other speakers included Art DeFehr, Winnipeg, Manitoba; S. Dale High, Lancaster, Pennsylvania; Paul A. Neuenschwander, Kidron, Ohio; and Marion A. Lehman, Goshen, Indiana. According to J. J. Hostetler, former executive secretary of MIBA, the speeches and related activity made the 1980 convention "the best one yet." He sensed a coming together of the original purpose in "the loyalty these businesspeople express to the church and the encouragement that is given to speak and model the Christian witness."

In the business session MEDA chairperson Milo D. Shantz, St. Jacobs, Ontario, reported the election of Paul Derstine, Akron, Pennsylvania, as executive secretary. Retiring executive officer Lloyd J. Fisher will continue on staff until June 30. Derstine assumes office November 1. Neil Janzen, associate director for one and one-half years, will continue to direct the MEDA Canada office in Winnipeg, where agricultural consultant Henry Fast is also based.

MEDA elected trustees on the basis of geographical representation in eight US and three Canadian regions. The trustees are expected to be key persons in developing chapters in their regions, Shantz said.

MEDA provides support services to help entrepeneurs primarily in less developed countries. MIBA serves a fellowship function "to help people be Christian in their daily work," said MIBA president H. Ralph Hernley, Scottdale, Pennsylvania. The two int ests overlap and will be coordinated some joint chapter formation, the of cers and executives said.

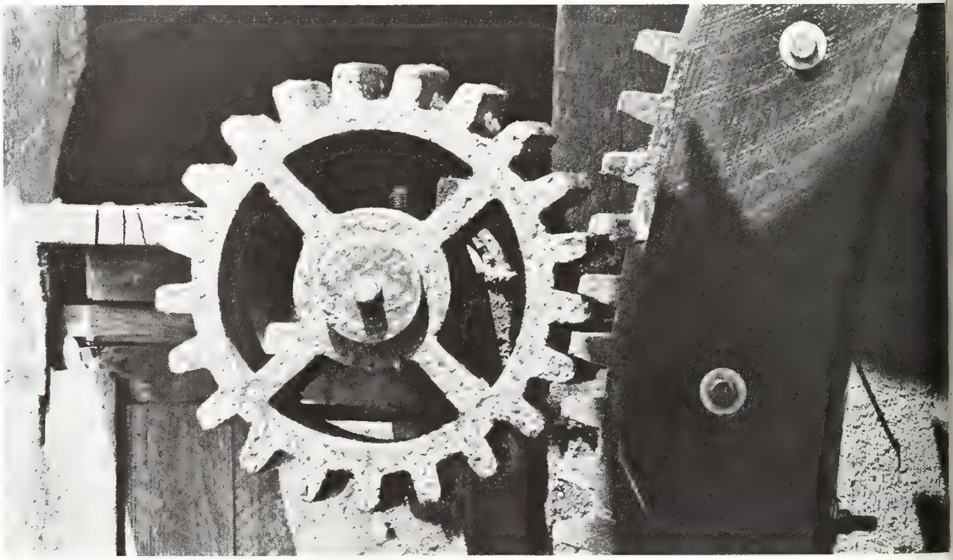
In Pennsylvania the Clayton Kr Fellowship, a service group of Brethr and Mennonite businesspeople in ex tence since the mid-forties, will official become a MEDA/MIBA chapter Jan ary 1.

The work of chapter formation a continued discussion on cooperation being enhanced in the coming year having the executive secretaries of ea group sit on the board of the other grou Two board members from each gro have also been named to contin discussion on cooperation.

MEDA coordinates its overseas pr gram with Mennonite mission a service agencies through representati of its executive secretary on the Coun of International Ministries. As a joi venture besides the annual conventio MEDA and MIBA publish the newsl ter *Marketplace*.

The MEDA budget for the fiscal ye ending 20 June 1981 calls for disburs ments and reserve requirements totali $597,623. The MIBA budget for 19 (calendar year) calls for $70,550.

The "daring style" of the Christia entrepreneur in community got a heft boost at the 1980 convention. In 1981 t groups will check their progress i annual meeting November 12-15 in t Lancaster, Pennsylvania, area. Ch Raber left the group with the challeng "to move toward community." *Joh Bender*



eace fellowship examines violence in media

nnipeg, Man. (MCC) — "Media and olence" was the topic for the 1980 tercollegiate Peace Fellowship conferce which met in Winnipeg October 16- . Mennonite Brethren Bible College (BBC) and Canadian Mennonite Bible llege (CMBC) hosted this year's sembly, which meets annually at one the participating Mennonite and ethren in Christ college campuses.

Participants traveled as far as 1,600 les to attend the conference and make ntacts with students from other Mennite colleges.

Approximately 100 students and falty from 10 Mennonite colleges atnded all of the sessions. Some sessions ew up to 125.

Allan Kroeker, producer for the Canaan National Film Board, and Gareth eufeld, local high school teacher and mmaker, opened the conference by owing three hours of films portraying olence in several different ways. The lative merit of each film's portrayal of olence and the viewer's reactions were ajor points for discussion following the lms.

Four more hours of film viewing llowed throughout the day, again cusing questions about the use of violence in film. What approaches to presenting violence are honest? Do pain and death have to be shown? Is it honest not to show suffering and death that are a part of violence?

One film was meant to motivate viewers to love their neighbor, and the violence in the film was portrayed in a comic fashion. Did the message get across effectively?

Gerald Loewen, a media consultant and resource person for Television Awareness Training workshops, led a session on television and violence. Violence on television is composed not only of overt violent acts in the shows, but also of a more subtle form of violence that affects our subconscious.

Some examples might be our stereotyping of people, images of minority groups, approval of aggressive behavior, and modeling of a certain lifestyle (the "good life" of advertisements). The television medium is itself violent. Persons attempting to drastically reduce their viewing time have been known to suffer withdrawal symptoms.

After a helpful introduction in which she attempted to better define and describe violence, Margaret Loewen Reimer, associate editor of the *Mennonite Reporter*, spoke on the print media and violence. The kinds of decisions involved in news reporting indicate that the news one reads is not always as objective as reporters claim it to be. The content and length of a story, the stories selected for reporting, and the positioning of stories in a newspaper or magazine all help to create reactions to specific acts of violence and to violence in general.

A panel at the end of the conference included Harry Huebner, CMBC professor and chairperson of MCC Canada Committee on Peace and Social Concerns, as well as the resource people. It became apparent that the assembly raised many more questions than it answered.

Much more work needs to be done before we can become more literate in watching and reading the media.

The peace fellowship accepted an invitation from Bluffton College to host the 1981 assembly. Officers elected for the coming year were Ray Epp, MBBC, and Luke Hurst, Eastern Mennonite College, Harrisonburg, Virginia. Keith Moyer, Conrad Grebel College, Waterloo, Ontario, will continue as chairperson.

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What happens on an average day in the US? According to *American Way* two statisticians who have spent some time studying the matter conclude that on a typical day in the US: 5,962 couples marry and 2,986 divorce; drunk drivers do $18 million worth of damage; 90 million cans of beer are consumed; 2,740 kids run away from home; 88 million people watch prime-time TV; 2,740 teenagers get pregnant; 63,288 cars crash, killing 129 persons; 3,231 women have abortions; 5,200 people die, 1,070 of cancer; and 68,493 teenagers come down with venereal disease.

According to the United States Committee for Refugees, a private New York organization, the world's refugees now total around 16 million, double the 8 million figure of 1964. The committee also estimates that since 1977 some 2,000 persons per day join the ranks of "the rootless millions." Asia alone accounts for nearly 50 percent of the refugee total, of which nearly 6 million are from Indochina. Africa, with over 4 million, and the Middle East, with over 3.3 million, are the next hardest hit areas. Latin America's total of over 1.2 million represents a mixture of political refugees and political economic refugees from Haiti and Cuba.

Samuel Escobar on missions: An interview

Samuel Escobar is regional secretary for the International Fellowship of Evangelical Students in Lima, Peru. In addition to his work with students in Latin America, Escobar serves as editor of *Pensamiento Cristiano*, a quarterly interdenominational magazine for Christian leaders, and as president of the Latin American Theological Fraternity.

The following is the text of an October 29 interview with Larry Cornies, assistant editor of *The Mennonite.*

Samuel Escobar

The Mennonite: *We Christians in North America have for decades expressed our missiology through the support of missionary agencies which have sent aid and workers to various parts of Latin America, Asia, and Africa. What weaknesses exist in that particular style of mission as you see it from the Third World perspective?*

Escobar: I think the church, in order to be faithful to her call, has to be missionary, and to be missionary, of course, is more than giving money to a general fund which is handled in an institutional way. The church must constantly be asking how the whole fellowship of believers is to be involved in mission. Behind some missionary work there has been the presupposition that this is a Christian country sending missionaries to a non-Christian land. This is the first idea that has to be corrected; that is, there are in this society in North America many areas that can be called the mission field. The church will only understand what is being done elsewhere if it takes seriously these mission fields. For instance, if a church sends missionaries to Spanish-speaking countries, it would be interesting to note how involved members of the church are in missionary contact with the Spanish-speaking people here in this country.

We need to give to every Christian in the church a sense of personal participation in the missionary task of God. And they must continually move toward this personal involvement. Missions is the whole way in which we live our faith in the midst of the world and society that do not acknowledge the lordship of Christ.

TM: *You have said that it is impossible for missions to occur without producing some kind of social change. What kind of social change does our missiology tend to produce?*

My observation in Latin America is that Protestant missions have almost invariably produced social mobility. Most Protestant missions have concentrated on the poor people and the lower structures of society. In the space of one or two generations they have produced an upward social mobility. Yet sometimes they have neglected the pastoral work necessary to help those who sta in this move upwards to understand th consequences of their social progress.

Working as I do with universit students, I sometimes find a generatio of people who have an evangelical la guage and who have benefited from th effect of the gospel but who have n understood what it is to be a servant Christ in whatever circumstances the live. The social change that would b necessary for our society is left half don because there has not been an awarenes of the many avenues of service that a open to those who, because they a Christian, have received in a way mo than the rest of the citizens in thes nations.

In other cases, in tribal situations f instance, social change has been mo dramatic. We have seen the problem people who have been uprooted fro their community background but n rerooted in communities where they ca develop in an integral way as matu Christians and as human beings. S there has been a negative effect at larg in this uprooting process, especiall when these people migrate to citie These are some examples of the soci change produced by missions but n intelligently followed up with the ad quate pastoral help to reroot people i communities.

TM: *What are some of the problem found most frequently in the missio programs of the 20th-century Protestan North American churches?*

I think that those problems corr spond with the cultural milieu and th cultural presuppositions of North Ame can culture. Let me give some example

Part of the North American mindset i that competition is good. Sometimes th missionary brings to the mission field competitive mind, and there are place where what we need is a cooperativ

Goundbreaking (right) was held Stember 14 for the Brementowne Mnor Apartments, a 106-unit complex f the elderly to be built in Tinley Park, Ilnois. The $4.9 million complex is to be blt on a 4.8-acre plot. Sponsor of the pject is Mennonite Housing Aid, Inc., a Illinois not-for-profit corporation bed in Lombard, Illinois. Paul N. Kybill is president of the corporation. Te project was first brought to Mennone Housing Aid in November 1976 by a gup from the Community Mennonite Curch of Markham, Illinois, which was ccerned that elderly applicants for hsing were on waiting lists stretching along as 10 years.

md rather than a competitive mind. Ptestantism is so divided in some Ltin American countries because of ts competitiveness that it does not rect the spirit of the gospel but reflects mre the values of North American siety.

nother example is the philosophy of scess measured by financial and nmerical growth. Many times this is pposed as a goal of mission regardless othe qualities of Christian character, wich is far more difficult to build up. So a efforts, money, and institutions are dected towards numerical and institutnal growth at the expense of the gwth towards maturity. This should ban important part of the task of the mssionary as he instructs people. The wy in which success is measured—by nmbers, by bulk, by size—militates aainst New Testament values about wat really constitutes Christian matur- i.

‘art of the North American rindset is that competition is god. Sometimes the mission- ay brings to the mission field acompetitive mind . . . this cmpetitiveness does not re- fct the spirit of the gospel but rflects more the values of lorth American society.”

TM: *Yet so many of the efforts in our mssionary agencies are geared to grow- i and expanding our programs and ititutions. We want to see these things gw, and we relish the success of this kd of missionary endeavor. We take j in reporting the growth of schools, hspitals, and churches. How much of ts then is valid?*

We must acknowledge the fact that institutions like hospitals and schools, commissions, committees, boards, etc., are instruments to serve people. But it is easy to pass from institutions that exist to serve people to having people serve the institutions and to reproduce institutions simply because they have the money and the power to do so. Here I think is where a sense of priorities is necessary.

The missionary has to understand that he may be leaving the place where he is doing his work and that it will be necessary for a strong church to remain there. If you build a big institution and you don't train the people in qualities of Christian character, in commitment to the Christian mission, and in solid bibilical and theological maturity, you can create a white elephant that will not function when the missionary leaves. Some agencies have based their direction less on money and more on people. Not having much money has been a blessing for them because their missionaries have invested themselves in people rather than institutions. That way they have helped people grow, and they have been able to leave. Sometimes the people themselves in those lands have developed their own institutions at the pace their own financial possibilities have made possible.

TM: *How do you feel about the future of the church in Latin America as you look into the 1980s?*

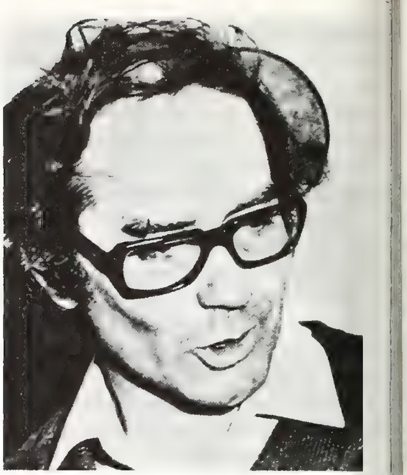
I believe the years ahead are years of opportunity. Our churches are evangelistic churches. They are churches concerned with spreading the gospel, and I think the hunger for the gospel has become evident in recent years in our society in a clear way. So in that regard I see a future for those churches which are evangelistic.

But at the same time there are challenges. If the churches grow and if they really are agents of God for changing people, there will be social and political consequences. We will have a chance to prove that we are not just like the powers and structures that have shaped Latin America in the last 350 years, but that we are an alternative. But I am not sure that our churches will stand up to that challenge. I am afraid that we are easily content with the point we have reached and are ready to take the advantages that may come from it without thinking of the responsibilities involved.

I am also concerned because I see in some groups and some countries, especially those countries like Brazil and Chile where Protestantism has grown more, inclination in the direction of Constantinianism, which is precisely what we have criticized in the Catholic church. In some cases there has been too much eagerness to be in good terms with those in power in a noncritical way, and to benefit from our friendship with them. That also means a careful evaluation from the perspective of the gospel. So I see a future with many challenges and opportunities but also many temptations. I am hopeful because the church has always faced this kind of situation, and God has kept the church in spite of all of its failures at some points. What we have seen up to this point in the growth of the evangelical community in Latin America can be described as miraculous, and I hope the Spirit of God will continue to act in the future of the church in the Third World.

“If churches . . . are agents of God for changing people, there will be social and political consequences. We will have a chance to prove that we are not just like the powers and structures that have shaped Latin America in the last 350 years. . . .”

Adolfo Perez Esquivel (right) of Argentina, coordinator of Servicio Paz y Justicia (Service for Peace and Justice) in Latin America, has been awarded the 1980 Nobel Peace Prize. With headquarters in Buenos Aires, Servicio is committed to the struggle for human rights, political freedom, and social justice through active nonviolence. Esquivel was arrested and imprisoned by Argentine police in April 1977 and finally freed in June 1978. Esquivel is a sculptor and was formerly professor of architecture at the University of Buenos Aires.



Mennonite Your Way will publish third edition

Salunga, Penn. — A third Mennonite Your Way Travel Directory (MYW III) will be published in May 1981, according to Leon and Nancy Stauffer, originators of the two previous MYW travel directories.

The Mennonite Your Way Travel Directory was first begun in 1976. It is a listing of nearly 2,000 host families throughout North America who have agreed to host travelers coming through their area. Travelers are asked to give their host several days' advance notice of arrival as well as leave a small donation. Hosts are asked only to provide lodging; of course, they may refuse visitors if there are schedule conflicts with their personal plans.

The current Mennonite Your Way Directory II, which expires early 1981, also included, for the first time, a listing of 60 contact persons in 40 foreign country locations. While the majority of host families listed are from Church of the Brethren, Mennonite, Brethren in Christ, and related groups, an increasing number of inquiries have come from other Christian groups.

"From the very beginning we were interested in promoting two things," commented Leon, "fellowship and economical travel." Our world seems to be tearing apart at the seams, so surely the *fellowship* aspect still applies. The need to continue to *economize* is self-evident."

The Mennonite Your Way Directory III, while similar in format to previous directories, will include several new features. Plans are for this directory to cover three years (1981, 1982, 1983), concluding the summer of the anniversary celebration of the coming of the first Mennonites to North America—to Germantown, Pennsylvania. MYW III may have a feature on the significance of this event, maybe even a map with suggestions for a tour of the area.

The ministries of the Mennonite Your Way family and network continue to grow. The MYW Directory III will primarily be used by Mennonite, Brethren in Christ, Church of the Brethren, and related groups. Anyone of kindred spirit wishing to become part of this hospitality network should request an application form immediately from: Mennonite Your Way III, Box 1525, Salunga, Pennsylvania 17538. Registration closes January 1981.

Mennonite Your Way

Montreal Fellowship commissions leaders

Montreal, Quebec — On October 19 Montreal Mennonite Fellowship observed two special events. During the regular morning worship service at the Montreal House of Friendship six persons were formally accepted into the membership of the fellowship.

The commissioning service of Bob and Debby Martin-Koop took place in the afternoon. Chairperson Harold Reesor spoke the call to worship, led in prayer, and welcomed guests.

Tilman Martin, speaking in both languages, led the assembly in a meditation on two portions of Scripture: 2 Chronicles 1:17ff., the story of Solomon
asking God for wisdom and knowledg
and Ephesians 2:11ff., a passage
which Paul stresses how two deep
divided groups, Jews and Gentiles, ha
through the power of the cross be
created a new humanity. This reconc
ing power of the cross sustains our fai
within a cosmopolitan and cultural
divided city, in such as the Montre
Mennonite Fellowship is located.

Gordon Erb, representing the Ontar
Mennonite Conference, brought wor
of greeting. He expressed his joy that
pastoral ministry is being initiated
the inner city, an area long neglected
Mennonite Christians. He present
Bob and Debby with their certificates
pastoral leadership as licensed pastor
leaders in the Mennonite church.

Although Erb did not take the time
point it out, this October 19 commissic
ing of Bob and Debby Martin-Koop
doubt marks a significant juncture in t
work of the Mennonite Mission Board
Ontario. Since the mid-50s, when De
by's parents, Janet and Tilman Marti
first came as missionaries to Frenc
speaking Quebecers, the continui
interest of the board over the yea
resulted in the formation of a Haiti
congregation with Albert Hodder, t
Montreal House of Friendship and
inner-city program, and the Montre
Mennonite Fellowship. The board co
tinues, spiritually and financially, to
a strong supporter of this inner-ci
work.

Greetings were brought from D
Friesen, pastor of Ottawa Mennon
Church, a sister congregation, since t
Montreal Mennonite Fellowship is als
member of the Conference of Menr
nites in Canada. Gerald Janzen, instru
tor at Institute Biblique de Lav
Montreal, brought greetings from t
French Mennonite Brethren churches
Quebec with a reading of Psalm 20. Da
Shantz of the French Mennonite Chur
at Joliette, brought greetings in t
French language.

I was thirsty and you gave me wate

Anything you did for one of my brothers here, however humble, you did for me. (Matt. 25:40)

In São Cãetano, Brazil,
MCC-assisted teams build cisterns to gather water during the three months of annual rainfall, and conserve it for drinking and cooking during the following dry season.

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Construction of cement rainwater cisterns. São Cãetano, Brazil.

Women in the church

Nowadays we are interested in reviewing the role of women, not only in society but also in the church. The aim is not that women should copy the role of men in the church, but that their role should be recognized more clearly. A certain statement of subordination of women, without any nuances, is unacceptable. We think 1 Corinthians 11:10 has become one of the most inaccurately interpreted passages of the ones currently cited.

First, the original Greek text is correct. *Kalumma* is sometimes substituted for *exousia*. Also the words "because of the angels" (*dia tous angelous*) are certain, even though other Greek readings have been tried. Rare are the translators who have taken old interpretations which suggest that those angels might be bishops, priests, or clergy in general. Suggested also is that evil spirits might have been involved and the veil used as a kind of talisman.

Few people, though, agree with G. Kittel, proposing that the word *exousia* would be derived from the Aramaic *shaltonaya*, used for power and veil. E. B. Allo observes concerning this thesis, "Would the Greek readers understand such a Semitism?" Nestle has *exousia*, variants are *kalumma*.

The most current interpretation of 1 Corinthians 11:10 is the one that attributes to *exousia* the meaning of the sign of subjection of the woman to the man; the woman should wear the sign of her inferiority because God has given the power to *the man*. This explanation agrees with different modern translations (Crampon, 1939 and 1960; Maredsous; Lienart; Osty, 1939; Jerusalem Bible; Bible de la Pleiade; Traduction Oecumenique) without mentioning the adversities this exegesis produces.

The word *exousia* means the power to choose or the freedom to act, especially the power without obstacles, or capacity of judgment, influence. This is used over 100 times in the New Testament, and it is explicitly said that it is God alone who is the source of this *exousia*, even if used by satanic forces.

It is Christ alone who has this *exousia* in the Christian community. Only through him has this power (to forgive sin) come on earth, and only through him can one receive this power (Mark 1:22, 27; Mark 2:20; Matthew 9:8; 11:27; 28:18; Luke 4:36; John 1:12; 2 Corinthians 10:8; 13:10; Hebrews 13:10; Revelation 22:14).

Exousia is almost always applied to the power possessed or extended by someone, never the power undergone by someone. We say "almost always" because it has been used of the object of the authority; that is, the empire, the kingdom (Psalm 114:2; maybe also Sirach 24:11 and 1 Maccabees 6:11). But the domain where the power is evident is not synonymous with subjection. Why then would Paul use an expression that would contradict what he wants to say, namely the submission of the woman to the husband? Why not use the word *hypotage* (1 Timothy 2:11) or *hypakoue* (Romans 5:19; 6:16; 16:19)? Always *exousia* is possessed by someone who exercises it while in this one single case, 1 Corinthians 11:10, *exousia* is attributed to the woman who undergoes it.

Is it believable that the apostle to the Gentiles has ordered the woman to wear the sign of subjection to the man when they are in the presence of God (and speak only to the married women) where there is no slave or free, no man or woman (Galatians 3:27), where human distinction is only a secondary matter?

What did the apostle want to say? Generally it is accepted that the veil is the sign of power, but because of verse 9, therefore, *dia touto*, the woman needs a sign of power on her head, without taking into account the real meaning of the word *exousia*.

According to our view the woman wears a sign of power for two reasons: because of the man for whom she has been created, and because of the angels. The defenders of the current interpretation often say that the angels in this verse are the guardians of good order at the worship. Would the apostle really have concerned himself with those people? Or is it not
expression given often in the Bi
that the angels are singing the prai
of God in his presence? (Matth
18:10; Mark 1:6; Acts 7:11, 8:34; 1 Pe
1:12). The text of Hebrews 12:22-2
important, wherein the new commu
ty of the church is the preview of
celestial kingdom. The names of th
of the earthly kingdom are writte
heaven, thus the people living on ea
are together with myriads of ange

Thus one is tempted to believe t
in the thought of Paul when a wom
prays and prophesies, she is assoc
ed with angels, in a privileged sit
tion morally obliged (*ophelein*) to w
a sign of power, received from Chr

Now the seeming contradicti
because of the man and because of
angels. Because the woman is crea
for man and yet in the presence of
associated with the angels praisi
God, therefore at this occasion
woman must wear a sign of power a
autonomy in regard to man. She
absolutely free. (This is connec
with Christian freedom and good
of the freedom.) Let the woman be f
when she prays, alone with God.

Moreover, in verse 5 there is no
warning against the woman w
would make herself equal to man,
against loss of modesty, expressed
the absence of a veil, according to
customs of that time. Wearing a vei
not a Hebrew custom, but Rams
observes that in oriental countries
veil is a sign of power, honor, a
worthiness of the woman. A wom
without a veil has no honor, is
nobody (a prostitute, possibly).

E. Haulotte observes that while
the eyes of Paul the man has prior
over the woman (created first),
woman is the source of life. Differe
priority, different signs of honor, w
the same spiritual meaning. The v
emphasizes the fact that she is mas
over herself, not exposed to ma
desires. M. D. Hooker says, Why d
the man uncover his head to honor
Lord and the woman cover her hea
honor her lord (man)? Because
man should show the glory of God,
the woman must make her surrou
ings forget that she is the glory of m
and shield herself from glances
desire. Thus the veil gives her
power to reflect the glory of God a
Paul, though, is aware of the fact t

Open your Bible

wearing of a veil is a matter of local tom (verse 16).

Via a study of the role of Mary in the htory of salvation we have to reevale the role of women in the Christian mmunity. The creator has given the man as helper to the man. For life ulated by intellect, by technocrats ne, without heart, dries out. The man is called to have a privileged e, not a role subjected to man. This dy is meant to remove one obstacle which keeps her from assuming her position.

(Note: The two stories of creation mean to indicate that man and woman are equal, yet different but complementary. The man represents the Word (gives names), the woman the Spirit (source of life). Idolatry of sexuality does not recognize the great richness of the different characteristics.)

Juliette Kuitse, 3003 Benhan Avenue, Elkhart, Indiana 46517, translated and condensed this article from "Le signe de puissance sur la tete de la femme — 1 Corinthians 10:10," by A. Feuillet (Paris, France) in Nouvelle Revue Theologique *(volume 95, number 9, November 1973, pages 945-954). Andre Feuillet, a New Testament scholar, has published an introduction to the New Testament, commentaries, and other articles.*

. . Jesus
nt down and wrote
th his finger on the ground.
nd as they continued to ask
m, he stood up and said to
em, 'Let him who is with-
t sin among you be the
st to throw a stone at
r.' And once more he
nt down and wrote
ith his finger on
e ground"
ohn 8:
-7).

Letters

Appreciation and prayer

Dear Editor: I so much appreciate your good work that I can't help but share these thoughts in a letter. This personal note includes my appreciation for the great variety and wide coverage of timely subjects of current interest and importance to us laypeople and co-workers everywhere. Keep up the good work and be assured of our intercessory prayers in behalf of this work.

Your visits to both India and Hong Kong were especially appreciated. Fortunately, I was able to spend most of the month of April 1980 in mainland China with a study group, and a short time in Hong Kong and Japan. These are lifetime experiences. *John E. Fretz, 531 School Lane, Telford, Pennsylvania 18969* October 17

Editor's note: Of course it feels good to get such a letter. We do need your responses to let us know if we are sharing things that make a difference to you. The foreign fields are especially interesting today in terms of how the Western world — in a global anti-Western climate — can continue to be the base for much of our mission work.

Issue was several things

Dear Editor: I just read the October 14 issue and found the "thread of conflict" at once educating, frustrating, and exciting.

Educating: In the fresh approach to the "Origin of Conflict," Richard K. Early's "theologic" quite appropriately and properly calls us to renewed awareness of who the real enemy is and who the real victor is. Question: Did Jesus reject all conflict? It seems Early might imply that.

Frustrating: In "Dealing with Your Child's Anger" I found several interesting "how to" comments. They appeared to be too simple, too easy, and implied (automatic?) results. Each one could have used a half page or more to be elaborated on properly.

Exciting: In "GC Mennonites Are Angry Persons" I found an expression of my personal experience. I consider myself to be in the adolescent stage of development re: anger and assertiveness. I was reminded of the potential of finding and experiencing the grace of forgiveness and joy of assertiveness in expressing my anger in the spirit of Christ. That's exciting! *Clare Neufeld, Box 33, Mather, Manitoba R0K 1L0* October 20

Editor's note: I guess I couldn't be more pleased than to be told we are educational, frustrating, and exciting! That makes us feel we are getting readers involved and are relating to where you are. Needless to say, one issue can't cover "all the bases" on anger. There is much more to say. That's why we must continue to come to these simple basics for believers and encourage one another to grow spiritually deeper in these areas. Each of us can learn more about the creative dynamic when anger is related to Christian maturing. It opens many new possibilities in many relationships. I hope more readers are frustrated enough that we can all work at it in our lives.

Like to change sign

Dear Editor: My husband and I went to visit someone in the Bethel Home for the Aged at Newton yesterday. Every time I go into the home (west side entrance) that name bothers me. I should like to plant a vine near the building which would grow up and cover the last three words of "Bethel Home *for the Aged.*" *Edna M. Linscheid, 3701 East Funston Avenue, Wichita, Kansas 67218* October 20

Editor's note: I am glad to hear of our growing consciousness that we have much yet to learn from our elders and we should not be so soon ready to put them aside with a special "category." We hurt ourselves by not building our total communities more around persons of all ages.

Sexist language

Dear Editor: C. B. Friesen's letter (October 14 issue) asserts that "chairperson" is not a word and should not be used; rather, he says, "It's 'chairman' or 'madam chairman.'" You, in your note, refer to the awkwardness of change and express the desire to find "new vocabulary which creatively honors the dignity of both male and female but does not wipe out each one's unique gender."

I applaud your sensitivity. I agree that "chairperson" is awkward; unfortunately the English language does not have a better gender-neutral word than "person," which has gotten overworked in the past several years.

Therefore, may I offer an alternative to this awkward, overused word? The feminist movement has for some time used the word "chair" in place of "chairman" or "chairperson." The term is gender-neutral; one is not led believe, by implication, that the qualit of leadership are possessed primarily the male sex (which the term "ch man" or especially "madam chairma does imply). It is easy to say, easy write, easy to use. Moreover, it is dig fied and does not deny the uni attributes of either gender (if, inde there are any—a topic for a future lett

I urge you to adopt this word in y editorial style guides, and I encoura you to use as many gender-neutral ter as you can as often as you can in *Mennonite*.

If you wish more information nonsexist style, I'm sure the editors *Ms.* magazine (370 Lexington Aven New York, NY 10017) would be happy help you.

Thank you for your concern in t area. Sexist language is an insidi determiner of our self-perceptions and the perception of ourselves by others. a feminist and a Christian I am parti larly aware of the problems of sex language in the church. However, I a appreciate beautiful language, and s encourage you to keep struggling to fi words which are balanced and wh sound good and which do not de members of either sex the right to be that they can be. *Sharon K. Heath, 8 West 63rd Place, Arvada, Colora 80004* October

Editor's note: I have seen "chair" us in several publications. And it seems work for that term. But there are ma others where no one has yet found a go alternative.

One thing I fear and object to is erase gender totally in our vocabula God created us male *and* female a pronounced *them* very good. We ne vocabulary that will reinforce both p sons.

Communicator needed

Goshen College announces an opening f a professional communicator with writin editing, and administrative skills to beg January 1 or soon thereafter. Minimum B in communication-related discipline ar professional experience required.

Send resume, transcripts, work sample and three letters of recommendation t Stuart W. Showalter, director of informatic services, Goshen College, Goshen, I 46526. Equal opportunity employer.

Meditation

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When death comes

When we left for my father-in-law's funeral, our family felt more at ease than we had t on some of our vacation departures. The calmness resulted from family cussions about death. Openness in talking about death with our children paid off. t was like receiving a notice, "Efforts paid in full."

An example of a discussion in our home is the day our daughter came home from hool saying, "Mother, you ought to read *A Taste of Blackberries*. It's good." (The ok is a true story of a child who died and how his friend reacted to the death.) That ening I read the book and we discussed the contents.

My husband and I use various means to introduce conversations about death. I ad books to our children concerning death. We relate concerns to the children about rsons who are critically ill. The medical background in my husband's family ables him to answer many related questions.

Books like *Tell Me about Death, Mommy*, and *My Walk Through Grief* by Janette lopfenstein tell what to avoid and recommend things to do in case of death.

When my father-in-law died, the telephone call came in the night. The message was expected. He was in the hospital, but we did not realize his condition was critical. e could not prepare the children for his death. We had to trust prior discussions.

Since my husband normally leaves for work before the children get up, they mediately knew something was different when both parents awakened them. though it was difficult, my husband, spoke, "Grandpa died in the night; he's with sus now." The boys began to cry, and all of us shed tears.

Carl began, "Now I can't go with Chad to their cottage for the weekend." The omise of an airplane ride for the funeral didn't pacify him.

The next morning Carl's eyes lit up at the airport. "Let's go," he said and led the ay to the plane.

The stewardess teased the children, "You shouldn't play hooky from school."

They replied, "We're going to Grandpa's funeral."

The stewardess said, "I'm sorry," and embarrassedly walked away.

Who could suspect our family was going to a funeral? We were enjoying the rplane ride. Our true feelings, deep inside, were as invisible and heavy as our itcases stashed away in the luggage compartment. Only the surface was showing.

God was supplying our needs. John 16:20 says, ". . . and you will weep. But your eeping shall suddenly be turned to wonderful joy [when you see me again]" (*Living ible*).

After a brisk drive to mother's apartment we quickly changed clothes and went to e funeral home. There was little time to prepare the children for the visit. (I was ankful for my husband's firm belief that we should take the children to funeral omes and had done so on previous occasions.)

Carl reacted to seeing his grandfather in the casket. "Can't Grandpa come to our ouse anymore?" he asked. "I want him to come. I don't want Grandpa to be dead."

The day of the funeral the children's questions focused on other subjects. They ondered, "What kind of bodies will we have in heaven? Where is heaven? What does eaven look like?" We discussed questions we could not answer fully.

I carried a pot of flowers onto the plane with me and enjoyed their beauty until the rst person commented, "What pretty flowers!"

I choked back tears to answer, "Thank you." When this happened several times, I as ready to throw the flowers out the airplane window until I realized the problem. I ad to face reality and reconcile myself to the death. It was then I realized that death oes not end at a funeral. Death happens over and over as loved persons relive the emories of a loved one.

For many weeks our dinner conversations included Grandpa. We relived our appy times with him. These table discussions were as important in receiving death s talks prior to death. My husband often said, "This is harder than I thought it ould be."

The closer a person is to you, the heavier the burden of death and the more we need o air these feelings. Being able to discuss death helped prepare our family for our udden experience and allowed us to receive Grandpa's death with openness and ove.

Donna Lehman

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This week's meditation shares a personal experience by the family of Donna Lehman, 3213 Ponema Court, Fort Wayne, Indiana 46815.

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Confusion and hope

"Too close to call," agreed the headlines. Hours later: "Reagan by a landslide."

Most people were surprised. How do you explain such a clean sweep?

The postmortem analysts give you many answers. So I won't add to their guesses.

But I too am confused about November 4 (perhaps it is because I am a Canadian and followed the campaign from another country). My greatest confusion is about the role and attitudes of many evangelical Christians toward the 1980 elections.

Four years ago there was great joy that at last the US had a *born again* Baptist in the White House. A new era of *born again* evangelicalism burst forth all over the country. It spilled over into many parts of the world.

Evangelicalism has never had more public media exposure than it got in the last four years. It became "in" to talk about Jesus Christ even on secular media.

Somehow—from the outset of the Reagan/Carter campaign—there came an almost instant flip-flop (at least it appeared so from the literature and electronic programs referring to this year's elections). New evangelical groups organized all over the US—almost all *against* Jimmy Carter.

Newsweek (July 21 issue) published a 22-page, 22,000-word report on Reagan. I reread it again today (four days after the election) and find no evidence of any testimony about a personal relationship to Jesus Christ or a commitment to live by the Bible.

Somehow it doesn't seem to matter that Reagan divorced his first wife and married another woman (an issue deeply troubling many GC churches about those in our churches who even consider it). Reagan somehow could bypass the usual tests of assent to the basic evangelical doctrines of inerrancy, infallibility, and Creationism.

There were parameters. His evangelical support groups demanded a stand. Pro-life. Conservative. Anti-ERA. National assertion and military might. For this stand they promised election. And they delivered. On November 4 the US chose the *new right.*

My puzzle is manifold. Did the scores of evangelical political activists give up on the *born again* Christians? Did they say that their ends justified the means? Did they say that if a politician has *right* policies—on their terms—they will overlook any kind of indiscretion on the traditional moral values? Did they say, "Deliver the goods and God will deliver you"? Did they promote a 1980s version of "works" salvation? Did they introduce a modern version of Constantinianism?

You can tell I have not been able to yet understand the landslide or the change in the evangelical mood. Can we discuss it together in the *letters* page?

I do understand and appreciate several things about November 4.

Ronald Reagan—at age 69—is the oldest person ever elected to this high US office. That is a beautiful sign to all the aged—our fastest-growing population—that there is a place for their contribution in today's world. All of us need to learn that lesson.

When Jimmy Carter conceded defeat—admitting hurt—and pledged his support to his conqueror, it was moving. That would not happen in many countries of the world.

For any country where such a process still works, there is hope. *Bernie Wiebe*

No price increase for 1981

Church treasurers and other leaders will be delighted—together with us—that there will be no price increase for *The Mennonite* in 1981.

This is partly because we do not have to cover a session of the General Conference nor contribute toward any overseas travel.

Our prayer is that all GC churches presently not on a congregational subscription plan would seriously consider this issue. You are part of the GC family. Do we owe it to each other to keep in touch and learn from one another?

At the very reasonable every-home-plan price of $9 for 1981 (just over a penny per page) each family in your congregation can remain in regular touch with the total GC spiritual family around the world.

Give it some thoughts, some prayers, and... let us hear from you. *Bernie Wiebe*

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95:43 25 NOVEMBER 1980

An experiment in preaching

Ever since reading Reuel Howe's Partners in Preaching, *I have dreamed of involving the congregation in a sermon preparation and evaluation. This dream became a reality over a three-month period and far exceeded the expectations awakened in me by the reading of Howe's excellent book.*

What follows is a description of how the experiment in preaching was carried out in my congregation. Our experience should not be seen as normative for others, but it could serve as a stimulus for other ministers to engage in similar experiments and experiences in their own settings.

Participants. There were three participants in the process: A Bible study group, the congregation, and the preacher. The Bible study group, consisting of 10 members of the congregation, was formed by invitation, with some attention to variety of age, education, and experience. Members were asked to commit themselves for a period of 12 weeks to a weekly study session to engage in study of the texts at home and to be part of a group of persons who would give written evaluations of the sermons preached.

John H. Neufeld

Since this was a new experience for all of them, I began the series of evening sessions with a survey of hermeneutical principles, emphasizing the inductive approach to Bible study.

In the second session we focused on what we listen for in sermons. The initial responses to this question were vague. I had assumed this would be the case and had prepared a series of graded response statements for their consideration. This evaluation instrument went through several revisions before the group agreed to use it as their guide for sermon evaluation.

The group also received study guides on the texts chosen for the sermons one week prior to the session devoted to a particular text. The study group worked as follows: approximately 30 minutes of the session was devoted to sharing their evaluations of the sermon they had heard the previous Sunday. The evaluations were given in written and verbal form, in my presence. This was followed by an hour's work on the text.

How was the congregation involved? The congregation was informed about the plan as a whole, about the Bible study group, and the sermon response questionnaire. The members were also told that in addition to the 10 evaluators in the group, 10 other persons had agreed to give evaluations of all the sermons, and that a further 10 persons were to be asked—just prior to the service—to complete an evaluation form on the sermon.

The interest was high, and I felt I had never before had such an attentive and involved audience. My own anxiety level was also considerably higher than it had been for many years. I was aware of this, and members of the congregation also detected it.

My role as the preacher included the following: (1) I prepared the materials on hermeneutics for the study session. I found Leander Keck's *The Bible in the Pulpit*, Perry Yoder's *Toward Understanding the Bible*, and Oletta Wald's *Joy of Discovery* particularly helpful.

2. I searched for sermon evaluation forms but realized all too soon that I would need to create one with the help of the group. This turned out to be a blessing, for we developed a strong sense of ownership for our instrument. An article in *Christian Century*, "How to Improve Your Preaching" by William H. Willimon (May 1976), was helpful. I found Marvin J. Dirks Jr.'s book *Laymen Look at Preaching* most useful. Through careful research Dirks identified 20 lay expectation factors. We sought to include these factors in our series of statements.

3. I prepared the study guides on the texts chosen for the sermons. The guides were intended to focus the group's attention on the salient features of the text, relying initially on careful reading, and then using commentaries and dictionaries for pertinent background information and meanings of key terms.

The group was invited to live with the text for a week so that they might "listen in" on the dialogue between the writer and his original readers. We tried to determine what the text actually said, and then what it meant. On the basis of this listening we posed the questions, What are comparable situations in our time and experience, and what might this ancient text mean for us today?

4. After the study session on the text I had 10 days before I preached the sermon. When I did sit down to write the sermon I found that it was relatively easy, due no doubt to the lead-time, the group discussion of the text, and my own living with the text. All of the sermons were written out in full and duplicated so that study group members could reread them after they were preached.

5. The most demanding part of my role during these weeks was that I exposed myself to the congregation and invited feedback from them. Any preacher knows that he or she is being evaluated every time he or she speaks, but during this period of time I was requesting constructive criticism from the congregation so that weaknesses as well as strengths in my preaching would be identified.

We all learned. At the conclusion of the series of sermons I asked the study group to reflect on their experience and write a short statement, "Before I . . . but now . . ." All of the members of the group indicated that they had grown during this time. I also reflected on what had happened to the congregation, the study group, and to myself through this experience.

1. I found that the interest level of those who participated in the study process was heightened by their active

Sermon Response Questionaire

Graded Response Items

Please indicate whether you agree or disagree with the following statements about the sermon Circle the approprate number Strongly Agree — 1 Agree — 2. Unsure — 3 Disagree — 4 Strongly Disagree — 5

1	2	3	4	5	1 The sermon had a clear sense of direction.
1	2	3	4	5	2. The beginning of the sermon interested me
1	2	3	4	5	3. The sermon dealt with real life issues.
1	2	3	4	5	4. The language of the sermon was "above my head."
1	2	3	4	5	5. The sermon helped me to understand the text.
1	2	3	4	5	6. The sermon left me with the feeling that I had to make some decision about my faith, my commitment to Christ, or my values.
1	2	3	4	5	7. The illustrations used in the sermon were helpful.
1	2	3	4	5	8. The preacher spoke with us rather than at us.
1	2	3	4	5	9. Theological terms were carefully explained.
1	2	3	4	5	10. The speaker's use of his notes was a distraction.
1	2	3	4	5	11. The sermon was difficult to follow.
1	2	3	4	5	12. The sermon made me aware of my responsibility to express my faith in relationship to others.
1	2	3	4	5	13. The sermon did not have a sufficiently forceful conclusion.
1	2	3	4	5	14. The way the Bible was used in the sermon seemed appropriate to me
1	2	3	4	5	15. The speaker involved his personality in the message and thereby helped to make the message believable.
1	2	3	4	5	16. The effectiveness of the sermon was lessened by the preacher's habits or gestures.
1	2	3	4	5	17. The sermon clarified one or more dimensions of Christian faith or doctrine (e.g. the relationship between God and man; or the relationship between human beings).

Completion Items

1. In your opinion, was there a weakness in the sermon?
If yes, please elaborate.

2. Was the sermon an example of effective communication?
If so, please comment.

3. a) In a sentence, state what the main issue or theme of the sermon was.

b) How was this issue or theme to be dealt with? What was the solution proposed?

c) What did the sermon expect of you?

involvement with the texts. They indicated that questions were raised and their understanding was stimulated, and as a result their interest in the sermons increased.

2. I discovered that those who used the Sermon Response Questionnaires listened to sermons differently than they had before. A number of them commented, "I've never listened to sermons in this way before." "I never got so much out of sermons before." The group also suggested that the congregation needed training in listening. If this were done, the effectiveness of preaching would be increased.

3. I learned that over the years I had slipped into some poor habits regarding the planning and preparing of sermons. The discipline of working with a three-week lead-time was most rewarding. Having the text on the "back-burner" allowed ideas, questions, illustrations, and contemporary meanings to emerge gradually.

4. I became aware in a fresh way of the importance of not only exegeting the text but also exegeting the present so that the meanings of the text might intersect dynamically with current experience.

5. I discovered I had some unwarranted assumptions about the congregation. This was brought to my attention after the first sermon, "I really appreciated the way in which you prepared us for the reading of the text (Philemon). It was much more meaningful than the way you usually do it—without any comments on background."

If the text is indeed historical in nature, and I am convinced it is, then I must sketch enough of the background for the hearers so it is understandable.

Another unwarranted assumption was discovered in regard to references to the text during the sermon. It was pointed out to me that I needed to do more than allude to some detail in a longer text which had been heard once. I was reminded to reread the parts I was referring to because the listeners had not remembered them in detail.

6. It has been encouraging to learn through listener feedback that my sermons had a sense of direction and that the language used was understandable. It was also encouraging to discover that the sermons were not only heard and understood; they were actually acted upon. Members of the congregation reported that they had taken specific action or had made difficult decisions because of the sermons they had heard. Not only was this gratifying and rewarding, it was also frightening—to know that the Spirit used the word spoken by one of his servants in a powerful way.

7. I have learned the importance of finding some image or concept or thread which serves both to tie the passage together and to relate it to life's experience. I believe the finding of such a thread is directly related to the matter of having taken adequate time for reflection and incubation.

The quotation from Henry D. Thoreau "If a man does not keep pace with his companions, perhaps it is because he hears a different drummer" led to the thread "Being out of step" for the sermon on Revelation 4 and 5.

8. I learned that I reacted negatively to criticism unaccompanied by affirmation. The study group was able to speak the truth to me in a strongly supportive and affirming way. On the other hand, an evaluation form containing sweeping negative criticism without any word of affirmation evoked resentment in me. Through this I have experienced what David Augsburger has spoken of as "truthing-it-in-love."

The commitment and enthusiasm of the study group was amazing, and it was gratifying to see them develop their study, listening, and critiquing skills. The response of the congregation as a whole has also been most encouraging. I have been reconvinced of the value and the relevance of biblically based and life-related preaching.

I would encourage other ministers to try something like this in their settings •

INFLATION and money

A. Theodore Mueller

Many people who talk about inflation are confused. Some like it that way. We should all accept these simple dictionary ideas: Inflation is caused by a *disproportionate increase in the quantity of circulating currency* in relation to the available commodities and services.

No individual, or household, or enterprise of any type, or city, county, or state governmental unit can issue any coins or currency. They must all operate within income limits—except for limited borrowing—or go bankrupt. Our national government is uniquely different. It is endowed with the privilege to provide paper money and coins. That privilege carries with it a decided moral, ethical, social, and economic responsibility. The government guarantees the value of every piece of paper money that it prints. But when the government specifically permits, by the deliberate vote of Congress, the debasement of its currency by borrowing, it reneges on that guarantee. Then the dollar is no longer "as sound as a dollar."

The government's real source of revenue is through taxation. However, during the past few presidencies, because of lack of courage to tax enough, it has adopted a fiscal policy to overspend. It must then borrow from lending institutions. The amount borrowed is credited to the checking account of the government, which then continues to write additional checks in payment of its obligation. At the same time the banking agency also must order the printing of more currency through the Federal Reserve System to provide the amount needed for the flow of money initiated by the issuance of those checks. This is what puts Uncle Sam's money-manufacturing machine into operation.

Trusted advisors repeatedly emphasize two basic causes of inflation: (1) the spending by individuals of money that hasn't been earned yet; and (2) the spending—on the part of the government—of money that hasn't yet been collected. The government is the biggest demander and the heaviest borrower, thus creating the greatest need for an excessive supply of printed money. To make matters worse, most governmental expenditures are "sunk-costs" that generate neither real wealth nor additional jobs, but eat up materials and other resources used to produce consumer goods.

With inflation, a dollar won't purchase as much a year from now. Prices and wages will rise. In addition, another tax—an invisible one—is levied on all citizens, especially those who hold inflexible capital assets such as annuities, pensions, bonds, and insurance policies. The purchasing power of these will decrease. Through this type of "rip-off" the government debases the value of its money and our static assets. Deficit spending on the part of our national government should be outlawed. On the part of individuals and others, overspending by borrowing must be strictly regulated.

The subject of inflation involves our concept of money. Money is our medium of exchange, but that is far from tellin all that it is. A much better idea is tha money is a receipt for commoditi produced or services performed. Th earliest business transactions were on barter and exchange basis. Tha changed, and something called "money (a receipt—an acknowledgment tha something was produced or a servi provided) was designated to be e changed for something that was wante or needed later. So we deliver our produ or perform the service, receive a receip and later use the receipt to trade for tha which we want. However, if the gover ment prints the receipt, or if individua and others demand the production of th receipt (currency and coins—because borrowing) before the commodity provided or the service performed, the we have inflation.

This concept rules out credit transa tions that demand something today to b paid for by borrowed funds. Howeve limited borrowing by individuals, ente prises, and smaller governmental unit should be permitted for the purchase real property and other long-term capita assets. These are our real economi resources that provide for productio and jobs. What counts is their efficienc and productivity through a free ente prise system.

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> *Money has been mismanaged. Billions are taken from the poor, norant, and helpless, and redistributed (through taxation and the anipulation of the inflation process) and given to the wealthy hrough large industrial and multinational corporations, the dustrial-military complex, and squandered in various ways by any governmental agencies. . . .”*

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The prophets Isaiah, Micah, and others spoke out emphatically against the misuse of land and possessions, along with the misuse of power which comes from the acquisition of money and other huge possessions. Money, as a product of the national government, should be used for the welfare of its people.

Money has been mismanaged. Billions are taken from the poor, ignorant, and helpless, and redistributed (through taxation and the manipulation of the inflation process) and given to the wealthy through large industrial and multinational corporations, the industrial-military complex, and squandered in various ways by many governmental agencies. Most congresspersons continue to sanctify the excessive *billions* of dollars that go for the military-related security (a false and deceptive god) and grudgingly grant the *millions* that go for the welfare of our people—the foundation of our country. Much more must be diverted to develop programs relating to education, freedom, justice, democracy, and equality of human rights.

The visible evidence of inflation is the disproportionate rise in the price of commodities and services. The immediate though invisible cause of inflation is the excessive issuance of paper money because of borrowing. The *culprit* of inflation is overspending. The *real root cause* of inflation, however, is greed and the desire for self-gratification.

Fundamentally, too many of the leaders of our country and our people have mixed up moral and ethical standards. Too few set enviable Christian examples. Our economic and social values are adulterated. Today’s lifestyle seems to tell us that we can get rich by borrowing and spending; that we indulge today instead of waiting till later; that we consume something today that should be preserved for our children and grandchildren. We are mortgaging the future and may be bequeathing a morally and economically bankrupt society and nation to coming generations.

Inflation is a treacherous enemy bringing much more destruction from within than a foreign power. We must stop it. We can, with the help of God, if we commit and dedicate our conscience and resources to his will for justice and mercy toward all human beings. •

Christology is focus at Bluffton conference

The Bluffton conference findings committee included (left to right) Dale Brow (Church of the Brethren), J. Denny Weaver (Mennonite), Dean Freiday (Friends and William Estep (Baptist).

Bluffton, Ohio (Meetinghouse) — Is there a Believers' Church Christology? That was the question the sixth Believers' Church Conference asked itself at Bluffton College October 23-25. More than 80 teachers, scholars, ministers, and others took part in the discussions.

"If there is a Believers' Church Christology," said John H. Yoder, keynote speaker, "It is not because any deep thinkers or shrewd prophets chose on purpose to make it so, but because in the wisdom of God alone it 'worked out that way.'" Yoder teaches theology at Notre Dame University, South Bend, and Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

After taking his audience on an ethereal ride through New Testament writings and showing how Christ stood above all world views (cosmologies), he concluded that a high understanding of Christ is essential "for the renewal of the Believers' Church."

J. Denny Weaver, coordinator of the conference and teacher of religion at Bluffton, pointed out that by avoiding systematic theology in the past, believers' churches have also saved themselves some hard work in reflective thinking regarding such classical studies as Christology.

Vernard Eller, a Church of the Brethren teacher at LaVerne (California) College, opened the section on future things with "In Which Eschatology for Christ?" He defined eschatology as "an ultimate goal that lies beyond the potential simply of this age." In counterpoint he described secular as "that which can be accomplished through human resources within the limits of history as we know it." He claimed the secularist perspective is seen as "terribly partial and constricted."

Regarding Christology, Eller said that "my proposal is not simply that the Believers' Church tradition holds a distinctive position, but that its very approach and methodology . . . is quite different from that of the classic, creedal, churchly orthodoxy."

Rosemary Radford Ruether, Georgia Harkness professor of applied theology at Garrett Evangelical Theological Seminary, Evanston, Illinois, called attention to modern scholarship, which is paying much closer attention to the political climate of first-century Palestine. She sees the messianic prophecy of that era operating "as the expression of political opposition both to Roman imperial domination and to the oppression of the Palestinian poor by the local ruling class."

Ruether sees Jesus as a radical revolutionary, but his approach was not to be that of violence. And in some ways the church has missed his point: "Even as the church picks up the cross as a symbol of triumph over death and as a rebuke to the Jews, they continue the betrayal of Jesus, which is to use his name as a means of power and domination over other people."

Other papers were read—nine in all—covering such topics as premillennialism and Christology, a Wesleyan's view of Christology, a critique of Küng Christology, and the like.

J. Denny Weaver, conference coordinator, talks with Rosemary Radford Ruether, one of the conference speakers.

In "The Whole of Christ for the Whol Life," Helmut Harder looked at a Believers' Church understanding of salvatio (soteriology). He showed how the Anabaptist concern for discipleship ha neglected the doctrine of salvation, an he decided that it is a reality which goe very well with the notion of followin Jesus.

Discussions were not highly polem cal, but Eller took the opportunity t challenge Ruether's putting Jesus "within the secular," according to his defin tion. She also seemed to be saying, h charged, that "we have to rescue Jesu from the New Testament." Ruether, i turn, differed with Eller's use of the tern *eschatology*. She said that some of th meaning he included under that tern she would call a part of the kingdom.

William Estep, a Baptist historia from Texas, in his "findings," sounded conciliatory note in observing that ther was a common note between the two They both agreed that they were talkin about a "Christ who cares for th oppressed, those who have missed all th prizes."

Whether a Believers' Church Christology has been ascertained or initiate remains to be seen. But from the comments of participants it was "a worthwhile exercise." *David E. Hostetler*

Believers' Church 1980: Charting the agenda

analysis

Every scribe who has been trained for he kingdom of heaven is like a householder who brings out of his treasure what is new and what is old" (Matthew 3:51-52)

To be "trained for the kingdom," the parable suggests, is to reach for both the new and the old and to understand the nterplay between the two. For early Christians this meant reinterpreting heir Jewish tradition in the light of the Jesus event and, conversely, drawing on he tradition to shed light on the new work of God in their midst.

A similar procedure occupied the "scribes" or "householders" who came to Bluffton (Ohio) College October 23-25.

They were scholars, teachers, students, and workers from the denominational grouping known as the Believers' Church. They came on the strength of some old treasure: a common understanding and practice of church (ecclesiology) and a shared conviction about how Christians should live (ethics), particularly the peace teaching. This common identity had been forged in five earlier Believers' Church conferences, beginning in 1967.

Their purpose in gathering was to establish the basis for the old treasure. The matter was crisply posed by John H. Yoder in an opening presentation: "Our concern is to come to grips with the shape of the truth-claim made for the positions which such [Believers' Church] communities hold." Hence, the conference focus on the various ways of understanding and interpreting the person and work of Christ (Christology, literally, "words about Christ").

The overarching impetus was the challenge of reaching for new treasure. How does one talk about Christ in a scientific world view? How does one respond to a general quest for security and certainty? What are the new answers that will awaken and establish faith now and in the future? Although not explicitly addressed, these questions provided the intellectual and pastoral motivation for gathering.

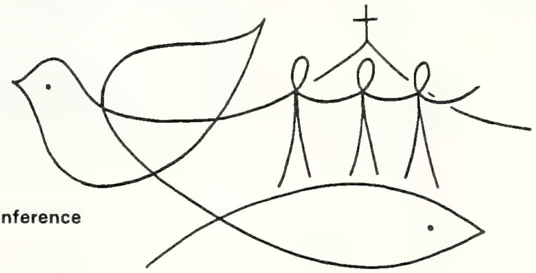
Because the framework was ambitious, the conference had to settle for some modest steps. Conference organizers did not aim for a concluding statement. The so-called findings committee functioned more like a reflections group to stimulate discussion.

The first step taken at Bluffton was to identify a specific question and to test whether it is worth pursuing. Is there a Believers' Church Christology? In some respects the question was new. Previous conferences had sought to define Believers' Church distinctives, such as voluntary membership, discipleship, discipline, mutual aid, separation of church and state, nonconformity to the world. The Bluffton conference tried to relate these accumulated understandings to a theme usually treated in the realm of dogmatic theology.

The question was not only new but alien, even suspect. It called for clear thinking and debate from a movement that has emphasized doing the faith rather than defining the faith. The question also implied that existing formulations of Christology may need to be examined critically . . . that new formulations may need to be developed.

The fact that the conference happened reflects at least some agreement that the question is both pertinent and timely. The results of the test, however, were not entirely unanimous.

"Is There a Believers' Church Christology?"



Believers' Church Conference
Bluffton College
Bluffton, Ohio 45817

October 23-25, 1980

A second step taken at Bluffton dealt with the methods for approaching the subject of Christology. A unifying strand through most of the presentations was the emphasis on Jesus (a particular historical person) as the starting point and corrective for Christology (talk about the ongoing universal relevance of Jesus). Discussion revolved around the various ways we know Jesus: through the earliest layers of tradition in the Gospels, through the Gospels themselves, through the church's historical teachings (for example, creeds), and in the current life and witness of the church.

The consideration of method merged with a third step taken at the Bluffton conference: some tentative suggestions about the relation of a Believers' Church ecclesiology and ethics with Christology.

The issue under discussion was a high and low view of Christ. The low view emphasizes the historical Jesus, his life and teaching, his obedience to the Father. The concern here is with what Jesus did ("functional Christology"). The high view includes the claim of preexistence and glorification—a concern with who Jesus is ("ontological Christology," having to do with being and natures and essence).

The Believers' Church tradition, it was noted, seems to favor a functional Christology. The emphasis on discipleship looks for a perfect example; the commitment to servanthood looks to the suffering and cross of Jesus as a model for Christian action. A nonconforming peace position is wary of the many forms of triumphalism which claim Christ's victory to lord it over others.

At the same time the question was raised whether a strictly functional approach was in the end sufficient for the missionary task of proclaiming the ongoing relevance of the gospel to all systems and world views. The choice, it was suggested, is not between a high or a low view of Christ, but whether the fullness of Christ (in its highness and lowness) is to be an abstract concept or a living reality.

The conference stopped short of answering the question it posed. It was evident that the Believers' Church tradition, with its commitments and sensitivities, presents a unique grid to both hear and incarnate the Word. But the implications of those unique insights for future developments remain to be worked out.

As a fourth step there were a few hints about related agenda stirred by the subject of the conference.

A few modest steps in a far-reaching agenda. Nevertheless, the sixth Believers' Church conference has identified a new question for those who would be trained for the kingdom.

Presumably the Believers' Church "householders," having come together at Bluffton, have a better grasp on the old treasure . . . and further reason to keep reaching for what is new. *Ron Rempel*

Houseparents wanted

Swift Current Bible Institute is now receiving applications for the position of houseparents for the men's and women's residence. Abilities in counseling and a college degree are an asset. Starts 1 September 1981.

Send inquiries to David Ortis, Principal, Swift Current Bible Institute, Box 1268, Swift Current, Saskatchewan S9H 3X4.

The total enrollment for Bluffton (Ohio) College students registered September through December is 662 as compared to 640 in 1979. The full-time student equivalent is 626, or 40 more students than last year's 586. The freshman class enrollment is 224, the largest class for the past five years. Fall enrollment shows 321 men and 341 women, compared with 307 men and 333 women last year. The nursing degree-completion program has 21 nursing students, and the "Bluffton-in-Lima" program, in cooperation with the Northwestern Business College, Lima, has 36 students registered.

Preschool teacher

Carter Day Care Centre requires a preschool teacher. Specialized training and/or experience required. Please contact: Irene Patterson, 123-445 Stafford, Winnipeg, Manitoba R3M 0V9; telephone 204/452-3220.

New initiatives approved for conference periodicals

Winnipeg, Man. (GCNS) — The General Conference's communications committee has endorsed several initiatives aimed at improving the appearance and increasing the readership of its periodicals.

Appointed by the General Board at the Estes Park triennial sessions in July, the newly formed committee met at the Conference of Mennonites in Canada offices here October 31 and November 1. It oversees the work of *The Mennonite*, *Der Bote*, and the General Conference News Service.

Reporting for *The Mennonite*, editor Bernie Wiebe gave current subscription figures totaling 16,229 and voiced concerns about the need of the magazine to work at "building the peoplehood of General Conference Mennonites." The committee responded with the approval of a plan to contact all General Conference churches not on *The Mennonite*'s Every Home Plan over the next five years, encouraging them to adopt the plan.

In related action, the committee revised a statement on the philosophy and objectives for *The Mennonite* and approved a new design for the magazine to go into effect 1 January 1981. Computerization of the mailing list will also begin at that time.

Committee assent was also given to participation of *The Mennonite* in the Mennonite World Conference subscription plan, whereby the magazine can be made available to those persons overseas who wish to receive it, provided others in North America donate the funds to cover subscription costs.

Committee members discuss the future of conference periodicals.

Judy Miller peruses her favorite German-language newspaper.

In his report for *Der Bote*, editor Gerhard Ens presented a proposal from the subcommittee on the German language newspaper to undertake a readership survey, although on a far less extensive scale than that used a year earlier for *The Mennonite*. Ens shared concerns about the slowly declining readership of *Der Bote* and made proposals (including a young people's essay contest) designed to strengthen the magazine's readership among the younger generation. Current subscriptions number 7,513, compared to approximately 9,100 subscribers four years ago.

Efforts will be made in the coming year to give *Der Bote* readers a chance to meet and interact with Ens concerning the present and future of the newspaper through readership banquets and other meetings in various localities. Anna Isaac of Leamington, Ontario, was elected to the chair of the subcommittee on *Der Bote*.

Continuing agenda items for th communications committee include th final revision and printing of philosophy and objectives for *The Mennonite*, formulation of guidelines for newswriting within the General Conference, and ways to better coordinate the massive number of mailings which come out o General Conference central offices—especially to pastors—each year.

Committee members include Anna Juhnke (chairperson), North Newton Kansas; Jim Harder (secretary), North Newton, Kansas; George Epp, Winnipeg, Manitoba; Lawrence Klippenstein Winnipeg, Manitoba; Gerald Loewen Winnipeg, Manitoba; Judy Miller, Othello, Washington; and Irvin Richert Quakertown, Pennsylvania.

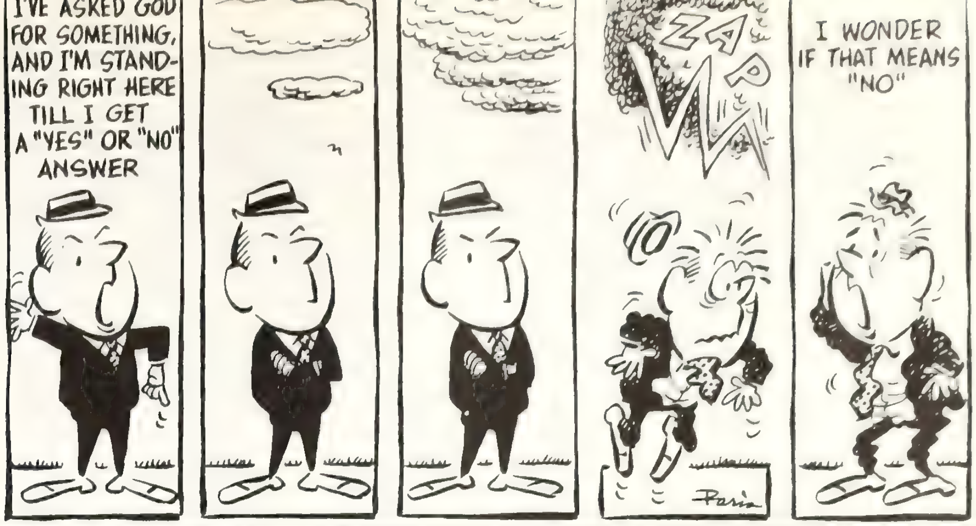
Exchange program accepting applications

Akron, Pa. (MCC) — The Intermenno Trainee Program, a one-year exchange program to Europe, is now accepting applications. The program gives North Americans between the ages of 19 and 27 the opportunity to spend a year abroad living and working with European Mennonites.

The trainee program is a work program, not a service program. During the year abroad the trainee will have a full-time job with normal working hours and vacation periods. One can learn to know a different culture, language, and lifestyle while there.

One can also perform various kinds of work, usually involving manual labor. Among the possibilities are different kinds of farming, floriculture, office work, household work with families or institutions, and work in hospitals.

Persons interested in the Intermenno Trainee Program should write to Mennonite Central Committee.


I'VE ASKED GOD FOR SOMETHING, AND I'M STANDING RIGHT HERE TILL I GET A "YES" OR "NO" ANSWER
ZAP
Paris
I WONDER IF THAT MEANS "NO"

Kassebaum tells Mennonites of need for strong military

Goessel, Kan. (GCNS) — "I share a concern about war and peace with you," began Republican Senator Nancy Kassebaum of Kansas at a meeting with central Kansas Mennonite congregations, held at the Alexanderwohl Mennonite Church the evening of November 2.

But rather quickly Kassebaum sounded the theme "We need to keep a strong and sound defense in order to keep our peace." She said she did not feel we need to spend billions of dollars, but that she does believe the US has allowed the "maintenance of what we have to deteriorate." Her solution is to improve the professionalism of those already serving.

Kassebaum reassured the Mennonite audience that she does not support the land-based MX system and that she is troubled with SALT II because of that system. (It is interesting to note that a delegation of Mennonites some time ago tried to convince Kassebaum not to support the system.)

The senator feels it is important for the US to keep the door open with the Soviet Union so that the two countries can keep up a good dialogue and find answers to mutual concerns. She asserted that the US is reaching a dangerous point of suspicion and fear with the Soviet Union and that the uncertainties within that country need to be taken into account in negotiating with them. The uncertainties she listed included the crisis of leadership there, economic upheaval, drought, troubles in Poland, and the failure in Afghanistan.

The Soviet threat led Kassebaum to give her opinion on what should be done about nuclear strategy. She proposed that the US should have a high-level commission develop an overall strategy which would deal with the question of how many nuclear warheads are necessary.

Knowing some Mennonites endorse a World Peace Tax Fund, the senator said, "As much as I would like to support it, I can't see how we can have some money go where we wish." If some money were diverted for a peace fund, she said, other interest groups such as energy conservationists or transportation lobbyists would ask that money be diverted for them. "I can't see how it could be practical," she said.

In closing her speech Kassebaum revealed her concern that a great fear is growing in the country. "It pushes us into actions and reactions that might be unfounded," she acknowledged. "Fear may push us into directions we would not want to go." The greatest fear, she noted, is that the draft may lead to an unnecessary conflict. She reiterated that the best way to assure not having a war is to make sure we have a strong defense system.

In the question period which followed, the senator endorsed President Carter's position regarding the hostages in Iran, but added that the US must be careful of any demands that place it in the middle of the war between Iran and Iraq.

In regard to what the US should have done much earlier in Iran, she said, "We intruded into Iran's internal affairs. We should have seen what was happening in Iran, but we didn't." Kassebaum cautioned that the US could go ahead with the sale of the spare parts for military hardware it already purchased, but it should be careful not to go beyond that because it would put us in the middle of the war there.

A questioner asked about the US proliferating the use of biochemical warfare. Kassebaum said she had voted against reactivating any biochemical plans.

Without being asked about the registration and the draft, the senator inserted the comment, "I feel there should be a CO position." She referred back to World War II, saying the CO position had been given honorable recognition then.

Among other questions was, "How do people on the (Capitol) hill see civil disobedience?" In a way Kassebaum sidestepped this question and talked about the need for a nuclear commission instead. She did say, "We should value, cherish, and protect the right to protest."

Marion Keeney Preheim

Senator Kassebaum

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A former air force officer now dedicated to peace teaching, Robert Hull concluded a series of presentations in Winnipeg, Manitoba, October 19. Hull, secretary of peace and justice for the General Conference, emphasized that the military preparations by the nations threaten peace not only through increasing possibilities of war, but because of accidents in the systems. The Christian, he maintained, needs to witness to the concerns of keeping the creation as God intended it, and the Christian message is one of peace for all levels.

Menno Travel Service (Winnipeg, Manitoba) is sponsoring a three-week *Discover Your Heritage* tour—1-22 August 1981—to Poland, the USSR, West Germany, and Holland. This is the first group tour to receive authorization to visit Karaganda in Siberia. Plans include visits with Mennonite relatives and churches in Karaganda, Alma Ata, and former Mennonite settlements in the Zaporozhye region. Hosts for the tour will be Bernie and Marge Wiebe. Wiebe, editor of *The Mennonite*, has led three previous tours to the USSR and other countries.

A new congregation takes shape in Edmonton

Edmonton, Alta. (GCNS) — On October 5 Faith Mennonite Church of Edmonton was formally established. Led by their pastors, Gary Harder and Jake Froese, and their chairpersons, Henry Dick and Rudy Koop, and in the presence of guests and friends from far and near, the congregations of First and Faith became two independent bodies.

Titled "A Service of Thanksgiving and Charter Membership," the morning program was divided into two parts. The first, taking place in the "home" building, involved the formal release of some 25 persons from membership, with expressions of goodwill and encouragement to accept fully their new call.

The second part of the service, held in the meeting place of Faith Mennonite Church, centered on recognizing the new congregation, as the 25 were joined by 10 additional members in signing the charter roll to formalize their new identity in a covenant of commitment.

Gary Harder spoke of the joys of seeing the new group establish itself and become independent, but also of the pain in knowing that the close ties of friendship and congregational fellowship were being loosed. He likened it to a group of well-wishers on the pier, waving to emigrants on a ship as it pulls away on its trip to a new land. They are happy for the new challenges and opportunities facing their friends, but they regret the inevitable severing of ties.

Jake Froese responded with an expression of thanks to First Mennonite for its encouragement and support in the period of the new congregation's formation. As he put it, there have been two competing motivations—remaining secure and cultivating roots, or being challenged to take wings and fly—that have acted on members of the Faith congregation. Members have chosen to take the pioneering step, even though it is less comfortable and secure.

Henry Dick, as chairperson of First Mennonite, introduced those members who had resolved to form the new congregation. In a word or phrase for each, he identified the strength the individual would bring to the new body. Then, in the name of First Mennonite Church, and with the words of Paul in 1 Corinthians 12:4-6, he formally released them from their obligations to the congregation so that they could assume responsibilities in the new one.

Activities were then adjourned to M. E. LaZerte Composite High School, the meeting place of Faith Mennonite Church, where Menno Epp, Alberta conference pastor, preached the inaugural sermon. For his Scripture he chose a number of passages from Paul's writings, in which the apostle speaks of the new life and new relationships characterizing the churches and expresses his appreciation for them. We rejoice at the new life and vibrancy that come into being with a new congregation.

Rudy Koop, chairperson of Fait Mennonite Church, then presided in th formalization of the congregation commitment, with each member signin the charter membership roll.

A communion service led by the tw pastors and the deacons of the tw congregations followed. *Fred Enns*

Pastors and deacons of both mother and daughter congregations lead a joint communion service.

Consultation on continuing concerns to meet in March

Lima, Ohio — As a result of conversations involving conveners of what b came known as the Smoketown Consu tation and leaders of several Mennonit denominations, it has been determined follow-up meeting would be of valu Meeting October 27 at the Ramada In the conveners confirmed the dates of 3 31 March 1981 as the time for a follow-u consultation on continuing concern relating to the larger Mennonite churc

The consultation, to be held at Firs Mennonite Church, Berne, Indiana, wi be open to all persons interested i exploring the original statement.

The follow-up meeting is seen as (1 further informing people what the orig nal consultation was all about, (2 testing these concerns with a large group, (3) giving opportunity for add tional concerns to be expressed, and (4 spending time in intercessory prayer fo the church.

Business manager wanted

Swift Current Bible Institute is now receiving applications for the position of business manager. Starts 1 May 1981.

Send inquiries to David Ortis, Principal, Swift Current Bible Institute, Box 1268, Swift Current, Saskatchewan S9H 3X4.

new study course on Mennonite story for youth and adults in the eneral Conference is now being pre- ired by the Commission on Education. ritten by Rudy Baergen, a teacher at osthern (Saskatchewan) Junior Col- ge, the course uses a unique pproach—giving students direct expe- ence with history through use of cerpts from primary sources. The aterials will be available for use as an ective in the spring quarter 1981. Other ppropriate settings for its use would be idweek study groups, youth fellow- hips, vacation Bible school, or intergen- rational interest groups.

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Record

Ministers

Iarold Fransen, associate minister at irst Church, Winnipeg, Manitoba, was rdained to the ministry November 2 at irst Church. A graduate of Canadian Mennonite Bible College, Winnipeg, he pent two years as a student and youth worker for the Ontario United Menno-ite Conference.

Victor Kliewer, associate minister at First Church, Winnipeg, Manitoba, was rdained to the ministry November 2 at First Church. He has studied at the universities of Winnipeg and Manitoba and at Canadian Mennonite Bible College, Winnipeg, and the Associated Mennonite Biblical Seminaries, Elkhart, Indiana. Since 1967 he has been involved in youth work and teaching.

Don Sawatzky was commissioned as assistant pastor for one year, beginning September 1980, of Grace Church, Winkler, Manitoba. He is a graduate of Winnipeg (Manitoba) Bible College.

John Schellenberg became associate pastor of Foothills Church, Calgary, Alberta, in October. He is a graduate of Peace River Bible Institute, Sexsmith, Alberta.

Fransen

Kliewer

Anderson

Bastedo

Scott

Spaniol

Chinen

Kinder

Thornton

Wiederhirn

Workers

Carolyn Anderson has been named to the position of director of the health sciences library at Mennonite Hospital, Bloomington, Illinois.

Christine Bastedo, Stony Brook (New York) Community Church, began a one-year term with Mennonite Voluntary Service as a teacher's aide at Timothy Academy in Philadelphia, Pennsylvania. Bastedo has a BA in economics/sociology from St. Lawrence University, Canton, New York, and has worked as a tutor in economics and accounting. Her parents are Walter and Barbara Bastedo of Stony Brook.

Margrethe Chinen, Lutheran Church in Wahiawa, Hawaii, began a two-year term with Mennonite Voluntary Service in Seattle October 1. Chinen has a BA in English from Yale University. Her parents are Robert and Asta Pedersen Chinen of Wahiawa.

Jacquelyn S. Kinder, has been named to the position of vice-president of nursing and clinical services at Mennonite Hospital, Bloomington, Illinois.

Mary Scott has been promoted to director of surgical services at Mennonite Hospital, Bloomington, Illinois. She previously served as assistant director.

Rachel Spaniol has been promoted to director of community health services at Mennonite Hospital, Bloomington, Illinois. She formerly served as coordinator of home health care.

Patricia Thornton, assistant director of nursing—long-term care and adult day care — at Mennonite Hospital, Bloomington, Illinois, has been promoted to director of long-term care.

Virginia Wiederhirn, who presently serves as director of nursing service at Mennonite Hospital, Bloomington, Illinois, has been named to assistant vice-president of nursing service.

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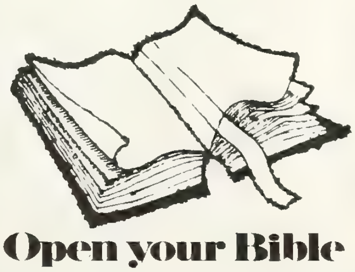
Peace and your health

Erland Waltner

If the subject of health and health care seems marginal and peripheral to some Mennonites, it may be because we have not understood the relationship between *shalom* and *shalem*, the relationship between peace and health, between wholeness and community. *Shalem*, a cognate of *shalom*, has to do with human well-being, with soundness, with fulfillment, with maturity. It has to do also with right relationships, with justice, with restoration, with reconciliation in the deepest sense. *Shalom* and *shalem* have to do not only with freedom from war or violent conflict, not only freedom from physical stress of disease. They have to do with inner peace, with bodily strength, with the quality of human life that Jesus had in mind when he talked about coming that we might live abundantly.

Biblical backgrounds. The Bible prizes good health. The Mosaic code included a large number of health rules. The biblical imagery of health and healing begins to embrace health in relationships with other persons and with God. In fact, health and salvation are expressed with the same kind of basic vocabulary, "Your faith has made you well," or "Your faith has saved you." The Bible can speak that way because Hebraic faith saw the human being as essentially a unit. Good health was much more than the absence of wounds or physical pain. Good health involves healthy relationships with persons—which is community—and a right relationship with God—which is our salvation—by grace through obedient faith.

The biblical theology of health and sickness is quite complex. One strand of this theology makes a close identification between sickness and human sinfulness. Job suffered intensely, but we may sometimes feel he suffered just as much from his wife's theology and from the guilt-producing counsel of his friends as he did from his boils and sores. Some later Hebrew thought emphasized that God dispensed health as a gift only to the obedient. Sick persons were not only objects of charity, but also of condescension. Somehow it was reasoned that somebody must have sinned, either the person or the parents.



Not only did the sick have it rough; so did those who practiced the healing arts. Jeremias has called attention to a kind of rating poll which appears in one of the tractates of the Mishnah. It is evident that physicians around the time of Christ and later belonged to a despised occupation. They were well below the donkey drivers and camel drivers, even below the herdsmen and shopkeepers, just a hair above the butchers. Rabbi Judah in 150 AD said, "The best among the physicians is destined for Gehenna and the most seemly among the butchers is a partner of Amalek." Jeremias identifies three basic accusations which were brought against the physicians: (1) they were soothing their patients and so keeping them from seeking God; (2) they had many human lives on their consciences; and (3) they were neglecting the poor and giving all their attention to the wealthy.

Jesus and health. Jesus rejected some of the theology which was current among his disciples with reference to the cause of sickness. He seemed less interested in giving theological explanations of sickness and other forms of human suffering than he was in responding lovingly and compassionately to the needs of the sick. The Gospels are full of references to Jesus healing. He cleansed the lepers, opened the eyes of the blind, touched the untouchables, made the lame walk, healed the man with a withered hand—often on the Sabbath day at that. And he said, "If I by the finger of God cast out demons, then is the kingdom of God come upon you." There is no trace of Jesus shunning the sick or looking upon them with a spirit of condescension which was so characteristic of his time. There is no indication of seeing sick persons any less worthy of love and respect than any other human being. Full of compassion, Jesus ministered to all. He applied the image of the despised physician to himself.

Beyond this, Jesus instructed his disciples to preach the gospel of the kingdom and to heal. The early church, represented by Peter, John, Phillip, and Paul, engaged in healing ministries. The church is portrayed as being a community of healing as well as a community of witnessing. The fact that in history this aspect of the ministry of Jesus and the early church has sometimes been overemphasized and distorted is no reason to minimize its significance. It is the neglect of the therapeutic aspect of the gospel that tends to create situations which introduce these distortions.

Jesus has not answered all the theological and contemporary questions that we have about the meaning of health and healing. There are tensions between theology and medicine, between theology and psychiatry, even at times between theology and pastoral care. As I am presently seeing and experiencing it, in Jesus Christ faith and healing come together; prayer and medicine come together. In him Jew and Greek come together. It is possible to transcend old antagonisms. In Jesus Christ *shalom* and *shalem* come together. We need no longer contrast inner peace and outer peace, peace with God and peace with others. These are not to be in a relationship of contrast, but they are part of a larger wholeness. In Jesus Christ we find that peacemaking and health making, community making and person making flow from the same deep fountain in God—the ultimate source of peace and health and our salvation. "By his wounds we are healed."

Erland Waltner is professor of English Bible at Associated Mennonite Biblical Seminaries and the executive secretary of the Mennonite Medical Association.

Letters

Inspiration and reexamination

Dear Editor: Excellent, superb! Such is my description of *The Mennonite*, especially the September 23 and 30 issues. Both in their entirety were informative, challenging, and thought provoking. The diversity of views and convictions by the various contributors as well as the straightforward facts and figures help make *The Mennonite* one of the papers I most enjoy reading. Almost every issue gives me some new spiritual insight, bolsters my Christian convictions, or causes me to reexamine my views and thus contributes to my Christian growth.

Being a farmer, the thought-provoking article by Randall Kaufman (September 23 issue) really struck home. Thanks to Randall for so plainly reminding us that stewardship ought to be applied to our lives as well as to the ground we farm. Therefore we need to be open and responsive to God's leading as he presents opportunities of service before us that may even take us away from our farms for a shorter or longer term.

The editorial "The Other Side?" in the same issue was an excellent yet hard-hitting reminder for me to honestly check out my motivations for using the methods we do on our farm, in fact my motivations behind everything I do. Keep confronting us with your excellent editorials.

The September 30 article "Peace Evangelism" by Robert Hull was a masterpiece. I too feel that now is the time for peace evangelism because of the renewed emphasis on security by building more powerful and sophisticated military hardware and equipment, as well as the seeming apathy among us Christians concerning the Great Commission our Lord gave us. The General Conference is fortunate to have Hull on staff. He brings fresh insight into the application of the gospel to our daily lives. My prayer is that God will continue to give Robert Hull the courage to share his insights with the rest of us.

The article "A Troubled World, A Troubled Church" by Henry A. Fast in the same issue brought back many pleasant memories to me. I was one of Dr. Fast's students when I attended Bethel College some 25 years ago. Fast's insights have become keener and deeper as he has grown older in years. I thank God for his influence on my life. His counsel and advice in the above-mentioned articles is well taken. May God give Dr. Fast many more years in which to share his counsel with us. *Myron Schultz, Bloomfield, Montana 59315* October 23

Editor's note: Thanks, Myron, for the affirmation. These are exciting days, and God's Spirit is ready to inspire, challenge, and motivate us for faithful service. Let us pray that our whole GC family might catch his Spirit afresh some ways again as we move into th holy Advent season.

More on gender

Dear Editor: I agree totally with th letter by C. B. Friesen (October 14 issu regarding the use of "chairperson." Th dictionary calls man a human bein person, the human race, mankind; so does not always mean the male sex.

Some time ago I saw in print whe they termed a woman choir direct "directress," which to me seemed plai nonsense. I do not feel we need a ne vocabulary, and to call a woman chairman does not lessen her dignity.

I do enjoy your editorials. *Lydi Amstutz, 13129 Hackett Road, Orrvill Ohio 44667* October 2

Editor's note: Actually we try to sta rather close to the dictionary. Currentl our basic guide is *Webster's New Coll giate Dictionary*. My 1977 edition a ready lists "chairperson" as a synony for chairman or chairwoman. Dictiona ies are changed regularly; it's nothin new.

If all persons—even just among ou readers—would agree that it's no prob lem, we would be willing to follow you suggestions. But there are many wome who disagree.

We don't like to simply join trends that's why we are not consistent.

Reviews

Noble treason

A Noble Treason, *by Richard Hanser (G. P. Putnam's Sons, New York, 1980, 310 pages), is reviewed by Duane Schrag, Box 55, Tripp, South Dakota 57376.*

A Noble Treason tells the tragic story of the members of the White Rose, a small dissident group in Hitler's Germany. The coterie numbered only six people, five students at the University of Munich and one of their professors.

Led by siblings Hans and Sophie Scholl, the group clandestinely distributed anti-Nazi leaflets. Although the small operation could hardly have altered the course of the war, the persistence with which the Gestapo pursued this group tells much about their paranoia.

But more important, this is the story of a handful of bright and sensitive young people whose collective conscience didn't allow them to remain silent.

This group differed from others that opposed Hitler in two ways. First, the members of the White Rose were motivated by a sense of decency and religious conviction. The Red Orchestra, for instance, consisted of communists and was politically motivated. Second, the Scholls began their activities early in the war, unlike the members of the Officers' Plot, whose motives have been questioned, since they made their move after the war was obviously lost for Germany.

As early teenagers Hans and Sophie eagerly joined the Hitler Youth movement. Like most German youngsters they were captivated by the splendor of marching and singing at the huge Nazi rallies. But as they realized what was happening—to the retarded, to the Jews—they turned from enthusiasm to doubt, then to indignation, and finally t outrage.

The members of the White Ros harbored no illusions about the severit of their "crimes" against the state. An when they were finally apprehended they accepted their fate heroically. Th convictions that motivated them t resist Hitler sustained them as they awaited execution.

In his book's afterword Hanser quote Friederich Reck's assessment of th Scholls: "We will all of us, some day have to make a pilgrimage to thei graves and stand before them ashamed." Reck, of course, was referring to his fellow Germans. But readers o this book cannot avoid the disturbing question of whether they too would have chosen to remain silent; whether they too may some day have to stand before these graves, ashamed.

Meditation

Me prejudiced?

e prejudiced? I didn't have anything against blacks. I got along just fine with the rl who shared my flute music with me in high school band. And I hadn't had any oblems relating to the black minority that attended my college, superficial as most my relationships with blacks were. I couldn't imagine how anyone could believe at another person was somehow of less value because of skin color.

I had no problems dealing with blacks—no problems, that is, as long as they were a white environment. When I was plopped (courtesy of Mennonite Central ommittee) into a predominantly black neighborhood in Philadelphia, however, I as a little surprised at some of my reactions. I definitely felt like an alien. I noticed I as more nervous when a group of black men approached me on the sidewalk than I as when a group of white men did.

And why did I feel this slight release of tension when I went to visit my parents in y almost lily-white hometown? Perhaps it wasn't so much the skin color itself that I lt threatened by as it was the culture that I associated with most people of the skin olor. Nevertheless, I couldn't deny that my distrust of these differences, by its very ature, carried a certain negative judgment. And if that's not prejudice, what is?

Cross-cultural adjustment was a topic we dealt with several times during our MCC rientation. The lectures and discussions were aimed primarily at volunteers who ere going to places like Botswana and Bangladesh. I wonder, though, if the source people realized how relevant those presentations were for some of us who ere remaining in our native land.

Sue Stephan

Wrath overdue

Lord, what's this sword of Damocles wavering over my head?"

Then he boomed out to me, the prophet Amos: "Your sins have for too long gone npunished. My wrath must spring loose on this nation's idolatry.

"Your guitar masses will be transformed into skrieking funeral dirges," says the ord. "Mass burials will see trainloads of bodies shoveled into pits without a word of ondolence.

"And here's the rub. Listen, you greedy fakers who sleep in air-conditioned pews on unday so you can spit on the needy all week long to cool them off. And you big usinessmen who bawl out, 'When will these blasted holidays be over so we can flood he stores with throwaway merchandise? And why not have booze seven days a week? Why do these religious fanatics try to restrain humanity's idyllic nature?'

"Woe to you loan companies who make poor risks your lifelong dependents! And you cigarette manufacturers who pervert statistics to make poison a health food! And especially you slumlords, who turn your tenants into medieval serfs! Surely I, he Lord, will never forget these rebellious deeds (though your history books may whitewash them).

"The whole land will tremble under the weight of my judgment like the San Andreas fault in perpetual motion. And every tear duct will be filled.

"And the whole country will be engulfed in darkness as your artificial lighting is blacked out in city after city. And I'll convert your revelries into crying contests and your hallelujah choruses into sobbing chants. And you will wear black veils and dark suits, and your bitter mournings will be as for the death of an only child.

"Behold, soon I will withdraw my guiding hand from your land. And the people will be like a man who drinks only salt water. Instead of unearthing wells of Living Water, they will reel desperately from coast to coast. Each moment will be more parched than the one before as their spiritual thirst goes unquenched. Yet not one spoonful of satisfaction will be dipped from the closed heavens. Even the churchyards will sprout signs, 'The Glory has departed. Leave us alone.' But still their futile scouring will range from the Arctic Circle to the Texas panhandle and from Cape Cod to Oahu.

"Even the cream of North America's athletic crop and her sturdiest youth will give out in exhaustion.

"On that day those who swear by Scorpius and the signs of the cosmos and those who shriek 'Hare Krishna' with passion, and others who pin their hopes on charismatic church demagogues or lifeless ritual—they'll all be bowed low in destruction."

Ken Bazyn

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Thank you, God, for the mess

Cynthia Goerzen

He peeked out at me from beneath his flour-coated eyelashes. His hair was also completely full of the white powdery stuff, as were his arms and his legs.

I couldn't help laughing at this out-of-season Santa Claus. Dear little boy, he didn't understand what had happened and plunged into my arms. In a matter of seconds we both looked like clowns.

We were making bread, and one-year-old John was Mommy's little "helper." He enthusiastically dug into the dough up to his elbows. At the feel of the thick, oozy dough, laughter rolled out of him like bubbles, and his already shining eyes sparkled like stars in the sky. A gleaming smile lit up his face as he jigged with excitement. Before I knew what was happening, a pair of sticky hands rubbed my cheeks and his happy voice squealed, "Mama, Mama."

He lets me know exactly how he feels at every moment. Like a flash through my mind, I was amazed at the honest emotions of our child. Why is it that as we grow older we find it necessary to hide so much inside ourselves? But my thoughts were immediately interrupted as the bottom end of the little boy slipped into the flour container and knocked the bread dough to the floor. We salvaged what we could. "Oh, well," I said to him, "Daddy won't notice if these loaves are a little smaller than usual."

At the end of that busy day his sparkling eyes were hidden under closed eyelids, his busy hands were calm, the happy voice was quiet, and the flour was still evident in his tousled hair. As he lay asleep in my arms, I was awed by this little creature that God entrusted to us. I clasped a little hand in mine.

"Oh Lord," I prayed, "thank you for my child. Thank you for choosing *me* to be his mother. Thanks for the laughter of the day and for the joy John brings to this home. Yes, Lord, I even thank you for the mess."

The Mennonite

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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advent 1

Why Christian

"You have heard it said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn the other also..." (Matthew 5:38-39).

"Bless those who persecute you; bless and do not curse them.... Repay no one evil for evil.... Beloved, never avenge yourselves, but leave it to the wrath of God.... No, if your enemy is hungry, feed him.... Do not be overcome by evil, but overcome evil with good" (Romans 12:14-21).

Christ on the cross was God's ultimate response to evil and sin. The empty tomb provided the sign of the victory of that suffering love. The Christian lives in and according to the knowledge of that victory.

In those fundamental Christian beliefs also lies the core of Christian pacifism. It is peacemaking in which the means used point to the end: God's dominion of love and justice. Thus the Christian pacifist will seek to build justice, will be creative, will be free of the cycles of violence, including its most destructive form—war. Precisely and most radically stated, the affirmation made by Christian pacifism says, "To be a Christian means, by definition, to be a pacifist."

Making the thesis clear requires two additional comments. First, being Christian means many other things as well. For example, it means sharing the news of what God has done. It means celebrating and worshiping with others who have experienced God's liberating power.

Second, the Christian pacifist position is one of faith and obedience, not moral purity. Certainly, a white-male-US-Protestant such as I cannot quickly enough confess guilt, earnestly repent, and recognize utter dependence upon God's grace.

Those two additions do not alter the claim: Because of what God has done in and through Jesus Christ, to be a Christian means to be a pacifist.

Having recognized this claim, consider further some of the theological stakes that identify the territory. The basic supports for the claim rest in the meanings of one God, the cross, and the kingdom of God. The general terrain of this theological plane looks like this.

One God. God is. God creates. Humans are made in God's image. God says, "Choose life"; humans are not to usurp God's power by destroying. No more homage to tribal gods; God wills reconciliation through forgiveness. God makes a people by breaking the dividing walls of hostility. Obey God, not humans. Serve God, not mammon. God loves.

An illustration of this concept is the rabbinic story in a commentary on the Hebrew escape through the Red Sea. When the Egyptian forces were drowning, an angel saw tears in God's eyes. "O God," said the angel, "you do not understand; your children are safe." "No," said God, "you do not understand; my children are dying too."

The cross. Suffering love provides our redemption and our model. Love overcomes evil. Followers of the Christ, the Son of the Living God, will take up the cross. The church carries on the work of reconciliation. God loves even us sinners; we might need to take up the cross for *our* enemies.

It is only in the way of the cross that *all* New Testament writers say believers are to be imitative of Christ (e.g., 1 Peter 2:21). It is also clear that the cross still seems folly to pragmatic Greco-Roman rationalists; it still proves a stumbling block to nationalist-religionists as well.

The kingdom. It is not like the kingdoms of the world (so disciples do not use arms even in defense of Christ!). It is already present in part, even if still a mustard seed. We risk all we have for it. Christians are the firstfruits.

If we believe that our lives as Christians are lived in anticipation and readying for that kingdom, then obsession and possession by enemies and interests as defined by the world's kingdoms are distraction at least, destruction at worst.

This brief description of the general Christian pacifist terrain is supplied primarily for "geologians" who want to know the rock formation upon which the claim rests. (For more detailed and systematic presentations refer to books listed at the end of the article.)

But instead of interested "geologians," Christian pacifists much more frequently encounter "whatif" stones tossed from outside the boundaries of the claim. Samples of "whatif" take on this appearance. "What would you do if someone attacked your wife/mother/child?" "What if we disarm and the enemy nation decides to take over?" "What if it's Hitler that comes again?"

Such "whatifs" are recognizably from outside the boundaries of the Christian claim because they normally rest on a different foundation. They may come from places like "power" politics, "pragmatic" rationalism, end-justified-means, "fitter" survivors, or plain old materialism. They normally have in common an underlying operative sumption that is counter to the Christi understanding. They assume it is natural law that violent force can or be overcome by a stronger violent for They assume that material/physi power is supreme.

Rather than react to "whatifs" toss from elsewhere, suppose the wind blo some expansionist mustard seed o ward from the Christian pacifist clai What if questions grow out of t Christian presuppositions as witness by the New Testament?

What if a man would come and choo among others for his disciples a le wing radical, a Black-Power advoca some common laborers, and an offic in the Revenue Service? What if he wou teach them that the way to overcome e is with good? What if this same m would say he was going to set at liber those who are oppressed? What if would advocate in his home church t dividing up of all the farmland a property anew? What then? (Adapt from Dale Brown, *Brethren and Pa fism*, pages 116-117.)

The original version of the sto provides Christian roots and locates on unusual terrain. Then fly the seeds.

What if the Sermon on the Mount w and is meant to be taken seriously?

What if we cannot serve two master

What if the power of death has be overcome?

What if love casts out fear?

What if Augustine, who began t church's just war theory, was wrong?

What if Augustine believed Jes really meant for Peter to put away t sword?

What if, instead of there being t possibility of "just" wars, there is ju war, and it has nothing to do wi justice?

What if the church would not legi mize war by trying to justify it?

What if church members had to justi their participation in warmaking, rath than having to justify nonparticipatio

What if Christians worldwide, inclu ing those in "enemy" nations, did n cooperate in warmaking?

What if the church provided a comm nity of sharing for those who decided turn from direct economic dependen on warmaking?

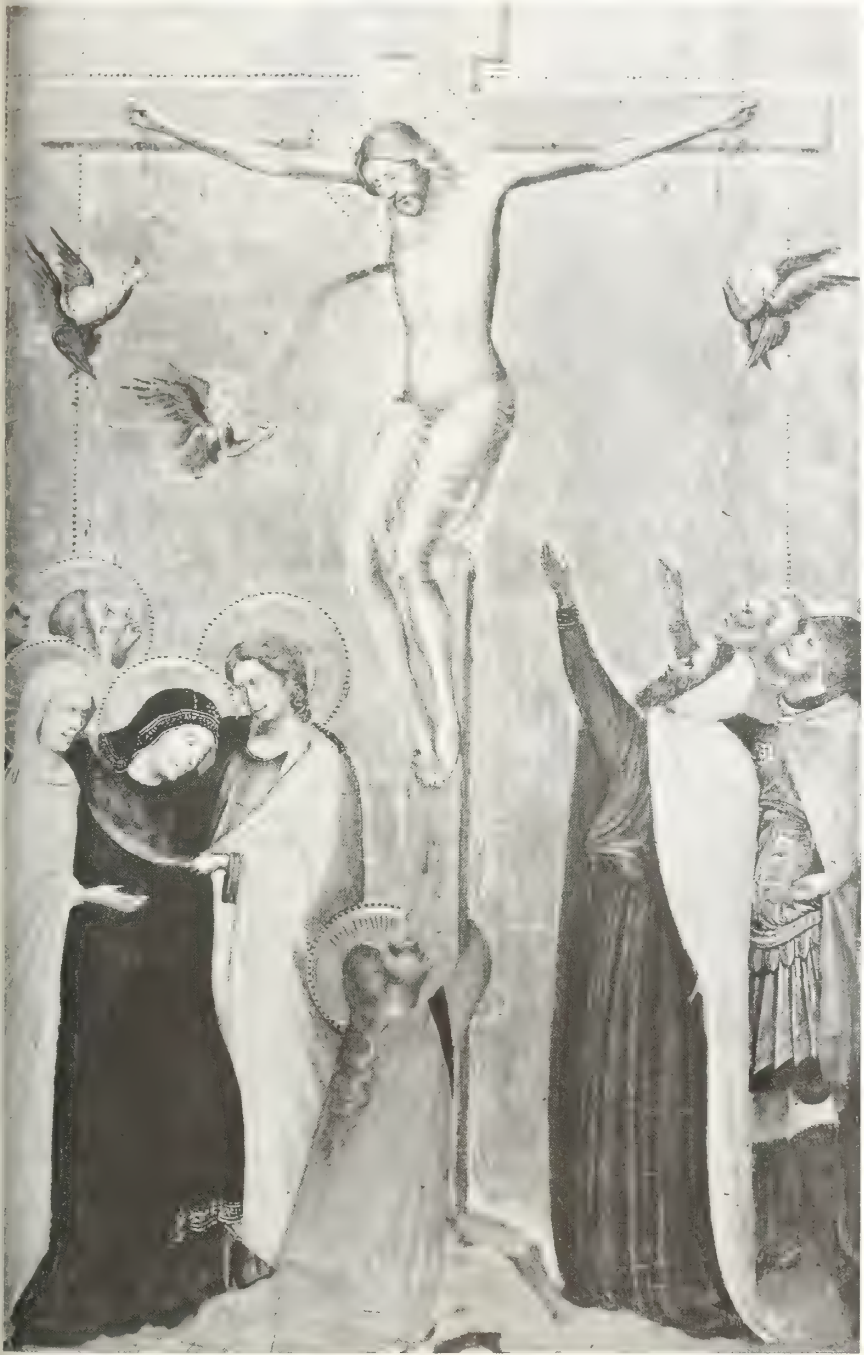
What if life is sacred?

THE MENNONITE (ISSN 0025-9330) seeks to witness, teach, motivate, a build the Christian fellowship within the context of Christian love and freed under the guidance of the Scriptures and the Holy Spirit. It is published wee except biweekly during July and August and the last two weeks in Decembe Newton, Kansas 67114, by the General Board of the General Conferer Mennonite Church. Second class postage paid at Newton, Kansas 67114, a at additional mailing offices. Subscriptions in United States and Cana $11.00 one year; $19.00 two years; $28 00 three years; foreign $11.50 per ye Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0N Business office: 722 Main Street, Box 347, Newton, Kansas 67114. Postmast Send Form 3579 Box 347, Newton, Kansas 67114. Printed in USA

pacifist?

Ron Martin-Adkins

"It is only in the way of the cross that all *New Testament writers say believers are to be imitative of Christ (e.g. 1 Peter 2:21). It is also clear that the cross still seems folly to pragmatic Greco-Roman rationalists; it still proves a stumbling block to nationalist-religionists as well."*



What if we cried out against killing people in the idolatrous name of national interest, just as we cry out, in the hallowed name of God, against abortion-on-request?

What if children are not to be put on fiery altars?

What if "Caesar" wants our children as well as our coins?

What if Christians are not well thought of in a world that values possessions and trusts in weaponry?

What if all Christians learned to live as active peace builders?

What if one nation begins disarming and other nations do the same?

What if the other nations do not?

What if our choice as Christians regarding the cross is no easier than the Lord's?

What if we take the risk? What if God's power does indeed rest in suffering love?

What if Jesus Christ comes again? What if Christians prepare for him instead of preparing for another Hitler?

What if the whole world is groaning in labor pains until we Christians claim our heritage as God's children?

* * * * *

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ADVENT AT THE AIR FORCE ACADEMY

Marge Roberts

"I know God is at the academy, but the waves of static and interference set in motion by a prideful air force make it difficult to hear his Word."

"At the academy — Monday through Saturday and all afternoon Sundays — the chapel is Disneychurch, complete with tour guides and roped off inaccessible pews and an abrasive nonstop taped commercial extolling the grandeur of the building's material splendors and exhorting you to spend a dollar to buy a booklet that expands on the loud recorded message."

Advent . . . and I was in the chapel of the Air Force Academy near Colorado Springs with a group of believers to pray and fast in a week's vigil for peace. It was an appropriate place and time to celebrate the joyous beginning of a new Christian year, looking afresh for new ways to help bring light, truth, peace and justice to the darkness of our world. It was an appropriate place and time to remind ourselves of the connection between Rocky Flats, where we build planet-destroying nuclear weapons, and the Air Force Academy, where we build the flesh-and-blood delivery systems for those missiles.

Some cadets invited me to receive communion with them, and I felt their acceptance and warmth as they included me in the circle of their grace and goodness to share the bread and the wine. I cried because I knew that just beyond the context of that living communion we were instructing these vital young people in ways of death.

One of the cadets asked me if I doubted God's presence at the academy. I shook my head to say no, I didn't come to the academy to check up on God. I know he's there. I didn't come to the academy because I want the chapel closed. I know that wherever God's children are, there also should be his ministers. But the chaplaincy at the academy swears first allegiance to the mission of the United States Air Force, and its interpretation of God's message of light must be pruned and pared to fit the demands of a mythical security based on military force.

I went to the academy chapel because it's abhorrent to me that we teach young men and women the skills of warmaking, preparing them for the spirit-crippling task of killing people in the service of a national war policy that we as citizens and Christians allow and accommodate. I know God is at the academy, but the waves of static and interference set in motion by a prideful air force make it difficult there to hear his Word.

There are meaningful worship experiences to be gleaned at the academy as there can be wherever people gather. But the bulk of the chapel schedule is not devoted to the worship of God. It's not a place where a cadet in turmoil or in need of solace or solitude can find a moment's sanctuary or offer a quiet prayer. At the academy—Monday through Saturday and all afternoon Sundays—the chapel is Disneychurch, complete with tour guides and roped off inaccessible pews and an abrasive nonstop taped commercial extolling the grandeur of the building's material splendors and exhorting you to spend a dollar to buy a booklet that expands on the loud recorded message.

The interior of the building and its appointments call you to think of the majesty and power of the air force. The crosses woven into the kneelers at the communion rail are in the shape of a swept-winged aircraft; the huge aluminum cross suspended over the altar has arms curved like wings and comes to a point at the bottom like a hovering sword. The tape tells you the aluminum strip along the backs of the pews is designed to resemble the leading edge of a modern jet wing, and that the ends of the pews are fashioned as exact replicas of early aircraft propellers. It's a sideshow; it's a mockery of our faith symbols. And it's used by the United States Air Force to enhance the glory of our Defense Department and to give apparent Christian sanction to the might and mission of our country's military rather than to God's commission to us to tell the world of his love.

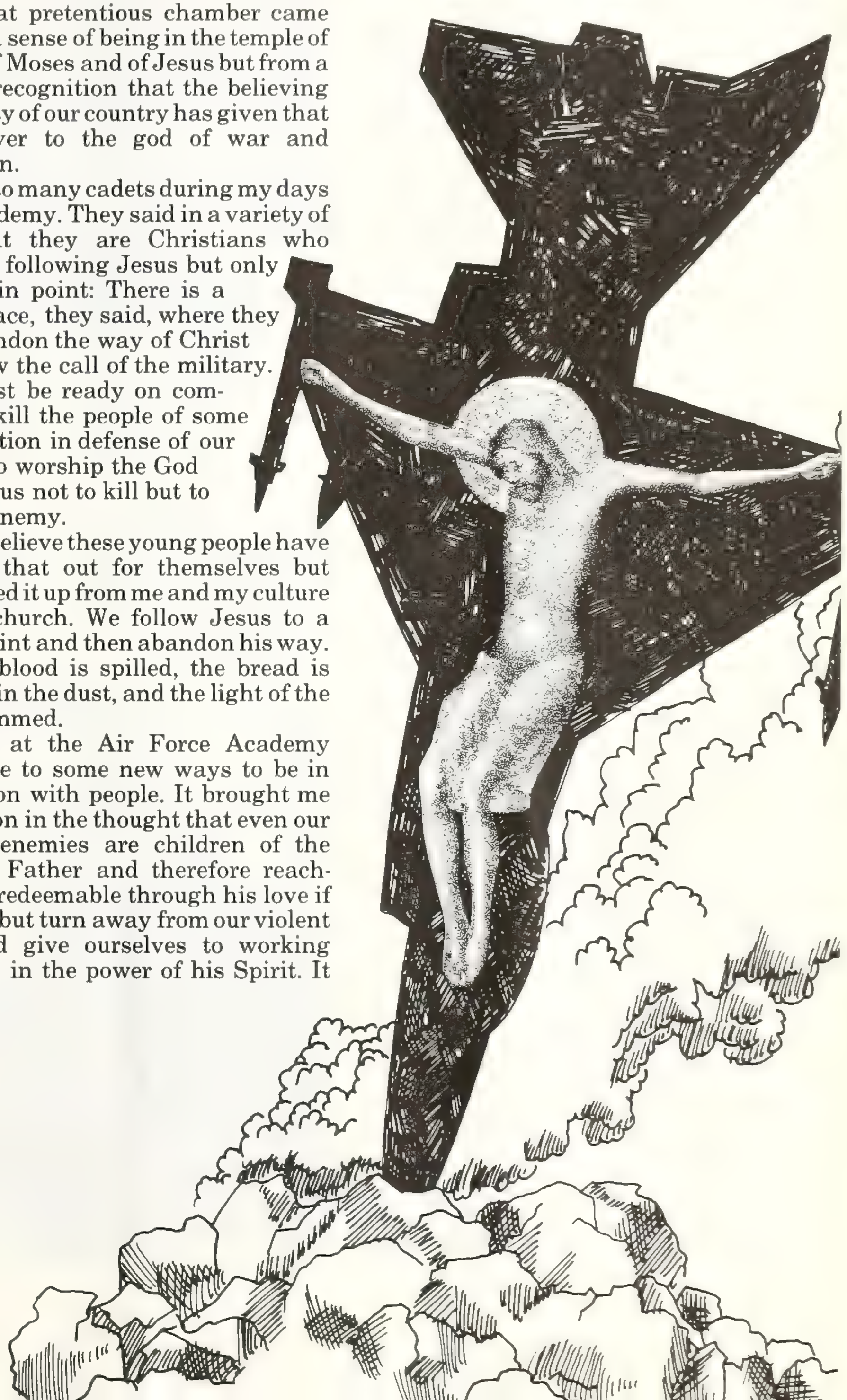
The chapel is not for praying; it's for show. I am appalled that it is used to sell a military message that God is not as powerful as he needs to be and that we must supplement his armor of truth with the thrust and threat of a nuclear arsenal carried on wings piloted by our vulnerable and trusting youth. The awe I felt in that pretentious chamber came not from a sense of being in the temple of the God of Moses and of Jesus but from a dreadful recognition that the believing community of our country has given that chapel over to the god of war and destruction.

I spoke to many cadets during my days at the academy. They said in a variety of ways that they are Christians who believe in following Jesus but only to a certain point: There is a cut-off place, they said, where they must abandon the way of Christ and follow the call of the military. They must be ready on command to kill the people of some enemy nation in defense of our freedom to worship the God who tells us not to kill but to love our enemy.

I don't believe these young people have reasoned that out for themselves but have picked it up from me and my culture and my church. We follow Jesus to a certain point and then abandon his way. And the blood is spilled, the bread is scattered in the dust, and the light of the star is dimmed.

Advent at the Air Force Academy opened me to some new ways to be in communion with people. It brought me affirmation in the thought that even our national enemies are children of the heavenly Father and therefore reachable and redeemable through his love if we would but turn away from our violent ways and give ourselves to working creatively in the power of his Spirit. It brought me affirmation around the thought that if we would but open ourselves to a true communion with each other throughout the world community, we would find all we need to share the fruit and the bread of the Lord's table with our hungry brothers and sisters across the earth and with those whose hunger is for his coming light.

The message of hope at Advent is that God has given us that redemptive power. •



News

The peace witness: Is it at the crossroads?

Denver, Colo. — In view of the capitol dome at First Mennonite Church in Denver, 120 people gathered the weekend of November 7-9 for "Civil Disobedience and Nonviolence at the Crossroads." It was the third annual conference of the Center on Law and Pacifism, which has been headquartered in Colorado Springs, Colorado, since May. Young and old gathered from 14 states, Washington to New York, California to Connecticut. Catholics, Mennonites, and Friends were well represented.

The Center on Law and Pacifism was formed in 1978 in Philadelphia, where the first conference was held. The center's purposes include legal aid, research, and providing support groups for those involved in civil disobedience through draft and war tax refusal. It works for legislation for conscientious objector (CO) status for military tax refusal. Prison visitation and reform and legal counseling are also areas of ministry. A legal advisory network composed of attorneys throughout the country who are pacifists is made available to those contacting the center for help. The center has a radical Judeo-Christian orientation, but its services are available to all pacifists. It currently has two staff persons on a part-time paid basis, Jeanne and Bill Durland, plus Lila Gracey, the coordinator who is with Mennonite Voluntary Service.

The conference began with worship Friday evening led by Peter Ediger, pastor of the Arvada Mennonite Church. He stated that during the conference, rather than thinking about what to do, people should concentrate on listening to the direction of the Spirit in a community sensitized to the issues.

Among the workshops were draft registration or refusal, World Peace Tax Fund and an escrow account, prison ministries, civil disobedience, and prison experience.

A keynote presentation was given Saturday morning by Jim and Shelley Douglass, residents at Ground Zero, a plot of land at Bangor, Washington, beside the Trident submarine base in Kitsap County. Their ministry is being neighbors to Trident base workers and their families, developing confidences and listening to workers and/or families share their fears and doubts about the project they are working on, leafleting workers once a week, and meeting with groups concerned about the deadly destruction the Trident will be capable of in less than a year. "Now," Shelley said, "Christians among the workers are meeting at the base to pray."

Byron Plumly of Cornerstone in Denver spoke of his five and one-half years working with inmates, administrators, and volunteers at Denver County Prison. Lila Gracey, working through Mennonite Voluntary Service for the Center on Law and Pacifism, spoke on prison abolition and gave constructive ideas. Thirty-five states are currently building more prisons, but we must look at workable alternatives that don't perpetuate failure, she said.

A lively discussion took place at the court process workshop. Lawyers Bill Sulzman (frequently in court for civil disobedience) and Bill Durland (attorney for the center) shared advice and experiences. Federal Judge Jim Carrigan stressed that a judge isn't the adversary in the courtroom. Peter Ediger, arrested and tried in the past year for trespassing at Rocky Flats, asked Carrigan why he couldn't be more creative in using precedents like the Nuremberg trials in court cases involving civil disobedience when the defendant acts because of concern for the destruction of the human race.

Ed Pearson gave an update on an "escrow fund" originated in November 1979, to which people can send the part of their taxes they refuse to pay (35 percent goes to current military buildup, 17 percent to past war debts). The government is notified that the money will be released when the World Pea Tax Fund Bill, pending in congress, passed. Similar efforts are under way Canada, Great Britain, Japan, Hollan Switzerland, Australia, and New Ze land.

The draft registration workshop wa led by Bill Durland. He indicated nume ous calls have come from those refusin to give their social security numb when registering in July and Augus The men were getting letters tellin them that not to give this informatio was a punishable offense.

Durland also spoke of those n registering. The *Boston Globe* claims 2 percent of those eligible didn't regist (that's one million men); the governme claims 7 percent — still far more than w have jails for. Durland added that in h counseling it's important that yout understand that to be a CO one mu be against war in all forms, but one nee not be against violence. That, he says, crucial.

Following the worship Sunday Arvada Mennonite Church, where th Douglasses again spoke, the 120 confe ence participants gathered at the Rock Flats nuclear weapons plant's west gat 16 miles from Denver, for prayer.

At the Conference for Civil Disob dience and Violence at the Crossroa we saw people whose lives and lifestyl are devoted to radical discipleship — speaking out against war, nuclear wea onry, war taxes, prisons, and to spea ing out for life. *Lois Franz Bartel*

Protestors of all ages gather outside the Rocky Flats nuclear facility for prayer an worship during the Estes Park conference sessions in July.

Rocky Flats Plant

Calcutta's Self-Help project becomes independent

Akron, Pa. (MCC) — Getting out of an enterprise just as it is becoming a money-maker may not make good business sense, nor may dividing the profits from that business among the employees. But more important considerations entered nto Mennonite Central Committee's decision to end its formal involvement with the Self-Help handicraft project in Calcutta, India, and turn the money earned over to the workers.

From the beginning of the project in 1962 MCC had been working toward the day when the business could stand on its own. Since 1975 sales of the needlecraft and batik (a dyeing process) items had increased significantly until what had once been simply a charity operation became a consistent money-maker.

The accumulated profit amounted to the equivalent of over $33,000, and the project provided steady part- and full-time employment for around 150 poor Calcutta women. Late last year MCC felt these women were ready to take charge of the project themselves and officially turned over its operation to them in June.

As it did so the accumulated profit stayed with those whose labor had made it possible. The project retained enough funds for a three-month cash flow and set aside another portion in an account to allow for borrowing in emergencies. It divided the remaining $12,000 among the workers themselves, as a bonus above and beyond their normal wages. Length of service, attendance, and output determined each woman's share.

In a country where per capita income is $162 per year, those shares represented substantial sums of money.

Before distributing the money MCC worker Margaret Devadason and Sarba Shanti Ayog, the marketing agency for the project, provided counseling to help each woman decide how best to use the money.

Family responsibilities prevailed in some cases. Reports Devadason, "The money was used to repair homes, marry daughters, pay back debts, care for a sick parent, or buy much-needed household items. There were others who were alone in the world and therefore afraid to spend any part of the money. So they put their possession in the bank where it would accumulate and grow, providing something to fall back on during bad times."

MCC's interest-free capital — now all paid back — provided the foundation for the project's success. But also important was a management approach that combined a concern for the welfare of each worker with businesslike efficiency. This dual emphasis is continuing now with the help of a good core of capable leadership persons.

MCC retains some ties with the project, now known as the Self-Help Handicraft Society. The society still uses space in MCC's Calcutta office, for which it pays rent. Also MCC provides consultation services to insure that this important source of income for some of Calcutta's most destitute continues to thrive.

Indian women at Self-Help project in Calcutta

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Polish visitors program affirmed, but scaled down

Akron, Pa. (MCC) — Doreen Harms, director of Mennonite Central Committee's Polish Agriculturalists Visitor Exchange (PAVE) program, has just returned from Warsaw, Poland, where she helped select 18 young people for the 1981 program.

The 18 "trainees" will spend a year in North America, beginning March 3, and need sponsors. They are educated in agriculture and related fields, and seek to broaden their experience through direct involvement in North American farming or agricultural research.

While providing this small resource for Polish agricultural extension, MCC also seeks to promote international friendship through the Polish young people's contact with North Americans and particularly Mennonites.

Recent years have brought an increase of some of the problems which are inevitable whenever people of different cultures and backgrounds learn to live and work together.

The MCC executive committee discussed these problems in its September meeting. After considering whether to discontinue the program, it decided the value of PAVE's promotion of international understanding is too great to discontinue, and that MCC could make changes to offset the problems instead.

Pawel Stepniak, a Polish agricultural trainee, works at the Raymond S. Kauffman farm, Ronks, Pennsylvania.

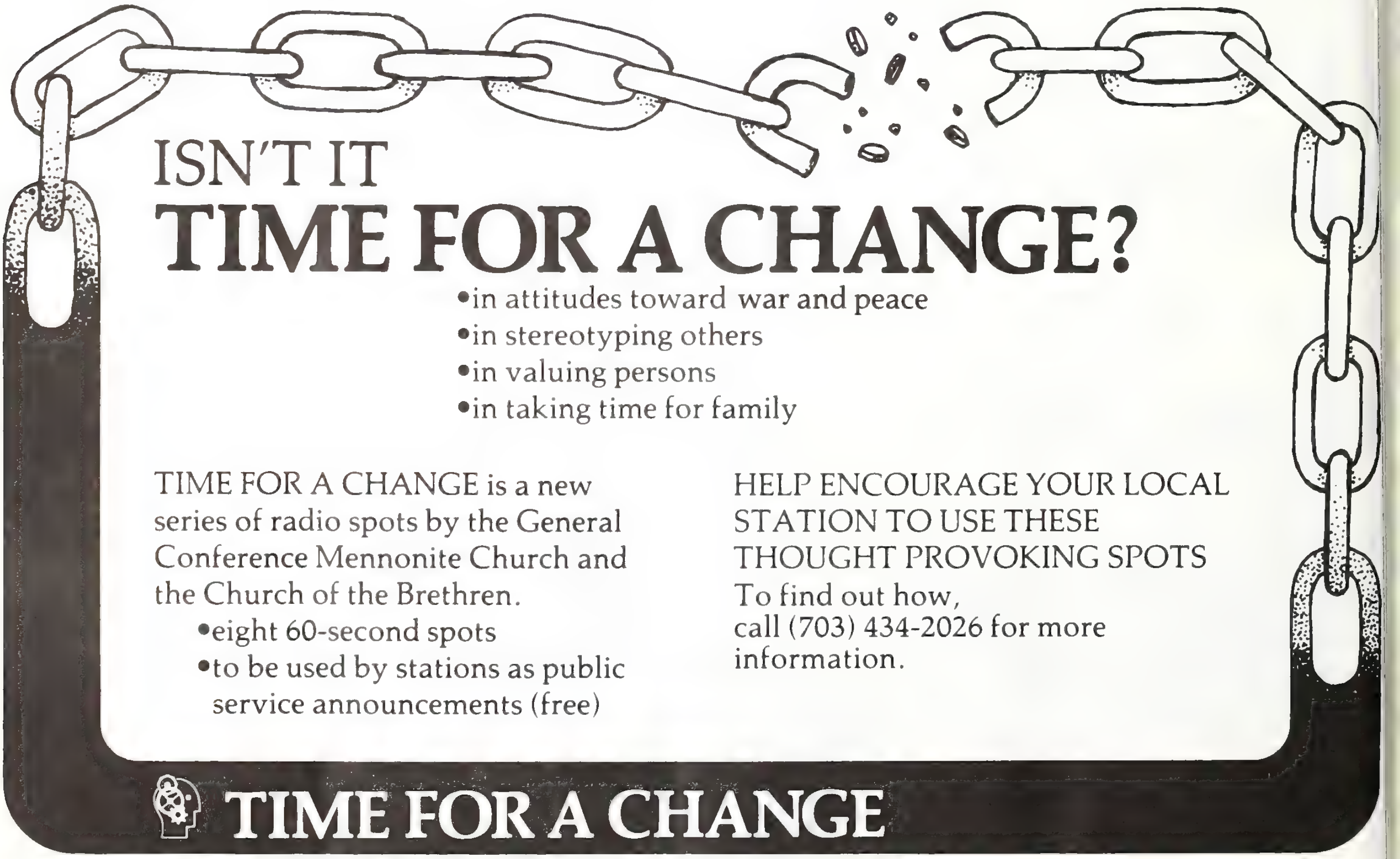
Phyllis Krabill of MCC, who spent three years in Poland, explains that Poland's history of control by outside governments has affected its people's attitudes toward life and toward the opportunity to live in North America. Concerning lifestyle, she says, "Slavic people have much more of a passion for living. You try to grab each new thing as it comes, when it might not be there tomorrow."

Yet even though many Polish trainees initially come to North America with single-minded interest in getting ahea when they return, and in enjoying th fruits of North American lifestyle whil they are here, most do return wit respect for and fond memories of th Mennonite communities they lived i and for the relationships they began according to both Harms and Krabill. I is this intangible yet real "bridge building" which MCC wants to con tinue, and for which Harms is working t improve the selection process.

The MCC executive committee recom mended that the PAVE program reduc the number of participants. This would allow for a special effort to ascertain expectations that accord with the life styles of their mostly Mennonite spon sors and with the "bridge-building" emphasis of MCC.

While Harms, working with the Scien tific Association of Agricultural Techni cians in Poland, chose only two fewe prospective trainees than last year, she was able to choose from a much larger group of candidates.

Persons interested in sponsoring a Polish trainee can receive more details by writing to the PAVE Program Mennonite Central Committee, Akron PA 17501.



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TIME FOR A CHANGE

About 135 churches (including 70 Mennonite congregations) sponsored a Family Affair seminar in Winnipeg, Manitoba, October 24-25. Resource leaders were J. Alan Pederson and Bruce Narramore. Over 1,850 persons registered. Book tables (right) were popular during breaks in the seminar.

MCC to assist in repatriation of Laotian refugees

Vientiane, Laos (MCC) — Due to the influx of Southeast Asian refugees during the past year, many Americans are now getting their first exposure to a little country called Laos. To them Laos means primarily the place people leave to escape a particular form of government. The workers of the Mennonite Central Committee who have lived in Laos since 1975 see other factors that drive people from their homeland, including poverty and US government policies.

The belief which has motivated MCC's presence in Laos is that the government, teamed with the population that chooses to stay, can and will achieve some worthwhile goals. These include self-sufficiency, universal literacy, and inter-ethnic cooperation. Those who stay will have to put up with material discomforts during the slow rebuilding process as they face material inadequacies in roads, machinery, building materials, vehicles, and consumer goods.

MCC has tried to address these problems by providing supplies to several government agricultural projects and to communities of resettled refugees. It feels that those who change their minds about leaving Laos deserve some special help in making their living at home.

For over a year MCC Laos has had an agreement with the United Nations High Commissioner on Refugees (UNHCR) to cooperate in a proposed program of repatriation. It involves volunteers in the Thai camps who are interested in resettling in a model village cooperative in their homeland. MCC would be the implementing agency, using UNHCR and MCC funds to provide housing, tools, irrigation pumps, and equipment for the returnees.

The program requires that the Lao government screen lists of volunteers drawn up by a Thai-UNHCR commission so that no unwelcome people return.

MBM will focus on "actively searching" students

Elkhart, Ind. (MBM) — Less emphasis on persons who are rejecting their Mennonite heritage and more concentration on those who are "actively searching" was affirmed during the October 30 - November 1 meeting of the Student and Young Adult Services (SYAS) Committee of Mennonite Board of Missions, Elkhart, Indiana.

During a roundtable discussion of "Agenda for the 80s," SYAS committee members and staff agreed that young adults must be given the freedom to reject the Mennonite Church. "That's the believers' church concept," one person said. "That's what we're all about."

The group agreed with a comment by Ray Horst, MBM vice-president for Home Ministries, that some young Mennonites need to "lose themselves" before they can "find themselves."

During the next decade, the committee and the staff resolved to help congregations understand and affirm young adults' identity formation process and the searching stage of faith development.

They also renewed their determination to provide for young adults small-group settings where they can struggle with questions of faith and identity, and to provide resource people who have successfully integrated the intellectual, spiritual, and artistic dimensions of their life.

For several hours on October 30 the committee met in Elkhart for the annual joint meeting with its counterpart in the General Conference. The two committees discussed joint projects such as *Forum* magazine, Mennonite Graduate Seminar, and the new PEACE (Peace Education as Campus Evangelism) team.

Much of the group's time was spent discussing the critical concerns for young urban Mennonites in the 1980s.

Mental health coordinator

MCC British Columbia urgently needs a Coordinator of Mental Health Service Programs for January 1981. Administrative skills and understanding of mentally disabled and emotionally disturbed persons required. Salary negotiable as per MCC schedule.

Apply to: MCC (BC), Box 2038, Clearbrook, BC V2T 3T8; telephone 604/859-4141 or 604/859-4515.

Speech/drama

A faculty position in a small, Christian liberal arts college will be open August 22, 1981. This person will be responsible for teaching courses in speech and drama, for the production of two major plays each year, and for student advisement. This person must have an interest in relating drama to Christianity.

Send vita and transcripts to: Lorin Neufeld, Academic Dean, Tabor College, Hillsboro, KS 67063. EO/AA

Bluffton (Ohio) College has once again ended its fiscal year (July 1-June 30) with a balanced budget. The audited fund balance on June 30 was $650.35. Annual fund contributions help to meet expenses over and above student tuition and fees. Unrestricted contributions from alumni, parents, churches, corporations, foundations, and friends, applied to the annual fund, totaled $311,902 to exceed the goal of $300,000. The annual fund provides about 8 percent of the cost of a student's education.

About 500 women representing 13 Manitoba Mennonite congregation gathered in the Winkler Bergthal Church October 18 for the annual MC Manitoba Women's Auxiliary meetin Special emphasis for the day's sessio was the reminder of MCC's 60 years service. Speakers J. M. Klassen (MC Canada director) and Vern Ratzla (MCC Manitoba director) highlight events of the past 60 years, from the fir organizational meeting 27 Septemb 1920 that saw three men sent to Turke to aid those suffering from famine an war in the Ukraine. Offerings held at th service raised $2,900, to be used f famine relief in Kenya and Uganda.

Pastors are often victims of preexisting conflict

Washington, DC (UCC) — Each year one out of 100 churches in four major Protestant denominations dismisses ministers for reasons other than unethical or immoral conduct, according to a recent study to be published by the Alban Institute here.

Financed by the United Church of Christ, Presbyterian Church in the US, United Presbyterian Church in the USA, and Episcopal Church, the report examines 117 churches in the four denominations which have fired senior pastors over the past three years for causes other than stealing, promiscuous behavior, or unlawful acts. Using interviews with the regional denominational executives and ministers involved and case studies of congregations, it analyzes the reasons for such dismissals and their effects on pastors and congregations.

Ministers are "involuntarily terminated" for a variety of reasons, but a primary one is congregational conflict which existed before the pastor's arrival, the study says. Some 43 percent of the churches examined fall into this category. Among difficulties cited are the presence of factions within the church; disapproval of the minister by a powerful minority; unwillingness or inability of the congregation to identify problems early; goals, norms, and values disagreement between laity and pastor; and frustrated desires of members for big successes in the church's ministry.

This kind of tension is apt to continue indefinitely unless outside help is sought, the report points out. Almost a quarter of the churches studied had fired pastors before.

Interpersonal difficulties are another major cause for clergy dismissals, according to the study. Authoritarian behavior or contentiousness accounts for 23 percent of all firings, and 23 percent are attributed to poor interpersonal skills. Among the latter are the inability of the minister to understand the congregational situation and his or her impact on it, difficulties with delegating or accepting responsibility, the use of divisive rather than integrative tactics with members, problems with self-expression.

The report finds value conflict a critical reason for firings in 20 percent of Episcopal, 29 percent of United Church of Christ, and 34 percent of Presbyterian churches. The greatest tensions occur over social action and liturgy in the Episcopal Church, theology and social action in the United Church of Christ, and lifestyle and theology in Presbyterian congregations.

Throughout the termination procedure, congregational membership in all three church bodies has usually remained stable. Giving and attendance decrease during the time of conflict, but returned to previous levels after its resolution.

Most congregations and clergy do not request outside help until it is too late, the report states. Before they took their problems to denominational officials, 38 percent of the congregations examined had already decided to replace the pastor. The conviction that outside help may be detrimental to the congregation or the hope that regional executives would act on their own to "set the laity straight" was held by 44 percent of the ministers.

The study recommends more denominational support for clergy and churches that suffer minister-member conflict, especially counseling and guidelines to ensure fair decision making.

Other topics covered include early warning signs of conflict, role of the spouse and regional executive in firings, denominational support currently available to ministers and congregations, and the repercussions a dismissal has on the pastor and church.

Pacific District pastors hold worship workshop

Paso Robles, Calif. (GCNS) — O October 14 five pastors representing th California and Arizona churches of th Pacific District Conference along wit one pastor from the Southwest Confe ence of the Mennonite Church gathere at the First Mennonite Church of U land, California, for a workshop o worship. Organized by Floyd Quenze district conference minister, the wor shop was led by Lauren Friesen, who working in a doctoral program at th Graduate Theological Union in Berk ley, California.

Friesen discussed two common att tudes toward worship. First, worship seen as an experience, as simply a emotional experience. The problem he is that worship leaves itself open anything that creates an experience.

A second attitude toward worship that of work. Worship is the work God's people; the work of examinin "what I have done," and "what I sha commit myself to." Friesen identified th danger here of worship becoming meri oriented. He concluded that the Menn nite church lives in the tension of bot experience and work. God has to encountered and experienced, but w need not stop at the encounter. Respon is transformed lives by our actions.

Following these presentations th group began a working process identifying problems encountered worship and of ways to resolve thes problems. Issues discussed included th pastor as center, lay participatio dealing with negative response to wo ship, the issue of formal versus inform style, dealing with a variety of expect tions in the congregation, utilizing worship committee, and incorporatin silence into worship.

Participants were challenged to creative and open to God's leading planning worship. *James Voth*

Business manager wanted

Swift Current Bible Institute is now receiving applications for the position of business manager. Starts 1 May 1981.

Send inquiries to David Ortis, Principal, Swift Current Bible Institute, Box 1268, Swift Current, Saskatchewan S9H 3X4.

Eight Christians were arrested in September for attempting to "beat swords into plowshares." Dan and Phil Berrigan, Dean Hammer, Carl Kabat, Elmer Maas, Anne Montgomery, Molly Rush, and John Schuchardt walked in the rear door of a General Electric nuclear weapons plant in King of Prussia, Pennsylvania. Before officials at the plant knew what was happening, the group was hammering on Mark 12A missiles and pouring their own blood on missile components and equipment. In a statement after their arrest the eight said they wanted to "expose the criminality of nuclear weaponry.... We draw on a deep, rooted faith in Christ."

Houseparents wanted

Swift Current Bible Institute is now receiving applications for the position of houseparents for the men's and women's residence. Abilities in counseling and a college degree are an asset. Starts 1 September 1981.

Send inquiries to David Ortis, Principal, Swift Current Bible Institute, Box 1268, Swift Current, Saskatchewan S9H 3X4.

Record

Workers

Enns

Friesen

Janzen

Loganbill

Gracey

Irwin

Miller

Peters

Trudy Enns, St. Catharines (Ontario) United Church, began a two-year MVS commitment on October 1 as a church/community worker in St. Catharines. She is the daughter of Cornelius and Elizabeth Enns.

Marianne Friesen, Tiefengrund Rosenort Church, Laird, Saskatchewan, has accepted a one-year term of service as a child-care worker in Liberal, Kansas. She is the daughter of Ervin and Hertha Friesen of Laird. Friesen is a 1980 graduate of Rosthern (Saskatchewan) Junior College.

Lila Gracey, formerly of Denver, Colorado, has joined the staff at the Center on Law and Pacifism in Colorado Springs, Colorado, as part of an open-ended MVS commitment. Among other positions Gracey has served as administrative assistant in Denver's State Office of Energy Conservation and as executive assistant in the Office of the Governor, Denver. She is a graduate of Stephens College, Columbia, Missouri, and the daughter of Adelaide Gafke of that city.

Leeann Irwin, Ames (Iowa) Fellowship, has accepted a one-year assignment at the National Moratorium on Prison Construction offices in Washington, DC. She is the daughter of Robert and Lenore Irwin of Fairfield, Connecticut. Irwin is a graduate in English from Iowa State University, Ames, and has worked at the International Education Center on that campus.

Hedy Janzen, Sargent Avenue Church, Winnipeg, Manitoba, has begun a one-year term of service as a child-care worker in Beatrice, Nebraska. She is the daughter of George and Helen Janzen. She graduated from Daniel McIntyre Collegiate in Winnipeg in 1978.

Larry Loganbill, West Zion Church, Moundridge, Kansas, son of Leonard and Shirley Loganbill of Moundridge, will spend the next two years working in home repair with the Portland, Oregon, MVS unit. He has attended Bethel College, North Newton, Kansas.

Cora Miller, First Church, Reedley, California, has begun one year of service as a child-care worker in Markham, Illinois. She has attended Reedley (California) College and Bethel College, North Newton, Kansas. Her parents are John and Wilma Miller of Reedley.

John Nelson, Baton Rouge, Louisiana, has joined the Bluffton (Ohio) College faculty as assistant professor of sociology. He has an MA in sociology from the University of Calgary, Alberta, and is a doctoral candidate in sociology of religion at Louisiana State University in Baton Rouge.

Titus and Linda Gehman Peachey, Philadelphia, Pennsylvania, will serve with Mennonite Central Committee for three years. The first six months will be spent in Thailand; then they will transfer to Laos to direct a refugee resettlement program. Titus served previously with Eastern Mennonite Board of Missions and Charities (EMBMC) from 1970 to 1973 in Vietnam. Linda served with EMBMC in Philadelphia from 1977 to 1978. Their parents are Fannie and the late Mark Peachey of Irwin, Ohio, and David and Kathryn Gehman of Columbia, Pennsylvania.

Ingrid Peters, Hanley (Saskatchewan) Church, has accepted a two-year assignment in Hutchinson, Kansas, working half-time at the Reno Occupational Center and half-time at Kansas State Industrial Reformatory. She is a graduate of Swift Current (Saskatchewan) Bible Institute. Her parents are Cornelius and Frieda Peters of Hanley.

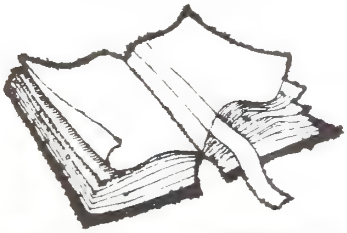
Compassion

Erland Waltner

Eric Hoffer is quoted in an editorial in *Quest 80* as saying, "As things are now, it may well be that the survival of the species will depend upon the capacity to foster a boundless talent for compassion. In the alchemy of man's soul almost all noble attributes—courage, love, hope, faith, duty, loyalty—can be transmuted into ruthlessness. Compassion alone stands apart from the continuous traffic between good and evil proceeding within us. Compassion is the antitoxin of the soul. Where there is compassion, even the poisonous impulses remain relatively harmless."

We know that many noble human attributes can be transmuted into ruthlessness. Courage can be twisted. Love can begin to smother. Hope can divorce us from a sense of responsibility for life now. Faith can become fanaticism. Loyalty can become blind patriotism.

Jesus and compassion. When I try to think about compassion, however, I come straight to the Bible and particularly to Jesus, who was the embodiment of compassion. It is from him that we know what compassion really is. The Gospels describe Jesus as the compassionate one. "When he saw the crowds, he had compassion on them because they were harassed and helpless, like sheep without a shepherd" (Matthew 9:36). That expression, "harassed and helpless," is an apt description of people troubled with disease. When the crowds came to Jesus, once reported as 5,000 and another time as 4,000, we read that Jesus "had compassion on them and healed their sick" (Matthew 14:14). Again when Jesus encountered a man with leprosy, "filled with compassion, Jesus reached out his hand and touched him" (NIV). Luke records of the encounter of Jesus with the widow of Nain: "When the Lord saw her, his heart went out to her."



Open your Bible

Not only did Jesus embody compassion; he also taught it. In several of his parables he links mercy and compassion (e.g. Luke 18 in the parable of the unmerciful servant). The thing that was lacking in the unmerciful servant, who himself had been forgiven, was that he lacked compassion. In Luke 10 in the familiar parable of the prodigal son, when the father sees the son returning, the father has compassion on the son. So Jesus embodies compassion, commends compassion.

The Apostle Paul picks up in various of his writings this language of compassion (Corinthians, Philippians, Colossians, and Philemon). Also in 1 John 3:17 we read, "If anyone has material possessions and sees a brother in need, but has no compassion . . . , how can the love of God be in him?"

Compassion is "feeling with." We need to be clear that compassion is something other than condescension. Literally it is "feeling with." The contemporary term *empathy* comes close to expressing the meaning well. Sympathy also has the notion of "feeling with," but empathy means "feeling into" and identifying in a deep sense. It is not merely that sense of personal discomfort we may experience when we see blood or tears flow, or when we hear someone's cry of pain. It is a deep identification with people in their suffering, linking person with person in a community of personhood. In the distress of others we feel our distress and theirs. We are hooked together. In the relief of others we discover and experience that linkage as well. In their healing we sense healing for ourselves.

Central ingredients. Truax and Carkuff tell us that three central ingredients of a helping relationship are (1) accurate empathy, (2) nonpossessive warmth, and (3) genuineness. Note that it must be *accurate* empathy. Too often we miss what the other person is really thinking and feeling. It must be *nonpossessive* warmth. That means accepting the other person warmly and valuing that person separate from that person's behavior or value system. Then genuineness calls for direct personal encounter on a person-to-person basis without defensiveness or a retreat into a facade of roles. These basic principles of helpful caring apply in all professions.

The call to compassion is to be like Jesus in the way he identified with others. We need not draw a contrast between competence and compassion. Some discussions on professionalism undercut competence. That *should not be*. I would continue to hold out for the development of competence, but on the basis of Scripture I call for compassion as well. If I am understanding wholistic health care, I believe it will involve a great deal more of learning to work with a patient, with a student, with a parishioner, with the aged, with the children. Learning to work with them is more than working for them.

The familiar Psalm 23 gives us a beautiful Old Testament expression of compassion. It's the shepherd psalm. Here it is from the Leslie Brandt paraphrase. Think of it now from the perspective of compassion:

"The Lord is my constant companion,
  there is no need he cannot fill.

Whether his course for me points to the
  mountaintops of glorious ecstasy, or
  to the valleys of human suffering,

He is by my side, he is ever present with
  me.

He is close beside me when I tread the
  dark streets of danger,
And even when I flirt with death itself,
  he will not leave me.

When the pain is severe, he is near to
  comfort,
When the burden is heavy, he is there to
  lean upon.

When depression darkens my soul, he
  touches me with eternal joy.
When I feel empty and alone, he fills
  the aching vacuum with his power.

My security is in his promise to be near
  to me always,
And in the knowledge that he will
  never let me go."

Erland Waltner is professor of English Bible at Associated Mennonite Biblical Seminaries and the executive secretary of the Mennonite Medical Association.

Graham and Stott on nuclear weapons

Martin Schrag

Within recent years two highly respected evangelical leaders, Billy Graham and the British preacher-teacher John R. W. Stott, have had a "change of heart" regarding nuclear weapons. They are agreed on the "insanity," "madness," and "horrendous reality" of the nuclear arms race and see that contest as very likely leading to a nuclear holocaust. Christians, they say, must do something about this monstrous evil.

Both men base their thought on the Bible. Stott roots his view in the Sermon on the Mount beatitude, "Blessed are the peacemakers, for they shall be called God's children." The verse moves him to write that "peacemaking is a divine activity," and thus, "the basis of peacemaking is theological: it derives from our doctrine of God." Billy Graham, after indicating that the matter of nuclear weapons is not only a political matter but also a moral and spiritual issue, affirms that Christ calls his followers to love, and that discipleship means binding up wounds and bringing healing.

The two evangelical leaders realize God may use nuclear weapons in judgment, but the Almighty "delights in salvation and peacemaking" (Stott). Vengeance is the work of God, but his eternal purpose is to save the lost. He is "not interested in destruction, but in redemption" (Graham). Nuclear weapons issue from the sinful heart. Their conclusion: God is opposed to nuclear weapons, and God's authentic children should be of the same mind.

The two evangelical leaders place central emphasis on the need to pray for the leaders of one's own country, but also for those of other nations, especially the people in charge of enemy nations. Has not Christ commanded us to pray for our enemies? Stott questions what God's response would be if all Christians "were to unite in fervent, concentrated prayer for rulers, for enemies, for peace, freedom, and justice in the world (Stott). He implies that God would do great things. Graham states that prayer is "the Christian's most powerful weapon."

Further, Christians are to work for peace among nations. The temptation to feel helpless in the situation is to be resisted; let it ever be remembered that in times past evangelicals were in the vanguard of social movements (as in the case of slavery). To give up is to "part company with Christ," writes Stott. He continues by saying, "We need to join others in seeking to reverse the arms race." More pointedly, Graham indicates, "Christians may well find themselves working and agreeing with nonbelievers on an issue like peace," albeit their motives will be different.

The two realize that nations will not suddenly lay down their arms. They know that the fulness of peace will not come before Christ's return. At the same time the fact that not all swords will be beaten into ploughshares and spears into pruning hooks "cannot be made an excuse for building sword and spear factories." Christians need to perceive, Stott writes, that the prediction of future wars is not to inhibit Christians from seeking peace, no more than the foretelling of famine stops Christians from feeding the hungry.

Christians, in the words of Billy Graham, are "to build bridges of understanding among nations." The followers of Christ are global citizens. National loyalties are to be transcended, for "the kingdom of God is not the same as America."

A major factor in shaping Graham's recent thinking was his evangelistic work behind the Iron Curtain. In countries like Yugoslavia and Poland he found thriving Christian churches filled with people deeply concerned about peace.

John Stott also calls for a view beyond narrow nationalism. Christians are to evaluate national rivalries from their international point of view. In regard to the Soviet Union and the United States he penned these words: "Each superpower perceives the other as a threat." The task of Christians on both sides is to support any means which will "reduce this confrontation of suspicion." "Confidence building measures (CBMs)" are the challenge for Christians. Although something like 15-20 percent of the Russians are Christians, "the links between American and Russian Christians are minimal." Stott's word to Christians in both countries is that a strengthened fellowship could be influential in Soviet-American relations.

Neither of the two brethren counsel immediate, total unilateral disarmament. Both call for what Stott refers to as "unilateral gestures of disarmament." He gives two examples of such gestures: (1) trying to influence government to make a pledge that it will never be the first to use strategic nuclear weapons; and (2) calling on government to declare at least a temporary moratorium on the developing and testing of new nuclear weapons systems. Graham similarly calls on Christians to take risks in behalf of peace.

The two men make additional worthy points. Graham believes Christians must understand the issues and see the nuclear arms race as an entirely new factor in human history. Stott calls for more public debate on the matter of nuclear weapons. He details the horrors of nuclear attack. According to the US Congress document *The Effects of Nuclear War* (1979) a one-megaton weapon attack on a city the size of Detroit or Leningrad would result in the death of up to two million people. In a large attack in which the USSR struck first and the United States responded, 77 percent of the Americans would die and 40 percent of the Russians would likewise perish. These figures do not include the millions that would die later from radiation. In light of these statistics, Stott declares, Christians need to hear the words of our Lord, "Blessed are the peacemakers."

Billy Graham states that he is not a pacifist, and Stott implies the same (the latter does believe that nuclear war is contrary to the just war concept and thus Christians should be nuclear pacifists).

Quotes and content of this article are from the following sources: John R. W. Stott, "Calling for Peacemakers in a Nuclear Age, Part I," Christianity Today, *8 February 1980, pages 44-45. And "Calling for Peacemakers in a Nuclear Age, Part II,"* Christianity Today, *7 March 1980, pages 44-45. "A Change of Heart, Billy Graham on the Nuclear Arms Race,"* Sojourners, *August 1979, pages 12-14.*

Letters

Dialogue on universalism

Dear Editor: Charles Heavilin missed the point of universalism in his article (October 28 issue). Certainly it is ridiculous to claim that Christian doctrine is identical to that of Hinduism, for example, though a case could be made for a much greater degree of similarity than Heavilin admits. But comparison of dogma is hardly the main point of any intelligent form of universalism. What is identical in all religions is the experience of religion, the feeling of transcendence and security brought by encounter with some higher plane of existence (thus tying in atheism with its emphasis on the potential of humanity, where it is obviously excluded on the basis of doctrine).

From this underlying universality of religions, culture molds them into their vastly differing forms. The effects of culture do not negate the universality, but merely shape it into a form that is acceptable to a certain group of people. Those who accept universality do not ask Christians to become Buddhists; the material, substance orientation of western culture would find the eastern emphasis on transcending physical existence foreign. The reason to persuade others of the existence of an underlying universality is not to convert but to promote understanding. If the gulf between religions is seen as unbridgeable, then it is too easy to begin making distinctions of right or wrong and good or bad, and to condemn others on the basis of that distinction. I think the danger of that is obvious.

It is curious that Heavilin denies the universality of all religions while simultaneously promoting the universality of Christianity. There are some definite doctrinal differences between Catholicism and Protestantism, and further differences with Anabaptism. Yet these are effortlessly swept aside—without explanation—in favor of a "basic universal Christianity." Why then is the next logical step—to a basic universality of all religions—so abhorrent?

Finally, it should be noted that to say Islam has no place for women makes as little sense as to say the Old Testament has no place for pacifism. If Islamic teachings on the rights of women seem old fashioned, then consider how you feel about the principle of "an eye for an eye and a tooth for a tooth." Yet both were, in their time, quite radical and progressive compared to the policies they superceded. Islamic doctrine on women was formed as the minimum standard acceptable. It allowed man a transitional phase on the way to complete equality of the sexes, just as "an eye for an eye" was a transitional phase on the way to "love your enemies." *David Esau, 603 Marlatt Hall, Manhattan, Kansas 66506* November 4

Editor's note: Thanks, Dave, for picking up this theme. One of our reasons for running the articles on universalism and on Islam was precisely to generate dialogue. The point where I agreed with Heavilin was in his observation that we are probably too readily drifting toward a new syncretism of religions. And we do it without benefit of analysis. In our "global village" we are clearly being pushed together more and more. Because of this we cannot afford total ignorance about other religions. We must learn to know them more accurately. Only then can we have intelligent discussion and a possible "witness." I hope others will join the discussion.

Should we run more articles on different religions? Which ones?

Concerned for leadership

Dear Editor: Future pastoral leadership in the General Conference is a real and overwhelming concern of mine. Yet the worst of my fears is that our darker days are ahead of us. The recent consultation on church leadership held at Bethel College discussed the encouragement given to prospective pastors through churches and schools. Often it is thrown about that churches need to "call out" those who have pastoral gifts, which is alright. Yet that suggests to me that some just don't hear God's call, and so the church must coerce them into pastoral service. I would like to suggest that part of the problem lies within the churches and their attitudes and ways of treating a pastor. Why is it that churches are not able to keep their pastors? Young persons observe how pastors, pastors' spouses, and pastors' families are treated, and realize that answering the call of the cross is at times costly. I would hope that our churches could maintain an attitude towards leadership so that our younger people will be attracted to service in that capacity. It is not all the prospective pastors' fault.

As I write this letter I am in an airplane going to a church to preach a sermon. I know I will receive criticism, and some of it justified, yet I would like to suggest that for young pastors to be constantly criticized can be disheartening.

I am pleading for a spirit of love tolerance, and forgiveness, by both pastors and churches. I want to see the General Conference have good leadership in the future. I would say to prospective pastors who have grown up in the General Conference, please don' toss it overboard. If you do leave, the least you should do is investigate what i is that you are tossing overboard.

I am not a GC pastor or in any way employed by the GC, but am an ex-GC now active in the Congregationa Church. My hope is to serve the Genera Conference in the future.

I hope you will join me in the prayer that there will be adequate leadership for the GC of the future. *Galen B. Penner 5217 East Kings Canyon, Apartmen 126, Fresno, California 93727* November 5

Tone may have been wrong

Dear Editor: I do not wish to retract any of the substance of my earlier letter (Speaking Out, October 7 issue), but I am sorry for the tone of critical self-righteousness in which it was written.

Last summer, when registration began, I felt I had to do something to stand with those young men who for reasons of conscience chose not to register. I still feel that way, but I know the issue must be addressed with less rhetoric and more circumspection by all concerned.

I am deeply grieved that my words stirred anger when they were meant to stir reflection.

My apologies to those I have offended and my thanks to those who have sent encouragement for my stance on this issue. *Peter Farrar, Andover, Vermont 05143* November 5

Editor's note: It is deeply gratifying to note that even through the written media we can grow spiritually. Confession and forgiveness are basic ingredients of peacemaking. Thank you Peter, for your honesty, and thanks to our readers for responding in both affirmation and admonition. Our Christian calling is to do both.

Position open

The Central Office in Newton, Kansas, has an opening for a full-time custodian beginning late December or January 1. A couple would be preferred, but individuals may apply as well.

Interested persons should contact: Ted Stuckey, Box 347, Newton, KS 67114.

Meditation

Christmas kingdom

urs is a hustle bustle
ingle bell
uy and sell
our gifts kingdom

Where blankets like snow
Provide protective care
And graciously cover
The scars of Earth
For a while
But do not heal
The hurts underneath.

The gift of love
Truly shared
nvites the pain
And hurt inside
To find comfort at a hearth
That was given to us
And not really earned.

Ours is a rich and deep
Carillon bell
Love and share
Your gifts kingdom

Where we must help
To shovel away
The heavy burden,
Warm the freezing heart,
And then share the source
Of energy and light
That empowers caring.

Ruth Naylor

The only dance there is

Emmanuel—
    God with us
Sing Praise
    for we are love.
Talk about it
Wonder why
Hosanna—
    we are love.

Diverse Definitions
Homilies of Heaven
Jubilate Deo—
    we are love.
E Pluribus Unum
    seeking and accepting in
The only dance there is—
    the dance of love.

Mary Patricia Lawless

Agency angel

Mary:
the Supreme Sanhedrin
says you have the
right to choose . . .
if this notice comes
too late
adoption
is another
option.

Peter J. Ediger

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Shopping for peace

Advent is upon us again. The first for the 80s. You know . . . "peace on earth, goodwill to all people." 'Tis the season for joy and love because the glory of God will again be specially revealed.

News item: "A woman was found shot to death in her apartment. Her body was fully clothed and there was no evidence of burglary or a struggle. Police are baffled by the case."

Experience: I was in the department store looking for a pair of gloves. A mother nearby was scolding her young son. It caught my attention, and I watched. Her shopping cart was loaded, and it became evident that she was Christmas shopping. The son became more irritable, and her voice rose in harmony. I followed them.

She "picked through" piles of things—muttering words like "grandma could wear this" in between hollers like "you sit down in that cart and be quiet, mother's busy" — and added to the load in the cart.

Needs: (1) Overseas mission projects are being weighed for approval or rejection. Even one Christmas dollar per GC member would make a significant difference in the answer.

2. Home Ministries is looking at Indian, Spanish, and Chinese ministries. They feel almost helpless to respond. A Christmas dollar per GC member and our children could dramatically increase our witness among our ethnic neighbors.

3. Christian education is preparing resources to build stronger marriages and to equip parents for coping with the challenges of parenting in the 80s. A Christmas dollar per person on our shopping list donated to provincial, regional, national, or international conferences, would give us an added feeling of having expanded our shopping list beyond our kith and kin.

4. Our special prayers for those we have elected to our congregational and conference committees is an absolute necessity on our Christmas shopping list. Without question we want to add extra prayers for those we have appointed to serve us and for us in our churches, conferences, and other service and mission posts around the world.

5. And this Advent season we must plan some special time for ourselves just to become better acquainted with the One whose coming we celebrate and wait for.

In this 1980 Advent season—a time for family, reunion, laughter, fellowship, caring — many observers are reporting, "Home is where the hate is." Metro Toronto police 100 times each day — on average — are called to rescue a wife who is being stabbed, beaten, burned, throttled, or shot at. Fights between husbands and wives are now so numerous and so bloody that sociologist Murray Strauss comments, "The streets have become far safer than the home; the company of strangers safer than relatives" (*OAOFSA Newsletter*, Fall 1979).

What is your "game plan" in this Advent season? We have two options.

Many will try to "buy" a piece (peace?) of Christ for at least a few days. They will go all out for gifts, parties, and anything else to keep them from noticing the world news, the real life experiences, and the needs around and within.

The prophet Jeremiah has a word for these people. "They have healed the wound of my people lightly, saying 'Peace, peace,' when there is no peace" (6:14).

Others will try to "shop for peace." Yes, they will also share gifts with loved ones. Family celebrations are axiomatic with Jesus' own birth into a human family. Children — whether adoptive, foster, or biological — will come "home" all over the world.

And these people will try to accept and try to cope with the realities of our world. To be joyful means to share of what we are and have. These people will try to add something to the lives of others — by letters, visits, gifts, and prayers — who are not our relatives and families. These people will try to take something away from the lives of others — by speaking out, accepting a share, helping out — who are being unjustly treated because of handicaps, color of skin, past failures, or the places where they live. These people will try to build peace in the lives of others — through spiritual witness and worship — who live in sin and do not acknowledge the saving Advent of Jesus Christ.

Such persons will be "shopping for peace" because in these acts their own lives will experience "the peace of God, which passes all understanding" (Philippians 4:7).

No, it is not idyllic. As we "shop for peace" in this Advent, war, violence, disease, envy, and broken relationships will continue all around us. But there will be fresh penetrations of God's glory among us.

You and I — together . . . all of us who wait for the Advent of the Prince of Peace — let's commit our Christmas shopping "through the tender mercy of our God . . . to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke 1:78a, 79).

Bernie Wiebe

The Mennonite

95:45 9 DECEMBER 1980

advent 2

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Inside this issue:
When defeat is not defeat
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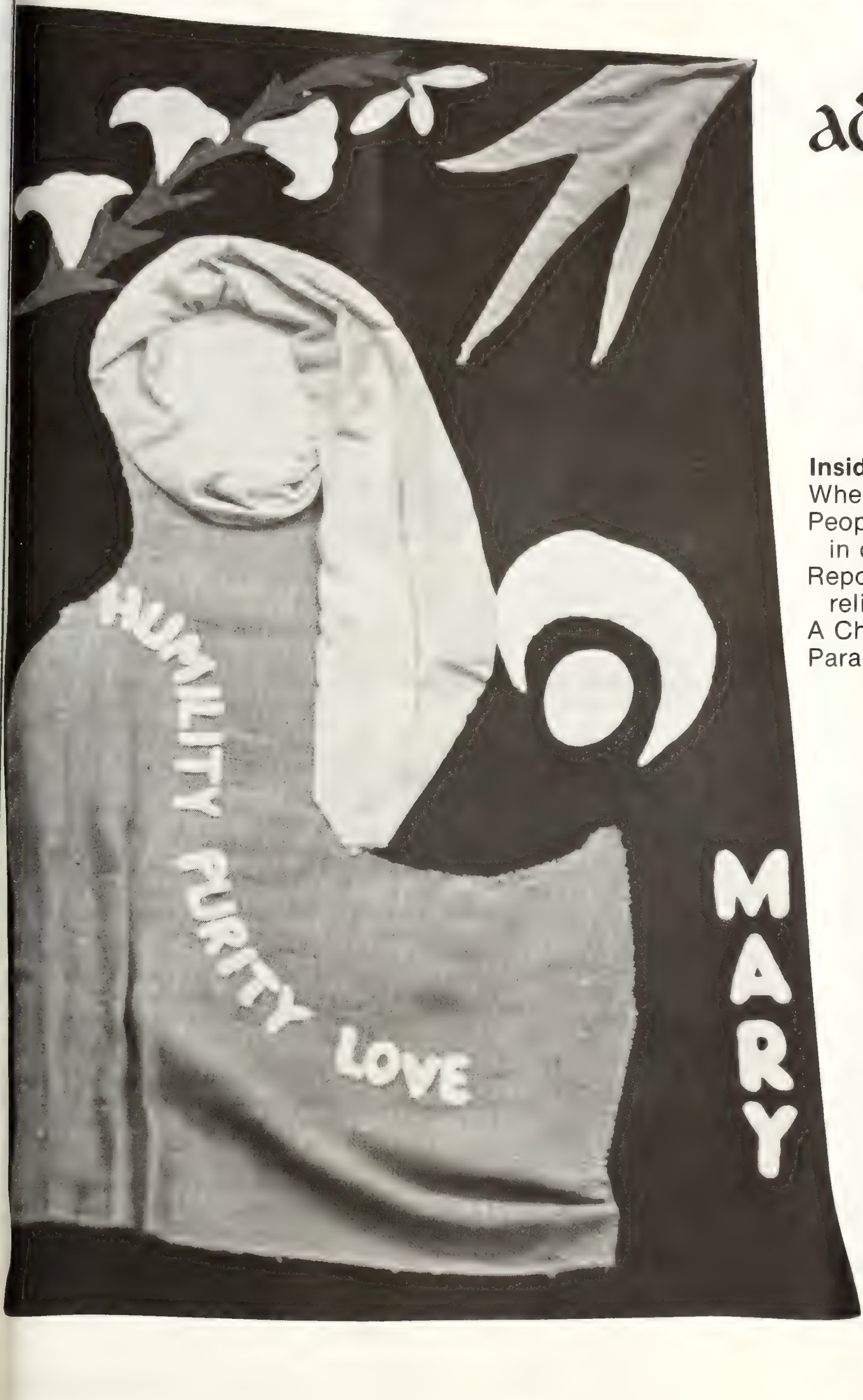
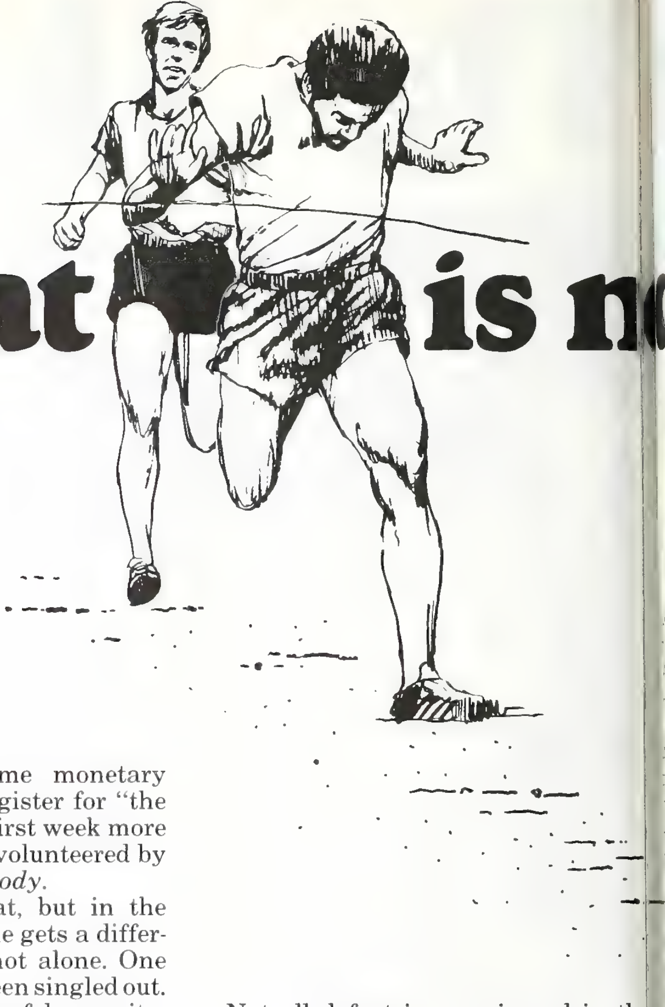
in darkness
Reports on two inter-religious peace conferences
A Christmas angel
Paradox of the stars



When defeat is n



Frank H. Epp

Recently my wife and I have had much occasion to reflect on experiences of defeat. While my second election defeat at the federal polls was still fresh, Helen was laid low by surgery to remove a cancerous tumor.

We were also passing the half-century mark in our lives, and there were other human factors to remind us one can be saved by grace alone.

Knowing there are thousands wrestling with failure in their lives, I have agreed to share some thoughts about those conditions which can minimize failure's destructive impact and which turn defeat into a positive experience.

Defeat is not defeat when you remember the universality of it. Almost everywhere in life there are more losers than winners. This is true in the World Series, in the Stanley Cup, in the Olympics, and in job hunting. In the Canadian elections of 1979 and 1980, there were over 1,000 losers and only 282 winners, both times.

No one is immune from failure, not the Trudeaus and not the Diefenbakers, not the Nixons or the Kennedys, and not the Winston Churchills. Not Moses, not Isaiah, not Paul, and not Jesus.

In defeat one is in good company. Lots of people fail. Is there anyone among the readers who has not in your family or in your neighborhood or in your circle of friends been touched by a bankruptcy, a firing, a delinquency, a rejection of some kind, a relationship broken, a crime, or an imprisonment?

Recognizing that more people are losers than not, two San Diego publishers announced their intention to publish a new kind of social register entitled *Who's Nobody*. Reacting to the many *Who's Whos*, which publish the stories of the winners, these enterprising people decided that there was some social value—and perhaps some monetary gain—in publishing a register for "the league of losers." In the first week more than 10,000 names were volunteered by people for the *Who's Nobody*.

Defeat is still a defeat, but in the context of universality one gets a different perspective. One is not alone. One knows that one has not been singled out. One is part of the rest of humanity. Indeed, if one remembers Jesus, one is, in losing, part of divinity.

Defeat is not defeat when one experiences the serenity of it. The literature of the world is filled with stories of people experiencing a deep peace, a sweet serenity, in the face of defeat, even total defeat. The survivors of the *Titanic* have told us that more than 1,000 people doomed to go down with that ship in its maiden voyage gathered with serenity on the deck of the boat to sing "Nearer My God to Thee."

Our Lord, nailed to the cross and forsaken by everybody, was comforted by a deep peace, so much so that he could lay down his head and say, "It is finished. Father, into thy hands I commend my spirit." The hymns of our Anabaptist martyrs speak of a deep peace in the face of social rejection, condemnation, and execution.

Soldiers have stared their destruction in the face bravely and peacefully. Walter Landor, for example:

"Death stands above me whispering
low.
I know not what into my ear;
Of his strange language all I know is
There is not a word of fear."

Not all defeat is experienced in th
final ultimate sense, but the sam
principle holds in lesser defeats.
planeload of people, myself among then
one hour over the ocean, can remai
completely relaxed and calm when th
pilot announces, "We have just bee
informed that there is a bomb aboar
and we must turn around and try to g
back."

There is a certain peace that come
when your destiny has been taken out
your own hands or when a verdict ha
been rendered, however unfavorabl
After months of hassle, a bankruptc
can mean real peace. After days
uncertainty, the news of a malignanc
comes as a blessing. Certainty, even a
unwanted certainty, brings with it
serenity.

Indeed, there can be more security an
serenity in failure than there might be i
success. Often it is the winners, not th
losers, who worry about losing. It is th
rich, not the poor, who worry abou
poverty. It is the people who are in firs

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defeat

"In every person the weaknesses are offset by some strengths, obvious to someone and most surely to God. Every cross in human experience is somewhere matched by a crown."

place, not those who are in the last place, who worry about being in second place.

When you are defeated and down, there is no rivalry, no jealousy, no envy in your social circle. Indeed, there is a camaraderie, a genuine friendship and empathy, that formerly passed you by. There is a sweet serene fellowship in defeat which the winners know nothing about.

Defeat is not defeat when you appropriate the utility of it. Defeat and failure often serve a good purpose. Sometimes they are providential. One of my favorite poets, Edwin Markham, put it this way:

"Defeat may serve as well as victory
To shake the soul and let the glory out.
When the great oak is straining in the wind,
The boughs drink in new beauty, and the trunk
Sends down a deeper root on the windward side.
Only the soul that knows the mighty grief
Can know the mighty rapture.
Sorrows come to stretch out
Spaces in the heart for joy."

Defeat has many uses. It stops you in your tracks and takes you out of the rat race. It forces you to check a road map before you get permanently lost. It forces you to look in the mirror and face yourself the way you really are. It can be the stimulus for growth. It can change the course of one's life.

Failure equips. Defeat energizes. Handicaps help. Milton was blind, but he saw paradise. Beethoven was deaf, but he heard vast harmonies.

It sounds paradoxical, but it is true. People are better people if their lives are incomplete and imperfect. Few things hurt us as much as an endless string of successes.

Defeat is not defeat if you don't admit to the finality of it. When failure comes we are wont to see the dead end of our road, but one-time failure need not be repetitive or permanent or irreversible. A crop failure last year doesn't mean a crop failure this year. A failed grade is not a failed life. A firing doesn't mean no more hiring. One bad habit doesn't mean every bad habit.

In every person the weaknesses are offset by some strengths, obvious to someone and most surely to God. Every cross in human experience is somewhere matched by a crown. Life didn't end on February 18, someone said to me on February 19. After all, MacKenzie King lost three times; John Diefenbaker lost five times; and Abe Lincoln lost 14 times.

One of the best medical doctors I know flunked and had to repeat one year of medical school. One of the successful writers I know failed English in high school. Failure need not be final as Adelaid Proctor has said:

"Have we not all, amid life's petty strife,
Some pure ideal of a noble life
That once seemed possible? Did we not hear
The flutter of its wings and feel it near,
Just within our reach? It was and yet
We lost it in this daily jar and fret.
But still our place is kept and it will wait,
Ready for us to fill it, soon or late.
No star is ever lost we once have seen:
We always may be what we might have been."

Defeat is not defeat if you know the remedy for it. Sometimes the comfort in universality doesn't fill our need. Sometimes all the uses of failure leave us unsatisfied. We feel an element of finality in it. After all, some of us are getting older as defeated people.

Do we then throw in the towel? Await the grave while we live with our misery? No, even then defeat is not defeat.

The remedy for it is the good news of the gospel which tells us that God is willing to forgive and forget and ready to give us a second chance. The doctrine of the second chance can be taken too far, but the doctrine of the grace of God can't be taken far enough.

The Good Book tells us that our heavenly Father casts our sins, our failures, and our diseases into the sea where it is deepest so they won't be remembered anymore. It tells us he sends out invitations to his great victory banquet to all the losers and that he brings them in from the highways and the byways.

The Good Lord invites every prodigal to come home. He tells every woman and every man caught that there need be no condemnation. He establishes as rocks of the church even failing characters like Peter.

It is his greatest desire to lift up the fallen, to aid the poor, to empty the prisons, to heal the hurt, to redeem the sinners. He has made it his eternal task. He is motivated to do it with an everlasting love. He is equipped to do it because of his infinite grace. When defeat in human eyes is final, in God's sight it is not.

We can leave our defeats behind us, some of them by remembering their universality, others by experiencing their deep serenity, still others by capitalizing on their utility, always by denying their finality, and at the last by appropriating the ultimate remedy.

If we do so, we will speak with Paul: "We are handicapped on all sides, but we are never frustrated; we are puzzled but never in despair; . . . we may be knocked down but we are never knocked out" (2 Corinthians 4:8, 9, Phillips). •

People who walked i

Doug Reichenbach

Leader: "The people that walked in darkness. . . ."

People: "We the people . . . in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain . . . a well-regulated militia, being necessary to the security of a free state, (as well as our right) to keep and bear arms."

Leader: "The people that walked in darkness have seen a great light."

People: We who are the people of God *before* we are the people of our country, in order to perfect our union, establish real justice, effect true tranquility, provide for the sure defense, promote the general welfare, and express true security and freedom, do ordain . . . Christ's way of peace.

Leader: "On those who live in a land of deep shadow. . . ."

People: "Even we enlightened people of God spend some time in the shadows. . . .

1st Reader: Our communion with the Lord and with one another is so petty sometimes.

2nd Reader: We play favorites in our relationships with persons, usually at the expense of the poor, the moral failures, those who are "out of our class."

3rd Reader: Our insurance against unrest is often not the easy yoke of Christ Jesus but the hard yoke of oppression.

4th Reader: We commonly defend ourselves and our way of life in ways that do violence to God's creation.

5th Reader: As those who are faring well, we are critical of "welfare people."

6th Reader: We are cursed by the need to "secure the blessings of liberty to ourselves and our posterity." We need to be *reminded that the blessings of freedom in Christ* are both *fruits that last* and *fruits that are to be shared* with all God's children.

7th Reader: The more affluent we are the more defensive we become, and th more tempted we are to believe tha being well-armed is necessary.

People: Forgive us, Lord, for spendin so much time in the dark.

Leader: "On those who live in a land o deep shadow a light has shone"- Christ's way of peace!

People: Thank you, Lord, for turning o the light! Now we need not be in the dar any longer! Thank you, Lord, for turnin us on! Now we can walk in the light o your peace . . . and rejoice!

Leader: "You have made their gladnes greater, you have made their joy ir crease; they rejoice in your presence. . . .

People: "Happy the peacemakers. . . .

1st Reader: Happy the peacemakers not the wiseacres. "Beware of fals prophets who come to you disguised a sheep but underneath are ravenou wolves. The wisdom that comes dow from above is essentially somethin pure; it also *makes for peace*, and i kindly and considerate; it is full o

"The people that walked in darkness have seen a great light; on those who live in a land of deep shadow a light has shone. You have made their gladness greater, you have made their joy increase. . . . For there is a child born for us, a son given to us. . . ."

darkness (An Advent reading)

compassion and shows itself by doing good."

2nd Reader: Happy the peacemakers, not the piecemakers. "You were called to liberty; but be careful or this liberty will provide an opening for self-indulgence." Both Constitution and Christ have called us to freedom; one calls us to a freedom which, supposedly, needs to be defended militarily (providing an opening for self-indulgence); and one calls us to a freedom which is to be expressed spiritedly (providing an opening for self-giving). "When self-indulgence is at work the results are obvious: feuds and wrangling, jealousy, bad temper and quarrels, disagreements, factions . . . and similar things" (piecemaking). "What the Spirit brings is different: love, joy, *peace* . . ." (and similar things).

3rd Reader: Happy the peacemakers, not the peacemockers. There are those who say, "Peace! Peace!" when there is no peace; those who encourage their nation to achieve international peace while they engage their brothers and sisters in interpersonal warfare; those who object to all the violence *out there* but who contribute to it *right here.* This is a mockery of Christ's peace, a peace that should permeate all our actions and decisions. Peacemaking has no trace of partiality or hypocrisy in it: "Peacemakers, when they work for peace, sow the seeds which will bear fruit in holiness."

4th Reader: Happy the peacemakers, not the pax-the-buckers. Peacemaking is not to be left up to *professionals.* All *professing* Christians have received Christ's peace and are called to *pax* it on. Peacemaking does not just have to do with passing the "bucks" (to MCC or to General Conference). Our dollars help, but we are also called to "offer our living bodies as a holy sacrifice," (to MDS, COM, etc.) seeking to bring Christ's peace to bear in every word and deed.

5th Reader: Happy the peacemakers who accept their role as pacemakers. Peacemaking is at the heart of the gospel—the peace witness is essential to a strong, pulsating mission. Peacemaking should be put up front in our Christian walk. Indeed, peacemakers should set the pace in the race we are running: "Anyone who wants to have a happy life . . . must *seek peace and pursue it.*"

6th Reader: Happy the *pacifists,* not the *passivists.* Our peacemaking is not to be "just words or mere talk, but something real and active." Peacemakers are not so much those who take life lying down, but those who lay down their lives for others: "For the sake of the joy which was still in the future, (Jesus) endured the cross. . . . Think of the way he *stood* such opposition from sinners and then you will not give up for want of courage."

7th Reader: Happy the peacemakers who know how to fight. "In the fight against sin, you have not yet had to keep fighting to the point of death." Peacemakers are fighters. Peacemakers fight *fire* with *Fire.* Peacemakers fight the *fire of holocaust* with the *Fire of the Holy Spirit.*

People: "Happy the peacemakers; they shall be called children of God."

Leader: Peacemaking has little to do with constitutions.

People: Peacemaking has much to do with our *makeup*—specifically who our Maker is: "We are God's work of art, created in Christ Jesus to live the good life as from the beginning he has meant us to live it."

Leader: Peacemaking has little to do with constitutional amendments.

People: Peacemaking has much to do with our *transformation* by Christ: "Do not be conformed to this world but be transformed by the renewal of your mind."

Leader: Peacemaking has little to do with preambles.

People: Peacemaking has much to do with *new beginnings*: "And for anyone who is in Christ, there is a new creation; the old creation has gone, and now the new one is here."

Leader: Peacemaking has to do with remaking, change, new birth.

People: "The people that walked in darkness have seen a great light; on those who live in a land of deep shadow a light has shone. You have made their gladness greater, you have made their joy increase. . . . For there is a child born for us, a son given to us. . . ."

Leader: A peace child is born. A peacemaker is born. A new power has broken into the world. Won't you share in that power? Won't you give birth to Christ's peace? Won't you commit yourselves to being God's children of peace?

People: Yes, let us commit ourselves anew this day to the way of peace. . . .

1st Reader: Let us perfect our union with God and his people by maturing in our prayer life and deepening our fellowship with our brothers and sisters.

2nd Reader: Let us establish real justice by making "no distinctions between classes of people."

3rd Reader: Let us effect true tranquility by being discerning enough and honest enough to say, "No peace! No peace!" when there is no peace, and then seeking to do those things that make for peace.

4th Reader: Let us increasingly relinquish the right to defend ourselves in worldly ways and rather arm ourselves with *weapons of righteousness*: "purity, knowledge, patience, kindness, a spirit of holiness, love free from affectation, the word of truth, and the power of God."

5th Reader: Let us live in the goodwill of God and promote goodwill toward all persons.

6th Reader: Let us affirm that we are free, not because of the rights granted by our Constitution, but because we are redeemed by Jesus Christ. We are secure, not because the *lion's* share of our taxes goes for military expenditures, but because the *lamb* is on the throne.

7th Reader: Let us be among those who do not "keep and bear arms," but who bear and share Spirit fruit, the real blessings of freedom . . . in Christ Jesus.

People: Let us be peacemakers. That is where the real power lies! That is how we really celebrate God coming to us and being with us in Jesus Christ. That is how we may share in our Master's happiness!

Leader: "The people that walked in darkness have seen a great light; on those who live in a land of deep shadow a light has shone. You have made their gladness greater, you have made their joy increase; they rejoice in your presence. . . . For there is a child born for us, a son given to us and dominion is laid on God, Eternal Father, Prince of Peace. Wide is his dominion in a peace that has no end, for the throne of David and for his royal power, which he establishes and makes secure in justice and integrity. From this time onwards and forever, the jealous love of Yahweh Saboath will do this."

People: Come, Lord Jesus.

All: Amen and Amen. •

News

Concerns for peace toppling religious barriers

Special reports on two conferences

Sioux Falls: "Need for peace now larger than our diversity"

Sioux Falls, S.D. — They came, literally, from across the country. They gathered, regardless of economic, cultural, or religious backgrounds. Over 500 of them, young and old alike, took part in "Peace and the Arms Race," an interreligious conference.

A Mennonite and a Lutheran were a part of the basic leadership of the conference held at a Catholic high school. This ecumenical effort took place in Sioux Falls, a progressive little city of 81,000 on the South Dakota plains, November 14-16. Organizers and participants included Protestants, Catholics, and Jews, with a dozen denominations represented.

The diversity of the planners and participants was matched by the programming. Addresses, worship, workshops, drama, music, film, and displays centered around the broad scope of peacemaking were scheduled Friday evening through Sunday afternoon.

Three keynote speakers highlighted the conference: Richard McSorley of the Center for Peace Studies, Georgetown University; Jonathan Fine, of Physicians for Social Responsibility, Cambridge, Massachusetts; and William Fairbourn, US Marine Corps, retired, Salt Lake City, Utah.

The interreligious conference opened, appropriately, with a worship service. A speaker said, "This conference seeks to discover what it means to be the people of God." Another noted the variety of religious backgrounds present, saying, "Our concerns for peace have grown larger than our denominational barriers."

McSorley, a Jesuit, spoke Friday evening on "The Religious Call to Be a Peacemaker." Outlining the technical impact of the nuclear age, he graphically illustrated the massive destructive capability the major world powers possess. He then contrasted that with the message of the gospel.

"Does the gospel approve of war?" he asked. "The answer is clearly no. All are brothers and sisters, children of God. To destroy life is to break that sacred relationship. The goal of life is union with God through love—all acts must be compatible with that. We are to be imitators of Christ. Christ is our example, and to imagine Christ pushing the button is unthinkable to anyone who knows him," McSorely said.

Both technology and the gospel say the same thing, he said. "We must cooperate (love each other), or we will perish."

Sunday afternoon, at one of the final sessions of the conference, McSorley said, "The question is not, 'What can we do?' but rather, 'How much am I willing to suffer?' The response to nuclear weapons is self-suffering. It is the way of God."

Fine, a leader of the 2,200-member Physicians for Social Responsibility, spoke Saturday morning. Fine described in detail the effects of a nuclear blast. He read from a letter written by a sixth grader who was at Hiroshima when the bomb fell in 1945. As that act was put into human terms — the death and suffering of the youth's family — the audience of over 300 was hushed, and people wept.

Calling nuclear proliferation "the ultimate epidemic," the Cambridge physician described the nuclear chain and the destruction a single megaton bomb would have.

This bomb is 50 times as powerful as the one dropped on Hiroshima, and we have over 30,000 of them, Fine said. Yet a single explosion would result in a blast which would level every building in a three-mile radius with winds of over 300 miles per hour. It would create a thermal fireball of 35,000 degrees, melting steel and concrete and causing eye damage up to 250 miles away. It would spread lethal radiation across 4,800 square miles with three times the lethal level at the center.

But we have single weapons 30 time stronger than that, Fine said, and w continue to build more of them ever day. A major attack on the US would se the 200 largest US cities destroyed; 8 percent of the population would b exposed to at least 100 rems, the highes level of radiation considered safe; long term effects would include the spread o disease, changes in the earth's climate and genetic damage. "Survival woul be, at any terms, a bad bargain," he said

What can we do? Fine told the peopl to "inform yourselves about nuclea weapons." He encouraged support fo SALT, a freeze on production of a nuclear weapons, a ban on nuclea testing, and renunciation of use o nuclear weapons on a first-strike basis

Noting the "psychological numbing towards this issue, Fine said, "We don' want to think about these things. But i we don't think about it, nothing will b done about it."

He challenged the conference, "Each of us must make this a part of our daily lives. Let us not fail to act. Make a promise to do so before you return home."

One of the most stimulating portions of the conference was the Saturday evening address by Major General William Fairbourn. The retired US Marine Corps officer spoke on "Military Preparedness for the 80s: Where are we headed?"

Fairbourn, who commanded the world's largest combat division in Vietnam longer than any other man, provided a marked contrast to the peace oriented addresses of the other keynoters.

Militaristic, Fairbourn's message was based on nationalism. He decried the state of the nation saying, "We are a nation ready for decline," citing as characteristics our lack of energy policy, inflation, unemployment, over taxation, and weak defense. These conditions, Fairbourn

McSorley

Fine

Fairbourn

id, are what communist countries con-ider necessary for world domination.

Fairbourn outlined his equation for ational security in the 1980s: "Resoures *plus* manpower *times* will *equals* ational strength. "Fairbourn emphaized that national will is most imporant to national power. "If we want reedom we must pay the price." He hallenged everyone to give one or two ears of national military or civilian ervice.

On one point Fairbourn agreed with IcSorley and Fine. He said, "We do not eed more nuclear weaponry." However, e advocated more advanced weapons: MX, laser, and particle beams "to make uclear obsolete."

Tension was evident in the audience hroughout Fairbourn's address. Quesions and answers reflected the basic ifference of perspective. At one point Fairbourn turned over the podium to a young man, who said he disagreed with almost every point Fairbourn had made. Fairbourn responded, "That is a perfect example of what, in the long term, I would like to insure — the freedom to say what you want."

Fairbourn had challenged the perspective of the conference and brought idealism back to the reality of discord in the world.

Yet Sunday afternoon, Fairbourn said, "It's been a real pleasure for me to rub elbows with you. I appreciate the sincerity with which you confront this complex issue."

The weekend was considered a success by participants and organizers. McSorley called it "the finest weekend peace conference I've attended." He noted the atmosphere of friendliness, "so different from the ordinary life. It helps you realize what life would be like if we were all peacemakers." *Tim Waltner*

Conference participants conclude their meetings with worship.

Toronto: A conclave to stop "the abortion of the world"

Toronto, Ont. — "Nuclear war is imminent, and the whole world is the target." This was the urgent cause which brought Canadians from all religions to Toronto November 9-11.

The conference on religion and world peace was initiated by the World Conference on Religion for Peace (Canada), a nongovernmental agency of the United Nations.

People from nine different religions, from Sikhs to Jews, stood to speak a prayer for peace at the stirring Sunday evening service which opened the conference. The Bloor Street United Church was packed to every corner as people came to worship and listen to an impassioned plea for disarmament by William Sloane Coffin, Jr., well-known peace activist in the United States and minister of New York City's Riverside Church.

"Our greatest enemy is not Russia," thundered Coffin from the pulpit. "Our greatest enemy is nuclear war!" Coffin deplored the attitude of US President-elect Ronald Reagan, which he described as the Hollywood view of life: "There are a few stars and the rest of the people are extras." Perhaps the time has come for civil disobedience, suggested Coffin, citing tax resistance as a strategy which the church should lead out in.

This moving beginning created the impetus for the hard work which followed, as over 200 delegates formulated proposals for action in their 10 workshops. Although participants differed on details, there was unanimity about the immediate need to disarm and the urgent duty to fight injustice at home and abroad.

It was fitting that this conference on peace became the setting for some historic agreements among various religious groups present.

Recalling the story of Isaac and Ishmael's estrangement, a rabbi and a Moslem leader pledged to be reunited under their common father, Abraham. Rabbi Allen Langner of the Canadian Jewish Congress and Ikram Makki of the Council of Moslem Communities in Canada initiated the first official contact between the two groups in Canada. At the Tuesday morning session they announced their plans for ongoing dialogue on mutual concerns.

Common religious beliefs surfaced at many points: the invocation of a God who was considered the father of all those present, the assertion that faith is what saves us from despair in this threatened universe, and the sad recognition that no religious community is unified in its convictions about peace and justice.

Bobby Woods, Native Canadian, delivered an eloquent plea for his people. Still regarded as "pagan" and inferior, Indians cry for recognition of their religious beliefs as expressions of authentic spirituality.

Various speakers, including Gregory Baum of the University of Toronto (Ontario), Lois Wilson, moderator of the United Church of Canada, and Douglas Roche of Canada's House of Commons, drove home the urgency of the church's agenda.

Sidney Lens, writer and longtime peace advocate from Chicago, presented a thorough analysis of the US rise to power since 1930. Since 1945, he said, "we have always been close to this nuclear horror." He cited 15 known occasions when nuclear war almost occurred.

Since 1971, said Lens, the US has been moving toward economic collapse from which it will not recover. The standard of living is already going down.

"No one can win a nuclear war" was stated over and over during the conference. "In an atomic age," said a participant, quoting Albert Einstein, "everything has changed except man's ability to understand the change."

Final resolutions called for extensive peace education in schools and churches, including a request that the upcoming "history of war" project of the National Film Board of Canada also show examples of peace efforts and international cooperation.

Petitions, telegrams, and delegations to governments were announced. Several groups called for a national day of peace.

The Canadian government was called to immediate withdrawal from NORAD and NATO treaty commitments and a cessation of nuclear technology exports.

Religious communities were called to a greater commitment to their common concern for peace. One Catholic participant cited his church's massive efforts against abortion, but lamented religion's silence about an even greater threat: "The whole world is about to be aborted." *Margaret Loewen Reimer*

Chase Manhattan Bank chairperson David Rockefeller, during a recent tour of Latin America, told business leaders the election of Ronald Reagan will lead to a lessening of human rights restrictions in their countries. He pledged a more practical US foreign policy based on US national interests such as trade and natural resources. The business leaders greeted the news with delight, while human rights activists sharply criticized Rockefeller for meddling in the affairs of other nations.

Speech/drama

A faculty position in a small, Christian liberal arts college will be open August 22, 1981. This person will be responsible for teaching courses in speech and drama, for the production of two major plays each year, and for student advisement. This person must have an interest in relating drama to Christianity.

Send vita and transcripts to: Lorin Neufeld, Academic Dean, Tabor College, Hillsboro, KS 67063. EO/AA

Massive corn shipment en route to refugees in Somalia

Akron, Pa. (MCC) — The *Mormacsaga* steamed out of Baltimore on November 18, carrying with it 1,000 tons of corn destined for the critically undernourished refugees in Somalia. In a drive coordinated by MCC Great Lakes, farmers, truckers, grain elevator operators, Sunday school children, and others worked together to make possible one of the largest food shipments in Mennonite Central Committee's history.

In addition to the corn, over $150,000 in cash was donated in the Great Lakes region and elsewhere to pay for the burlap bags and transport costs. The 20,000 bags of corn should arrive in Mogadishu, the capital of Somalia, in early January. From there, if fuel is available, trucks will haul them to some of Somalia's 30 refugee camps, where as many as 1.6 million depend on outside food deliveries for survival.

The United Nations' World Food Program and Somalia's National Commission for Refugees will be responsible for the distribution of the corn, which MCC workers in Somalia should be able to observe.

The MCC Great Lakes board had agreed to coordinate the food drive at its July 8 meeting. Overseeing the project were George Lengacher of New Haven, Indiana; Herbert Roth of Morton, Illinois; Steve Shrock of Middlebury, Indiana; Eldon Christophel of Battle Creek, Michigan; and Glenn Zimmerly of Orrville, Ohio.

Generous giving from the four-state area enabled the committee to easily meet the 20,000-bag total by the November 10 target date. Great-Lakes-area farmers made commitments for nearly 3,500 bags beyond the goal. MCC provided double-thick burlap bags for the corn, which was to be shelled and is of high quality.

Fifty trucks hauled the bags to the pier at Baltimore over a two-week period. Many truckers asked no money for their services or else did it at cost. In other cases people contributed fuel or money specifically for the trucks.

MCC truckers Del Derksen and Bruce Janzen, who helped coordinate the unloading at Baltimore, commented on the impression made on the dockworkers. Said Derksen, "Ninety percent of them thought we were crazy. To them it was just unheard of that the use of these trucks and all the corn and labor were being donated."

Particularly amazing to the dockworkers was the willingness of the drivers to help unload the trucks. Janzen remembered one commenting that a person would be hard-pressed to find many other truckers in Maryland wil ing to do that.

Also assisting were Mennonite Disaster Service volunteers. Approximately 2 men from Pennsylvania and Marylan donated time to help unload the corn.

The corn is going to a country burdened with more refugees than any othe country in the world — one that becaus of extreme poverty and two years o severe drought can least afford them.

For a while trucking of relief supplie from Mogadishu to the camps came to virtual halt as the war between Iran an Iraq cut off Somalia's supply of fuel Since then arrangements have bee made for emergency shipments of fue until at least the end of the year.

Early in 1980 MCC sent 288 tons o vegetable oil, 190 tons of milk powder and 40 tons of nonfood items to Somalia MCC worker Gerald Heistand of Elizabethtown, Pennsylvania, was at th camps when the goods reached them i September. Heistand and four othe MCC workers serve in the country working with agriculture, installation o pumps for drinking water, and th training of refugee women. *Bernie Bayless*

Bags of corn are unloaded at the pier in Baltimore.

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ENCOMPASS

DECEMBER 1980

The church in China has found it—

Authentic Existence without Externals

The following article, written by Vic Reimer, is excerpted from a speech given by Jonathan Chao, director of the Chinese Research Center in Hong Kong, at the triennial meeting of the General Conference Mennonite Church in July 1980.

Jonathan Chao

Since the communist takeover of China in 1949 the Christian church has undergone a painful transition to a deinstitutionalized church. Despite the transition, or perhaps because of it, there are about five times as many Christians in China as there were in 1949. The church has emerged purified and triumphant.

There are twenty-two officially open churches in China and an estimate of 40,000 house churches in the country, totaling about 10 million members. There are two streams of Christianity in this country—the government-sponsored Three-Self Patriotic Movement, and the currently suppressed house churches.

What has happened to Christianity in China during the past thirty years? In 1949 one-third (6,000 missionaries) of the North American Protestant missionary force was in China. Over one hundred mission groups operated 270 schools and 262 hospitals. There were 13,000 Chinese pastors. In one generation this Western style, financially dependent, institutionally oriented church was eliminated. Churches were brought under the control of the government, closed, converted to other uses, and leadership was imprisoned. But by the late 1950s Christians began to meet secretly with lay leadership, and the church found authentic existence without externals.

In the early 1960s there was a short period of relaxation, but beginning in 1966 the Red Guard revolution which shook China unleashed a searing wave of persecution of Christians. Bibles were searched out and destroyed. Christians were beaten and exiled. One-third of the membership in Beijing (Peking) committed suicide during the counterrevolution of the Communist Party. As China entered the 1970s it

continued on page 2

Authentic Existence

continued from page 1

was a religionless society. House churches began to emerge and, although Christians scarcely dared to speak of their faith, a people disillusioned with Marxism (especially young persons) and the excesses of the counterrevolution began to seek out Christian believers. The exile of Christians was the seed for the house churches.

House churches are characterized by their stress on Christian experience, the giving of testimonies and mutual encouragement, and the practice of discipleship. They are led by lay persons. They have learned how to use family structures, which are relatively free of government control, as a tool for evangelism.

As soon as China had spent its energy in the ideological struggle of the counterrevolution, its attention was given to economic advance. This moderated the view by the government towards Christianity, and the government began to establish official churches, cooperating with former YMCA membership. Nevertheless, Chinese leadership still thinks of religion as a tool of imperialism and of Christians as agents of foreign governments. This deep distrust of Christianity is a result of the gunboat diplomacy of the nineteenth century, the extraterritoriality privileges enjoyed by foreigners in China, and the fact that missionaries often propagated a cultural imperialism.

Although the house churches need Bibles, they do not encourage contact with foreign Christians because they are extremely cautious about being thought of as agents. The house churches have a good network of communication among their membership and also interprovincially.

Upper Volta's First Mennonite Church

A group of Christians from various areas in different churches in Upper Volta and Mali have reached the decision to organize a Mennonite church in Orodara, the first of its kind in Upper Volta, report Loren and Donna Entz and Dennis and Jeanne Rempel, who have been working in this country since 1978.

"Our African brothers," writes Entz, "have encouraged us to organize and register ourselves in Upper Volta as a church and not as a mission agency. What does that mean? Lots of work. Together we will need to define our purpose and goals. We need to give our church a title, possibly draw up a statement of faith and/or design a covenant between ourselves. We will need to teach our brothers what it is that makes us Mennonites, allowing everyone to decide whether they want to be charter members of the 'first' Mennonite Church in Upper Volta."

The first believer to be baptized at the organizational meeting was Siaka, an ex-Muslim. His story runs as follows:

"Last October Siaka was at our door asking where he could receive more biblical training. In a non-Christian environment Siaka had read thoroughly the whole Bible, made a decision to follow Christ and quit his well-paying job because of its incompatibility with being a Christian. Within two months' time he was in a new environment, the Alliance Bible school, fifty miles away. He became interested in who we are as Mennonites, so we quickly ordered the few books which exist in the French language to explain our history and beliefs. MCCers as well have contributed to Siaka's understanding of Mennonites. With gifts in leadership and evangelism, coupled with his tremendous knowledge of the Bible, he was the first to be baptized by our church. Life has not been the easiest for him since school ended, for he was dependent on us for both food and lodging as his family ten miles away does not understand what has happened to him. After trying several job possibilities, he is now selling Christian books and school supplies. We pray that in a country of only 10 percent literacy he will be able to make his business profitable, not only to support himself, but also to bring others to Christ."

Since only one of the six women at the church can read, Donna and Jeanne have started weekly reading and Bible class, using materials developed for Muslim people in sub-Sahara Africa and translated by the missionaries' language informant, Pierre. Pierre, incidentally, has enjoyed translation work so much that he has asked for a daily reading guide for personal Bible study.

A priority for the workers in Upper Volta is to collect cultural material which will help them to understand the animistic roots of the nationals as well as Islamic culture and religion. The Entzes are hoping to spend January to May 1981 at Associated Mennonite Biblical Seminaries in study to discover additional ways of sharing the gospel with Voltaians.

Were We Really Called?

Dennis and Dianne Schmidt

The great orange jumbo jet rolled to a stop at the international airport in Bruxelles, Belgium. After two weeks of good-byes and hectic packing topped off by a sleepless night in the cramped quarters of an airplane seat, we were hardly eager to jump into the experiences of a new culture and language. It took getting unpacked and having a few days of rest until we were once again able to affirm God's call for us to serve Him in Zaire.

But how did God "call" us in the first place? What does it mean to be "called" to service overseas? Many times it seems as if people think there is something mysterious and special about a "missionary call," as if it were unusual or out of the ordinary. Our calling to become missionaries has not been dramatic. We have had no burning bush experiences or Macedonian vision, not even a light from heaven. Instead God has used many people and very ordinary experiences over the past several years to bring us to the point of saying, "Yes, we want to serve Him overseas."

The most basic element of our commitment was laid when we discovered that the Great Commission is for all Christians everywhere. All are called to make disciples for Jesus Christ. Thus the question for us was not *if* we should be in mission but *where* we should be in mission.

At the Urbana Missionary Conventions we attended, we were struck with the misproportion of Christian workers here and abroad. One speaker noted that 90 percent of the full-time Christian workers are in parts of the world which have 10 percent of the world's population; whereas 10 percent of them are in population centers comprising 90 percent of the world's population. This disturbing fact made a big impact on our lives and provided an important motivation for us to consider more personal involvement in overseas service. Also at this time we became more aware of COM's involvements in missions overseas. We discovered specific opportunities that COM had for workers overseas.

Realizing that God could not steer a parked car, we decided to take more specific steps to become involved. We filled out our personnel information forms, were accepted as candidates by the commission, resigned our teaching positions, and moved to Elkhart, Indiana, for one year at Associated Mennonite Biblical Seminaries.

It appeared as if God had been opening doors and we had been walking through them. During that first fall in Elkhart, COM presented us with a specific assignment to begin the following summer, but then we began to have doubts about serving overseas. What was our motivation for wanting to serve? Did we really have the qualifications necessary to serve? Could we learn languages easily? What about moratorium? Were we really needed overseas? How would starting a family fit into our overseas assignment? Were we really called?

Things seemed to be happening too fast, and we did not feel ready to make a decision at that time. During this year of questioning many different people touched our lives. One friend at seminary sacrificed a great deal of time over many cups of tea listening to our thoughts and feelings and asking penetrating questions which helped us clarify our thinking on the issue. Over a period of two years John Sommer (COM's personnel secretary) never gave up but kept encouraging us to consider using our gifts in an overseas setting. We saw the sparkle in people's eyes when they talked of their overseas experiences. They seemed to have an excitement and a broadened world perspective that we desired. None regretted the time they had spent overseas. At commission meetings we were impressed with how the commission and staff honestly and openly attacked difficult issues. We felt a real community of caring among staff, commission, and workers.

As a result of all these contacts we began to see the positive impact that overseas work could have on our lives, and we wanted to be a part of the COM family. We also became more convinced that we had gifts to offer. By the next fall during our second year at AMBS, we were ready to look at definite openings in overseas work.

Now as we are in the midst of French language study here in Bruxelles, we know we can face each day with confidence, knowing that God's call becomes clear to us as we follow Him one step at a time.

Vargas New Leader for La Mesa Congregation

Yamel Vargas was led to the Lord twelve years ago by George Ediger, missionary to the Colombians in the small town of Anolaima. Shortly after his conversion Yamel left for the city of Bogota, and the Edigers did not see him again until this year. They learned that he had been a teacher for some time and then, about five years ago, had had "a new experience with the Lord which totally changed the direction of his life," writes Margaret Ediger.

After studying at a Bible institute in Bogota, he did volunteer work in the llanos under Wycliffe Bible translators and then went back to teaching high school in Bogota, "evangelizing evenings and Sundays." Twice this spring he and his fiancee (a former professional singer whom he led to the Lord and who recently left her career to join him in Christian service) served the La Mesa congregation, and both times the church "received great spiritual blessings." Yamel and Patricia have since been married ("George and I have the honor of being their padrinos," says Margaret) and are now taking over the leadership of the La Mesa congregation.

"We are very impressed with his knowledge of the Bible and his deep spirituality as well as disciplined lifestyle," continues Ediger. "His preaching has power and authority. He shares our vision of preparing leaders in the congregations."

The Foreigner comes "Home"

Kenneth W. Steider

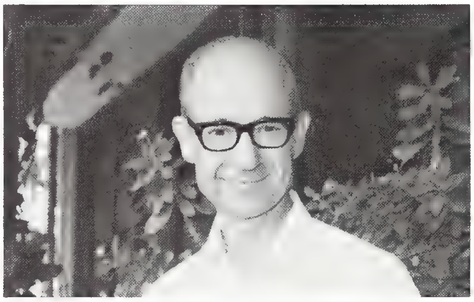
Already in July when I visited the Tsai family in Taichung on the west coast of Taiwan, Mother Tsai said, "You must come for Chinese New Year."

She reminded me that I had failed to come the preceding year. Although I was aware of the chaotic mobs that travel at Chinese New Year's time, I said, "I'll come."

For five years I had lived in the Tsai house, and each year I became more a part of the family. It was the second year of my residence with them that I realized that just like all other members of the family, I was expected to be present at the family dinner on Chinese New Year's Eve. Assuming that I understood this, Mrs. Tsai hadn't even invited me, but when I told her on the afternoon of New Year's Eve that I had accepted an outside invitation two weeks previously, she said, "Go tell them you can't come."

Not knowing that because of her status and age I owed her that courtesy, I kept my original appointment. Mrs. Tsai, however, was not easily pacified. Her sons tried to explain to her the ignorance of the westerner. After that, I never even considered going anywhere else for the New Year's Eve dinner. And now that I live in Hwalien on the other side of the island, separated by a range of mountains, I am still expected to come "home" for Chinese New Year. I am grateful that I belong to the family.

At the end of February the north link railroad had been completed. It connected Hwalien with the north. Whereas a bus trip to Taipei across the narrow, high, and hazardous cliff road takes eight hours, the trip by rail can now be made in just a little more than three hours. Much of the railroad goes through long mountain tunnels.



When one travels, especially during holiday time, one realizes how crowded Taiwan is. There is always a mad rush for tickets. Long lines of people wait for late trains which during normal times are quite prompt. My trip from Hwalien to Taipei was reasonably pleasant, and I arrived only thirty minutes late. Getting on my bus to Taichung was a game of hide-and-seek with my always being It. I planned to take a bus operated by a private company which had no designated station, but a constantly changing boarding place. Too late, just as it was pulling out, I found the bus for which I had a ticket. About an hour later than I had planned, I was speeding down the modern west-coast freeway.

When I arrived at the Tsai home about mid-afternoon, I offered my usual gift of fruit and a few other delicacies as a kind of thank offering for the hospitality. (A gift helps to reduce the guest's feeling of obligation.)

The big annual housecleaning was still in process. It takes a lot of time to wash all the windows, clean all the corners, and prepare the biggest meal of the year. But in her customary way, Mrs. Tsai had things under control. Her hired helper was working hard, prompted by the vacation she would soon have and the red envelope containing her annual bonus in addition to her regular wages.

Home for New Year this year were only the youngest son, Ming-jya, his wife and daughter, and I. The two older sons and their families were in America. Since the parents are not Christians, they follow the customs of the folk religion and worship at their family altar before eating the last meal of the year. At last it is time to eat. I have orange juice instead of the tonic wine good for warding off illness. The table is loaded with chicken, duck, New Year's cake, two soups of meat and vegetables, other dishes of meat and vegetables with fresh fruit for dessert. Leaf mustard, the "long-life vegetable," is always

The Story of the Stream

Once upon a time there was a stream hat flowed through the king's domain. The poor were not allowed o get water there. The king even had guards to watch the stream. The poor suffered from lack of water. One day while the guards were home eating, God sent His child to wash clothes at the stream. When the guards returned, they wanted to know who was washing clothes. God's daughter said nothing, and after they had thrown away her clothes, basin, and soap, she shouted like the sound of thunder. The guards fell to the ground. After regaining consciousness, they ran to the king. Soldiers with guns came, and the same thing happened. Everyone was afraid to go, so the king himself went and asked the girl why she struck down his guards. Again she shouted and he, too, fell. Regaining consciousness, he, too, ran home, announcing to everyone that anyone who wanted to go to the stream could go. No one would guard it. He said that it is God who created water and even the power of a great king should not control the water. And that is why the poor can take water from streams today. But in the beginning it was not so. *Translation of a story told by a Muslim woman. Loren and Donna Entz ask, "How could this story be used to explain the gospel message?"*

Going visiting on New Year's Day

served for the festival dinner. Last of all, a large fish is served. However, it is not eaten. The Chinese word for fish has the same sound as the word for prosperity, and saving the fish for the morrow symbolizes carrying the profits of the old year into the new.

During the meal toasts are drunk to everyone. Even the two-year-old has learned to lift her glass and congratulate her elders. The elder Tsais eat the festive meal with the quiet satisfaction of having done well. All their children are well educated and well married. In their various professions and businesses all are successful. There are grandchildren to carry on the family name and thus give the ultimate in respect to their ancestors.

After the meal, the older persons present the red envelope of "lucky money" to the younger. Grandparents, parents, uncles, and aunts, by blood or adoption such as I, and even older employed brothers and sisters present the expected gift to the young. Since Mr. Tsai is a successful businessman, he still gives a gift to his son on this occasion. The amount depends on the prosperity of his business.

New Year's Eve is spent quietly, enjoying the family. No one should go to bed until midnight so that the old year can be lived to its fullest. At the stroke of twelve, father and son go to the front gate and begin shooting firecrackers. Every household contributes to the noise and excitement, and the whole city sounds like one huge explosion. It has become like a giant popcorn popper, and the popping continues throughout the remainder of the night. People who ceased the shooting temporarily for a few short hours of sleep begin again early next morning. Just as the last day of the old year should be lived until its very end, the first day of the new year must also be lived from its very beginning. Time is too precious to spend in an unconscious state.

New Year's Day is spent visiting friends and relatives and entertaining visitors. That means that some must stay at home while others go visiting. Visitors bring gifts of cakes, wish everyone a happy new year, and then sit down for a cup of tea and pink and white candy which symbolize a sweet and happy year. Visits are short because there are many people to see. The satisfaction of the day comes in seeing as many people as possible. People have come home from all parts of the island to enjoy the festivities and bring congratulations to home folk. The visiting period of several days is shorter than in the time of the agricultural society, but everyone takes as much vacation as possible. The holiday season ends officially two weeks later at the Lantern Festival which comes on the first full moon of the new lunar year.

Chinese New Year feast

I join the crowds on the street to visit my old friends in Taichung. The automobile has added complications by congesting streets and blocking traffic, but many people are still on foot. It is a colorful sight, for all the people are decked out in their best clothes, and the children at least must have new ones.

Each time I celebrate the New Year with the Tsais, I pray for a spiritual New Year's Day for each of them. Some of the children are Christians, but the parents are not. They tell me that my religion is the best one, and they admire Jesus, but they say that Christ is for the westerner. I want them to know that He is for all people, and that He is the Savior of people of all races and languages and wants all people to feast with Him in the heavenly kingdom.

Changs Copastor Taiwan Church

Nestled between shops and houses along a busy lane in Taipei, Taiwan, is the Sung Chiang Mennonite Church. Meet the young couple who serves this church as pastor and pastor's wife.

Joshua Chang, tenth of eleven children, grew up in a Christian home. His family is Presbyterian, and Joshua remembers that when he was just a little boy his mother said, "Maybe someday you will be a pastor." He remembers thinking that was a good idea and answering, "I will be a pastor," to the usual "What do you want to be when you grow up?" question. During his early high school years he definitely committed his life to God to become a pastor and planned his college courses with this in mind. After college and his army responsibilities were over, he enrolled in China Evangelical Seminary.

Sophia's family worshiped Buddha. It wasn't until she was in her second year of college that she was led by her brother (who had recently become a Christian himself) to love and follow Jesus Christ. Sophia was studying accounting and planned to become a teacher. "But I had no peace in my heart; I felt God was calling me to work for Him. But my faith was so new; I had no Christian background. I went to the seminary to study and seek God's will for my life."

Joshua took an extension course at the seminary taught by Hugh Sprunger. With Hugh's support and encouragement he worked as a student pastor at the Mu-Cha Church during his junior year in seminary. By now Joshua and Sophia had become more than classmates and friends.

When the pastor of the Sung Chiang church left, they agreed to serve that church in a team ministry during their last year in seminary.

Joshua and Sophia Chang

"We wanted to see if we could work together and took this opportunity to get to know each other better." Joshua had the preaching ministry, and Sophia did visitation and counseling. During the year their love for each other and their commitment to the work of the church continued to grow. In July of 1978 they graduated from seminary and were married three days later. They moved into the apartment behind the church and continued to serve as full-time preacher and wife.

July is a special month for the Changs. In July of 1979 their daughter Grace was born. Joshua took Sophia to the hospital on Sunday morning, returned to lead the worship service and preach, and then made another trip to the hospital to meet their new baby.

July 1980 brought another important occasion. After serving two years as preacher or "evangelist," Joshua was eligible, according to the bylaws of FOMCIT (Fellowship of Mennonite Churches in Taiwan) to be ordained as pastor. July 13 found the little church full to overflowing as nearly one hundred members and friends gathered to celebrate the thirteenth anniversary of the church and the ordination of Pastor Joshua Chang. A participant in the service along with representatives of FOMCIT and COM, was Dr. Taylor, the president of China Evangelical Seminary who had married the Changs two years earlier.

The Sung Chiang Church has a membership of forty and an average attendance of sixty at Sunday morning services. There is a children's Sunday school program, with about half of the twenty children who attend coming from nonchurch homes in the neighborhood. Twice a month a family worship service is held in a home of one of the members. In nice weather an occasional outdoor worship service is planned away from the city in the midst of the beauty of God's natural creation.

Sophia says, "I am not a pastor's wife because my husband happens to be a pastor. I am a pastor's wife because that is what God wants me to be and because doing this work makes me happy. I am glad to go where I am needed if I feel I can take God's love to someone."

One of the responsibilities of the pastor's family is to clean the church and have it ready for worship service. (The youth group uses the church on Saturday evenings, and so a Ping-Pong table may need to be moved and the chairs set up for church.) Sometimes church members help out with the cleaning, but the final responsibility is with the Changs. With a second child due to arrive in November the cleaning becomes difficult for Sophia, and so Joshua takes over more and more of this work. He does not feel that cleaning a floor is "beneath the dignity" of the pastor. "It is just another way to serve God," says Joshua "and serving God is what I love to do." *Mary Kauffman*

Historical and Personal Significance of Boma

There is nothing unusual about missionaries taking an annual vacation. But sometimes a vacation can end with a momentous event, like the one Levi and Eudene Keidel experienced in September. They had been staying at an abandoned resort on Zaire's miniscule Atlantic coastline.

Toward the end of our vacation leaders of the Christian and Missionary Alliance church (headquartered at the riverport city of Boma) invited us to join them in a weekend of festivities welcoming the arrival of two new missionary couples, one of them our son Paul and his family. It had been about three years since we had seen them.

Our memorable weekend began when we met Paul and Marian at the airstrip upon their arrival by Missionary Aviation Fellowship plane. We were introduced to Nathan, our twenty-one-month-old grandson. We news-swapped for hours. We had a fabulous welcoming feast at the home of the church's president. We had rich fellowship with C & MA missionaries and church leaders. Sunday morning I preached at the welcoming service with about 600 present.

One evening Eudene and I climbed to the peak of the hilltop. We overlooked the city, its port, and sprawling beyond it, the Zaire River. It occurred to me how significant it was that this important personal event should happen at a place so fraught with history.

Boma was once a chief west African port for exporting slaves. It was the capital of Zaire from 1884 to 1929. Here in 1877 starving survivors of an expedition headed by Henry Morton Stanley appeared, completing a foot-and-boat trek across the continent east to west; this exploit opened central Africa to the banes and blessings of western civilization. Shortly thereafter missionary societies spearheaded their efforts to evangelize central Africa from this point. Among them was the C & MA; at the end of five years of effort, missionary graves outnumbered converts. In the guest book of Boma mission we found the name of L. B. Haigh. He passed through there on July 22, 1911, on his way inland to begin the work of Africa Inter-Mennonite Mission.

In March of 1951 Eudene and I with an infant son steamed upstream to begin our missionary career. We had not the remotest idea that one day we would return here to help that son, his wife, and their infant son begin their own missionary career.

Foundational Concerns

Somebody goofed about twenty-five years ago when the church hall was built. Though much of Maseru (capital city of the South African country of Lesotho) is built on infamous expansive clay, the designs of the footings of the church hall did not include enough reinforcement. Our weather system is wet and warm in summer and dry but cold, cold in winter. So the clay expands with the wet season and contracts with the dry, fracturing the foundations.

With cracked foundations you end up with cracked walls. And with shifting foundations we ended up with shifted and now unsafe walls. And the problem we saw coming for several years now demanded attention. So the rear part of the church hall had to come down and a rather expensive job of rebuilding had to be undertaken. Since the repairs are of necessity very extensive, the congregation decided to extend the hall at the same time.

If only the foundations had been laid properly from the start! The heavy burden now placed on our growing, but still small and transient congregation would not now be such a major problem.

In our expanding ministries (something far more exciting than expansive clays) we are trying to lay good foundations. Recently to our outreach we have added a nursery school for sixty-five children of preschool and kindergarten age. Nearly all are local Basotho. Several from the church are directing this ministry, now being held in temporary quarters while the church hall is being rebuilt.

A keen youth group has formed since December with attendance often as high as forty. A church choir is now singing every second Sunday, and our Sunday morning attendance reached the limits of our building, so we now have two morning worship services each week. Opportunities are developing in work with children and teens of the School for the Blind, some of whom have been attending our services.

Ministries in schools through Scripture Union are being planned, along with the union's emphasis on personal Bible study. A new Scripture Union National Steering Committee is seeking to have this work built on a prayer-directed foundation. Plans are also under way to expand the AIMM Lesotho team with another Bible teaching couple in fall.

All these activities are of no lasting effect without being built on a good and biblical foundation—in planning, in operation, and in the use of resources and gifts of God's people. *Robert and Joyce Gerhart*

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"Good Things" — Surprising Postscripts

David and Sara Letkemann tell of good things that have been happening in the Santa Cruz area of Bolivia since their return from North American assignment. Whereas before they left there had been two or sometimes three families coming to the worship services, there now are six and more families coming regularly. "For the first few sessions we had a time of questions and answers instead of a sermon," writes Letkemann. "They wanted to know things like: Who are the Protestants? Are they different from the evangelicals? What does it mean to take up one's cross and follow Christ? They had many questions and were looking for answers. The last several weeks we have been having a series of Bible studies on the meaning of following Christ. I sense very much that the 'spectator' type of service is past for them, and they realize that if they want to take Christ seriously they will have to do something about it."

One evening, as the group sang, "Toma, por favor, mi mano, Senor, contigo quiero ir (Take my hand, Lord, I want to go with you)," one of the men publicly rededicated his life to the Lord. Letkemann feels that others are also ready to make a commitment.

"Another good thing" that happened was a worship and sharing meeting of workers from the Evangelical Mennonite Mission Conference, Mennonite Central Committee, and General Conference Mennonite Church. But there was a sad postscript to this story. The Letkemanns report: "We stayed too long and got back to Santa Cruz after the midnight curfew. We had an MCC couple staying with our children. As they went back to the MCC center they were picked up by a military patrol and had to spend the night in prison. They were released next morning. Next time we will be more careful to observe the curfew."

Like a Palm Tree

Anna V. Liechty, in her thirty-fifth year as missionary to Zair writes about her present activity:

"Seven years ago I was assigned to the Bible Institute here at Kaloda. This school serves our whole Mennonite community in Zaire. This year twelve couples are studying here. They come from ten of the about thirty districts which comprise the Mennonite Community of Zaire.

My schedule calls for twelve hours a week with the men, teaching them Bible Doctrine, Revelation and Major Prophets, Music, and Typing (French), and thirteen hours a week with the women, teaching them Bible Doctrine, Music, Practical Christian Work, and Sewing (Tshiluba). We have an hour of joint chapel every week. So I have a total of twenty-six hours a week in the Bible Institute classrooms.

"I am also teaching grammar fiv hours a week to my replacemen Miss Mary Epp, who has not serve in a Tshiluba-speaking area."

Anna introduces her report with reference to the Psalms: "The righteous shall flourish like a palm tre . . . They shall still bring forth fru in old age."

French Bibles Arrive In Zaire

"I bought a Bible today. Thank you for getting them," one of the high schoo fellows told Leona Schrag, director of Christian education for the Mennonit Community of Zaire. For over a year the staff had been trying to get French Bibles to sell and hadn't succeeded. In mid-July Miss Schrag received wor that 1,300 copies had been delivered to the storeroom in Kinshasa. A few days later 740 were brought to Tshikapa by plane. "The thanks for getting them," writes Schrag, "belongs to God and not to me."

In addition to the Bibles, study books and Bible reading guides have been received. Although they were over half a year late in arriving, the director says, "We are thankful for at least five months of use."

he 50 General Conference and lated churches in the Conference of lennonites in Manitoba divided into ur regions and recently convened pecial evenings on church growth. 'ollowing a request from provincial elegates that the conference missions nd evangelism committee should provide more resources for mobilizing local ongregations, workshops were arranged in Winnipeg, Altona, Niverville, nd MacGregor. Congregational mision committees and ministerials enthuiastically participated and took home ome new ideas for direct involvement in nission at the local level.

Where do new church members come from? A US survey collated by Lyle E. Schaller in *Christian Ministry* gives these figures: Those who come because of the program offered—4-10 percent; those attracted by the pastor—10-20 percent; in response to visitation evangelism—10-25 percent; and last of all, brought by a friend or relative—60-90 percent.

A new discipleship training program for youth called Youth Evangelism Service (YES) was launched by the Eastern Mennonite Board of Missions, Salunga, Pennsylvania, in September. The YES program was organized in response to inquiries by Mennonite youth and their parents about the possibility of Mennonites providing training experiences similar to those available in such organizations as Youth with a Mission, Campus Crusade, and Teen Mission. Mennonite young people who have served in these organizations have recommended the values of such training experiences.

Manitoba Food Bank sees 1980 growth

Winnipeg, Man. (MCC) — "Is our donated grain arriving at its destination to feed those who need it?" This and many other questions were answered as Mennonite Central Committee (Canada) Food Bank representatives from Manitoba held their annual meeting at the Fort Garry Mennonite Brethren Church on November 17.

In his opening remarks C. Wilbert Loewen, director of the Food Bank, referred to Luke 4:14-19 as a reminder that God is also a God of the poor, and that this needs to be the focus of the work of the Food Bank.

Ed Falk, assistant director, gave an overview of Food Bank operations, noting that provincial percentages show a growth in Food Bank contributions from Manitoba farmers during 1980.

Eric Rempel, MCC country representative in Ethiopia from 1976-80, told the gathering that the grain is arriving in places where it is needed. During the 1979-80 crop year in Ethiopia Rempel noticed that the harvest was poor, and after contacting UN officials he found this situation general. The winter crop, planted in February, was also suffering.

Realizing that there would be a food shortage, Rempel approached government officials and offered MCC aid. Aid was accepted, and in July the ship bearing Food Bank grain arrived.

Contributions to the Food Bank up to November 15 total some $360,000, and representatives are hopeful that by March 30 the projected goal of $670,000 will be achieved.

Representatives to the Manitoba Food Bank annual meeting

Position open

The Central Office in Newton, Kansas, has an opening for a full-time custodian beginning late December or January 1. A couple would be preferred, but individuals may apply as well.

Interested persons should contact: Ted Stuckey, Box 347, Newton, KS 67114.

Mennonites in USSR arrested

Akron, Pa. (MCC) — On June 9 in the village of Martuk, Aktyubinsk region of the USSR, believers Daniil Daniilovich Peters and his son Heinrich Daniilovich Peters were arrested, according to the East/West News Service.

They are the father and brother of Peter Peters, who was released from prison on July 2, after 10 years of sentences for youth work. All three are Mennonites and Evangelical Baptists.

Daniil Peters was previously imprisoned in a strict regime concentration camp from 1964 to 1969.

Since the Olympic Games in Moscow last summer the pressure on Christians and other dissidents in the Soviet Union has been stepped up. Imprisonments are increasing again, according to Peter Dyck of Mennonite Central Committee.

Altogether there are about 80 Evangelical Baptists in prison in the USSR at this time. Among them are the following Mennonites or persons of Mennonite background: I. P. Plett of Dushambe, M. Epp of Karaganda, and Rudolf Klassen, who is awaiting trial in prison.

MCC West Coast holds annual meeting

Salem, Oreg. (GCNS) — A richness in resource people and reunions characterized the Oregon and Washington 1980 West Coast MCC assembly, held November 16 at Western Mennonite High School in Salem.

The more than 350 people in attendance chose from six Sunday afternoon seminars.

At the combined evening session newly appointed West Coast MCC director Lynn Roth shared the good news of West Coast contributions (up 49 percent over 1979) and applications increasing by nearly half, due in part to the appointment of a recently returned MCC worker visiting churches and colleges as recruitment assistant.

During 1980 refugee needs were the major program item. New projects for 1981 include a developmental disabilities committee to plan family-related residential programs, and a volunteer reentry project for returning workers. A witness at the Oregon State Fair, with sales of self-help items and brochures about MCC, local churches, and peace registration will continue.

Inspirational speaker Walter Sawatsky, MCC's Europe director, brought greetings from churches in the Soviet Union. He told of the need for Bible resources, and a special offering was taken for translation of a 17-volume commentary. *Peggy Newcomer*

Business manager wanted

Swift Current Bible Institute is now receiving applications for the position of business manager. Starts 1 May 1981.

Send inquiries to David Ortis, Principal, Swift Current Bible Institute, Box 1268, Swift Current, Saskatchewan S9H 3X4.

When the new moderator of the United Church of Canada, Lois Wilson, was installed at the general council meeting in Halifax, Nova Scotia, this was the form of her benediction: "The blessing of the God of Sarah as of Abraham, the blessing of the son, born of the woman Mary, the blessing of the Holy Spirit, who broods over us as a mother with her children, be with you all. Amen."

The governmental terror in Guatemala continues. By the government's own figures, right-wing death squads killed 3,252 peasants and "subversives" last year. In San Felipe recently 50 armed government troops stormed into Presbyterian Seminary where 65 pastors had gathered for an evangelism workshop. The pastors were held at gunpoint while troops searched for "subversive literature." US corporations have a $400 million investment in the country. As the present government continues to topple itself through its own practice of repression, the chance of US intervention will grow.

Chrisman appeals tax conviction

Chicago, Ill. — Bruce Chrisman appeared before the US Court of Appeals for the Seventh Circuit in Chicago in early November. He was appealing his 1979 conviction for failing to file a proper income tax return. Bruce and his wife, Maryanne, live near Carbondale, Illinois, where they farm.

The argument against Chrisman (and others in similar cases) is that he broke the law when he failed to file the proper income tax return. Chrisman believes that such an argument misses the point — that his freedom of religion is violated by the court's insistence that he pay even those taxes that go towards war.

Chrisman's attorney, A. Jeffrey Weiss, argued that the first amendment of the Constitution prohibits laws that interfere with the "free exercise" of religion. Weiss contended that the US government violates this clause by requiring full payment of taxes from citizens whose faith demands they not pay for war.

The General Conference (GC) filed an amicus curiae (friend of the court) brief in Chrisman's behalf. The brief gave historical precedents for withholding war taxes. It also stated the GC officially supports "Christian pacifists who refuse to pay taxes to be used for military purposes."

Although Chrisman is not a Mennonite, he has been closely associated with the GC.

After his 1979 conviction Chrisman expected to receive a two-year prison sentence. The judge gave him the unusual sentence of one year's service in Mennonite Voluntary Service (MVS).

Chrisman does not expect word on his appeal before February. *Mark Mitchell*

Chrisman speaks at a public gathering

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Vatican appends conditions to infant baptism doctrine

Vatican City (RNS) — The Vatican's Congregation for Doctrine has issued a new document affirming the "immemorial tradition" of infant baptism against proposals that it be postponed to insure personal commitment of the new Christian.

A number of theologians in recent years, concerned about the loss of faith among young people, have suggested that baptism be deferred, possibly until adulthood, so that the person could make a conscious commitment of belief.

In response, the doctrinal congregation recounted the history of baptism in the church and showed how the early church fathers defended the practice.

However, the 4,500-word text also cautions priests against baptizing the children of parents who do not practice their faith and show no willingness to raise the infant in the church. Such practice has long been common in Europe, for example in France, where more than 90 percent of the people are baptized but only 10 percent practice the faith.

The directive suggests enrolling the infant of nonpracticing parents in a catechumenate program to be commenced when he or she reaches school age, but cautions making such a registration a ritual in itself.

Houseparents wanted

Swift Current Bible Institute is now receiving applications for the position of houseparents for the men's and women's residence. Abilities in counseling and a college degree are an asset. Starts 1 September 1981.

Send inquiries to David Ortis, Principal, Swift Current Bible Institute, Box 1268, Swift Current, Saskatchewan S9H 3X4.

"The Terror of History and the Fear of the Lord" was the title for this year's J. J. Thiessen Lectures presented October 21-22 at Canadian Mennonite Bible College, Winnipeg, Manitoba. The guest lecturer was J. Gerald Janzen, professor of Old Testament at Christian Theological Seminary in Indianapolis, Indiana. Janzen, who grew up in Meadow Lake, Saskatchewan, is a graduate of Harvard University and an Anglican clergyman.

The Council of Mennonite Seminaries will sponsor another Middle East Study Seminar, 13 June - 4 July 1981. David Ewert, professor of New Testament at Mennonite Brethren Biblical Seminary, Fresno, California, and Ronald Guengerich, assistant professor of Old Testament at Eastern Mennonite Seminary, will lead the seminar. Participants will visit Israel, Jordan, and Syria with a primary focus on biblical sites. Following the study tour persons may elect to participate in an optional three-week archeological excavation in Israel. More information is available from Guengerich at Eastern Mennonite Seminary, Harrisonburg, VA 22801.

Record

Workers

Hoffman

Moser

Showalter

Smucker

Peters

Shaw

Voth

Withers

Zacharias

Joy Hoffman, University Reformed Church, East Lansing, Michigan, is currently serving half-time with Clergy and Laity Concerned and half-time with the Capitol Hill Presbyterian Church, both in Washington, DC. The daughter of Gerald and Betty Hoffman of Windber, Pennsylvania, she is an MA graduate of Michigan State University in Lansing. Hoffman has spent a term of service under the Reformed Church in America as an intern in mission in Taiwan.

Karen Moser, First Church, Bluffton, Ohio, a 1980 graduate of Bluffton College with a BA in English, has taken on a one-year term as a church/community worker in Moencopi, Arizona. She is the daughter of Arthus and Maryann Moser.

Vicki Peters, Bethesda Church, Henderson, Nebraska, daughter of Alvin and Nadine Peters of Hampton, Nebraska, has joined the Markham, Illinois, MVS unit for a year as a child-care worker. A former secretary in the Mennonite Historical Library, Bethel College, North Newton, Kansas, she is a past Bethel student.

Barbara Shaw, a 1980 psychology graduate of the University of Kansas, has begun a year of service at the Rosebrook Center for Abused Women and the Franklin Food Co-op in Kansas City, Kansas. Her parents are John and Dorothy Shaw of Santa Fe, New Mexico.

Eileen Showalter, First Church, Canton, Ohio, has been posted as a remedial teacher at Hopi Mission School in Oraibi, Arizona, for one year. A former preschool supervisor, teacher, and educational director, she is a 1974 graduate of Eastern Mennonite College in Harrisonburg, Virginia. She is the daughter of Kenneth and Joan Showalter of Wilmot, Ohio.

Nathan Smucker has begun a two-year term of service at the Jeffco Action Center in Arvada, Colorado, as furniture coordinator and worker for the SHARE Advocacy program. His parents are Stan and Marlene Smucker of La Junta, Colorado.

Caroline Voth, Blumenorter Church, Winkler, Manitoba, will serve under MVS for one year as a day-care worker in Hutchinson, Kansas. A graduate of Mennonite Collegiate Institute, Gretna, Manitoba, she is the daughter of Henry and Zelma Fehr of Gretna.

Susan Withers, Westlake (Ohio) Methodist Church, has accepted one-year term as a community services worker in Clinton, Oklahoma. She attended Kent (Ohio) State University and has served as a caseworker with the Cuyohoga County Welfare Department in Cleveland, Ohio. Her parents are Dale Withers and Vicki Gehrke of Westlake.

Barbara Zacharias, Home Street Church, Winnipeg, Manitoba, has begun a one-year term as a child-care worker in Liberal, Kansas. She is a graduate of Charleswood Collegiate Institute, Winnipeg, and the daughter of David and Ella Zacharias.

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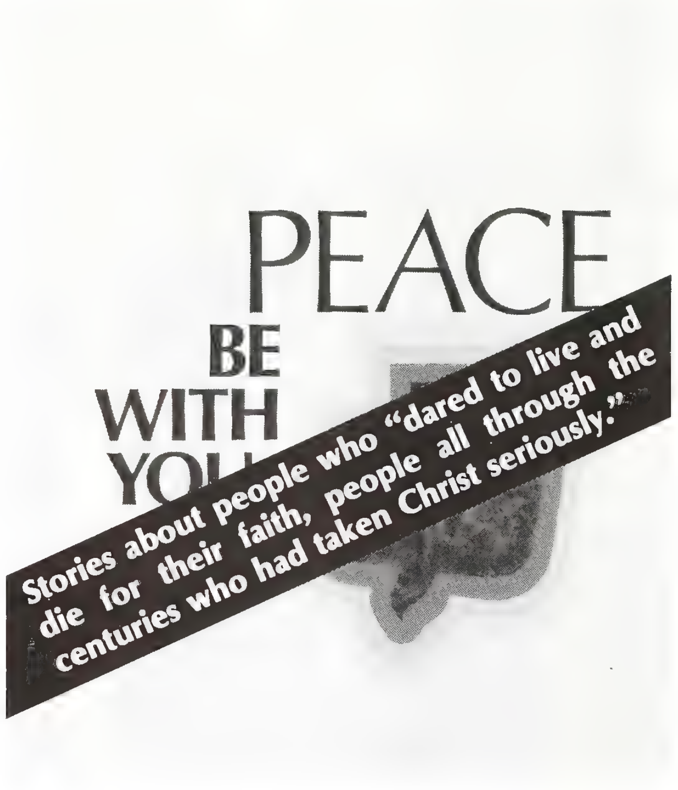
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Christians and world events— a comment

Christmas in Bethlehem

Harold Fransen

n the yuletide month Christians turn their thoughts again to that manger in Bethlehem where frightened parents gave birth to a son. Several decades later Christian writers would say of that child that he was the Prince of Peace.

Holy Land tours are on the increase, Bethlehem and other historic sites are visited by Christians wanting to catch a glimpse of their Savior's homeland.

The interest of Western Christians in this Holy Land is not only about the past. It is also about the future. Many Christians are convinced that Bible prophecies tell us what future events will be in the Middle East. This emphasis on future events is based on a certain style of biblical interpretation which has its roots in such thinkers as John Darby (1800-1882). Many television and print preachers assure us that certain events will occur, and God's plans for the end times will be unraveled according to a pattern they clearly see in the Bible.

Laying aside for the moment the correctness or incorrectness of that view of prophecy, the Christian is not called upon to make sure that prophecy is fulfilled, but to live and practice the life Jesus has called us to. Prophecy is there for warning, for calling people to repent, and not to predict a situation which Christians must work toward fulfilling.

Bethlehem is still there. Yet to many tourists it is a historical site, not a place where real flesh and blood people are living today. In the very locale which we regard as the birthplace of the Prince of Peace, the modern-day problems of the Middle East can be studied in microcosm. Bethlehem is in the West Bank, which is regarded by most of the world as Israel's "occupied" territory. The mayor is a Palestinian with PLO connections. He has been in jail on several occasions.

The Palestinian Arabs, who had lived on the land of Palestine for centuries, were being displaced because of successive wars in this century. Today there are second-generation adults who have known life only in a refugee camp. Their overriding goal is to return to their homeland, the land of their fathers. The other Palestinians, more than one million, live on the West Bank of the Jordan River, which since the 1967 war has been held by Israel. The United Nations regards this land as belonging to Jordan, or to a Palestinian state.

Israel regards such a possibility with great fear. The PLO and its subsidiaries have committed much terrorism as a desperate attempt to dislodge the occupation of the West Bank. Officially, the PLO is committed to the destruction and elimination of Israel. The Israelis have retaliated with many raids into Lebanon where many innocent people have been killed. There have been reports that in the Israeli-occupied West Bank prisoners have been tortured.

Christians in the West, especially in recent years, have become pro-Israel for several reasons. The relation to prophecy is the concern of many politically oriented evangelical groups. There are also other underlying reasons. The Christian world does owe a debt to Judaism. They are the historic people who carried forward the message of God's revelation to man. There is also Christian guilt involved, since Western Christianity has over the centuries treated the Jewish people poorly.

Nevertheless, we as Christians have been called to relate redemptively with all humankind. Our obligations extend to the Palestinians as well.

The message of the Prince of Peace has not yet reached the locale where it was first proclaimed. Reporting on a recent trip to the Middle East, Waldemar Janzen (CMBC professor) related some of his thoughts while in the Galilean hills. The Israeli army was ever present. His first thought was that these surroundings must have been much different when Jesus proclaimed the Sermon on the Mount. Blessed are the peacemakers; turn the other cheek . . . these words must have been said in a different environment. Yet on closer reflection Janzen concluded that the environment was similar. Roman soldiers would have crisscrossed the countryside, and Zealot revolutionaries with their daggers under their clothes might have been in the crowd. That, and not some sterile classroom, was where the Prince of Peace challenged his followers to nonresistance.

We as Mennonites have a special task here. In some respects MCC's presence in the Middle East speaks to that. We as powerful, rich Christians can influence our governments in their policy toward the Middle East. This is not to suggest that there are easy solutions to complex problems. There are no easy answers.

We must, like the apostle Paul, call all of humanity to come together under the lordship of Christ. Bethlehem needs to hear the message of the Prince of Peace in this yuletide. Paul calls for the oneness of women and men, slave and master, Palestinian and Jew. God loves Menachem and Yasser. Dare we do less? As we sit down for Christmas dinner, go to carol services and children's plays, let us remember that the child of Bethlehem calls us to be peacemakers in a world of strife—a world that God in the flesh knew well.

Harold Fransen is associate minister of the First Mennonite Church, 922 Notre Dame Avenue, Winnipeg, Manitoba R3E 0M8.

Letters

Don't judge "heroes"

Dear Editor: I was not a bit happy with the way you were sitting in judgment of God's servants, who are doing their best to win people from eternal hell and—as Anita Bryant—trying to do something to keep the homes of our country together (October 28 issue).

Do you know all the facts? Who are you to sit in judgment and try to persuade all your readers against those who make a tremendous effort to win this country for God?

You intimate that Jerry Falwell has fallen. No way! Just because he is criticized by some perfectionists does not make it so. Would to God that our own Mennonites were not jealous of such people and would turn from their humanism to seeing what God's eternal Word says and then be true and eager witnesses for him.

I wonder if we Mennonites have any concept at all of what it means for men and women, boys and girls, to be eternally lost and separated from God. It would make a world of difference if we did. God have mercy on us, and may he open our eyes to our responsibilities in these last and closing days of grace. I love you all. My prayer is that all of us might be found faithful when Jesus comes to receive his own unto himself.

This world is in increasing turmoil. No doubt, prophecy is being fulfilled before our very eyes. "Must I go and empty handed; must I meet my Savior so? Not one soul with which to greet him; must I empty handed go?" *Ted Regehr, 607 East First Street, Newton, Kansas 67114.* November 5

Editor's Note: Ted, please look at those articles once more. I was trying to do what you suggest, i.e. point people to Jesus Christ as our only reliable example. All human "heroes"—including Anita Bryant, Jerry Falwell, *and* Mennonites—are part of the fallen human race. There are no exceptions. Therefore we dare not put our trust too strongly in human "heroes."

Many are lonely

Dear Readers: Acts 16:9 says Paul was shown a vision of a man praying, "Come over and help us." Do we too see visions as calls come in different ways? *The Mennonite* told of an inmate in Ohio being lonely and looking for some friend to write to and another in Georgia whose father left and his mother was killed in an auto accident. He was left to be in foster homes and ended in prison.

After writing to them, I received a grateful response as I tried to direct them to the Lord who wants to be our friend and Savior. They both requested prayer. To God be the praise! Matthew 25:39 says, "When saw we thee sick or in prison and came unto thee?"

This world is dying for a little bit of love. *Abe E. Kroeker, Inman, Kansas 67546* November 5

Express appreciation

Dear Editor: Several years ago we joined the Assembly at Goshen, Indiana, and—as it is a dual conference congregation—I thought I should start reading *The Mennonite* regularly again. I have been wanting to express appreciation for the editorial job you are doing. I look forward to reading *The Mennonite.*

I am prompted to finally send this note of appreciation because of the editorial "The Heroes Keep Falling" (October 28 issue). You dealt with a delicate subject in a sensitive and forthright way, and I am glad you spoke out. *Edgar Metzler, 100 Maryland Avenue, NE, Washington, DC 20002* November 6

The Mennonite in Canada

Dear Editor: I am embarrassed to write this letter. I am resubscribing to *The Mennonite.* Our subscription lapsed some time last spring and we never renewed it. There have been times when we missed it, especially during the summer . . . conference time. On the other hand, I am not sure it has made a whole lot of difference to our work and ministry. It would over the long haul . . . and that is the reason we renew now.

Not having *The Mennonite* over a longer period of time has given me some insights, however. I have always felt that *The Mennonite* should be the conference periodical for both General and Canadian Conference bodies and that it should go into every home. I am still of that opinion, although I can now see from an Ontario perspective that there is less significance for *The Mennonite* here than in the west. But the insight I have come to is that to receive *The Mennonite* every week is too often. With the terrible mail service (we have received our issue several weeks late!!), why does *The Mennonite* not become a monthly like the *United Church Observer*? This would allow thought-provoking articles, which don't evaporate in a month's time, and would eliminate the pressure the paper must feel of keeping up on all the newsy stu
This would reduce production costs (a
mailing), and one could make a stro
case for having it sent to every home
the conference. *Waldemar Regier, B*
249, Virgil, Ontario L0S 1T0
November

Editor's note: Thanks, Waldemar, f
raising this issue. In the Readersh
Survey we asked 5,000 people abo
frequency of issue and about their ma
service. About 2,000 people respond
and 1,850 of these are computer tabula
ed. On mail service, 91 percent report
getting *The Mennonite* within a week
its publication. Problems were not
most seriously in Alberta (worst); Onta
io (second worst); and British Columb
(third worst). We also noted our lowe
circulation in these provinces. Is th
possibly a tip-off? If we increased th
circulation, perhaps service would
better?

Regarding frequency, 29 percent to
us they'd read more if *The Mennoni*
appeared less often and 32 percent said
appears too often. At the same time,
percent said the frequency is "ju
right," and over 50 percent say the
would not read more if it came less ofte

The communications committee
looking seriously at what these resul
mean for us. Cost savings seem not to
significant by reducing issues unless w
also reduce quality.

Like justice concern

Dear Editor: Thank you for your contin
ing commitment to criminal justic
concerns in *The Mennonite.* I wa
particularly pleased to see the tw
sensitive articles in the October 21 issu
Mennonites are becoming increasingl
involved in criminal justice as volun
teers, advocates, victims, and, occasion
ally, offenders. Thus it is important t
face issues openly and directly. Joa
Jantz's article does that. *Howard Zeh*
Offender Ministries Program, 171
Prairie Street, Elkhart, Indiana 46514
November 1

Columbia Bible Institute

invites applications for the position of *librarian,* beginning 15 August 1981. Trained and experienced applicants will receive preference. Send resume to:

Academic Dean
Columbia Bible Institute
2940 Clearbrook Road
Clearbrook, BC V2T 2Z8

Meditation

A Christmas angel

The final day of school before Christmas had arrived cold, foggy, and damp. The town was so dark the street lamps were lit early in the afternoon.

Inside the dingy, brick schoolhouse a small fire burned in the stove, throwing off enough warmth to take off a little chill, though not enough for the children to be comfortable.

Yet they dearly loved old Miss Fielding and tried their best to please her. And she'd promised there'd be a surprise before school was over.

Everyone watched the door, only half-listening to lessons. Suddenly Miss Fielding said, "Sssh, children. Listen! Listen!"

"Someone's singing!" cried blonde Hattie Toone.

The strains of "Hark, the Herald Angels Sing" came closer and closer. Now they heard footsteps on the walk, a lot of them. The children wriggled with excitement.

Miss Fielding opened the door, and six happy women sang their way into the room.

"They're angels come down from the sky," thought Hattie, shivering. "Oh, they're so pretty!" She blew on her hands and tucked them into her armpits.

Hattie didn't know her family was poor. Oh, she knew they weren't rich because they didn't own a motor car. But none of the other kids had motor cars either.

Big sister Ellen didn't go to school anymore. She washed clothes for wealthy families, two days at one house and two days at another. Big sister Josie didn't go to school either. She cleaned house three days a week for yet another family. In between they tried to take care of Papa and Hattie.

With Papa so sick and Mama in heaven, it wasn't easy.

"I never saw a real angel before, except Mama. Papa said she's an angel. I just remember she was beautiful, and she sang like those ladies. So they must be angels too," decided Hattie.

Then her lower lip trembled, and a tear slid down her nose.

"Whose school is Mama at today? Why couldn't she come to my school and sing?"

The glow from the window spread in and over her. Hattie brushed away the tear. Tears would make Mama sad when she looked down on them. And Mama probably couldn't come here. But they would someday go where she was. Both sisters had said so.

So engrossed were the children in the singing that they were painfully disappointed when it ended.

"Oh, please, sing some more!" they begged. "Oh, please, please do!"

With tears in her eyes, Miss Fielding tried to comfort them.

"Children, the ladies are going to visit an old people's home in a little while. They need to get ready for that."

"But Miss Fielding . . . ohhh!"

Out of a big basket one of the ladies had carried in, brightly colored items were appearing . . . red-and-white and orange things. The ladies handed these to each of the children.

Hattie sat staring dumbfounded at her gifts, an orange in one hand, a peppermint stick in the other. After a while, one of the singers returned to her.

"Ma'am?"

"Yes?"

"You're not my Mama, but you are a real angel, aren't you?"

"Well, I . . ."

"My Mama's an angel, up in the sky."

"Oh, I see."

"Do you know my Mama?" asked Hattie expectantly. "She sings pretty too."

"Do I know her? Well, I expect I've met her, dear one. What was her name?"

"Hattie, like me. Hattie Toone."

"Yes, I believe I have. Did she . . . does she have blonde hair like you?"

"Yes!" exclaimed Hattie. "And big gray eyes, like sister Ellen. And she's beautiful!"

"I'm sure I've met her," said the lady. "But right now she's busy singing to many little children who are . . . angels . . . like she is."

Hattie shivered, for once with delight, not cold.

"I'm glad you know her, ma'am," she said. "And thank you for this."

Outside the window, the angel smiled and slipped away, a lone tear on her cheek.

Shirley Ann Parker

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Frank H. Epp twice ran for a federal political office (member of parliament) in Canada. He is a professor at Conrad Grebel College, Waterloo, Ontario N2L 3G6.

Doug Reichenbach is pastor of the Wayland (Iowa 52654) Mennonite Church. Doug wrote his Advent reading a year ago for use in Central District Conference churches. It is slightly modified to be appropriate for wider use.

Our Advent meditation — designed for family reading — is by Shirley Ann Parker, 462 15th Street, Ogden, Utah 84404.

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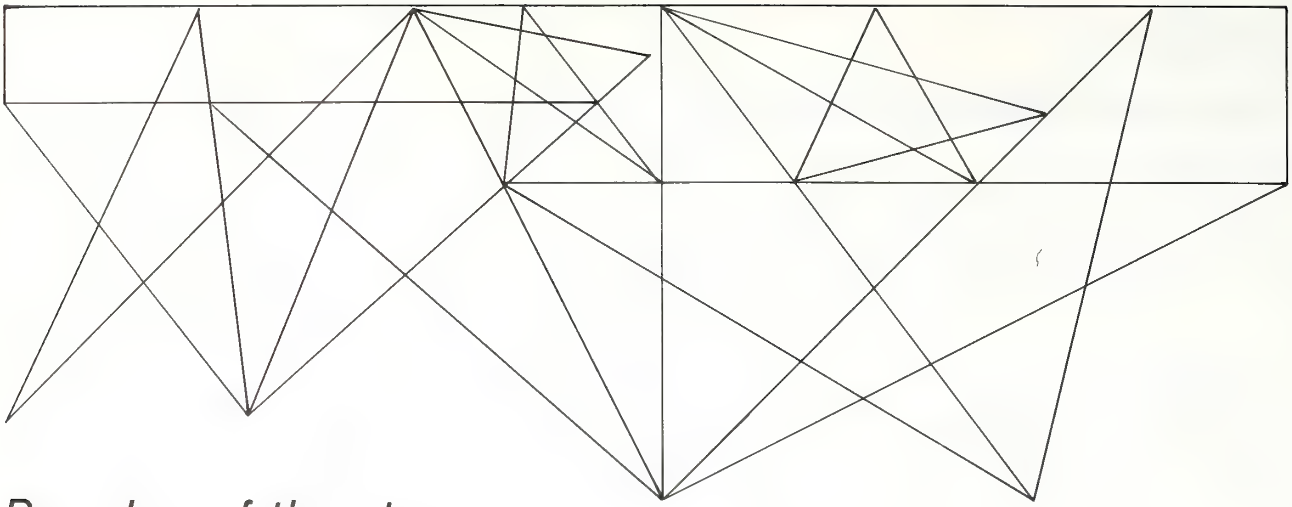

Paradox of the stars

"Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him" (Matthew 2:2).

Wise men from the East — 2,000 years ago — came to Jerusalem because of a *star*. Herod — even though frightened by the implications — sent them on to Bethlehem. There the *star* directed the wise men to Jesus. They fell down and worshiped this baby in a manger.

It's paradoxical that in today's world we worship *stars*. The Hollywood *stars*, sports super *stars*, TV *stars*, music *stars*, and even the Christian *stars*. We shine the bright lights on them, give them an overdose of media coverage, follow them closely, and watch the results.

When these *stars* go forth and meet our dreams, we gladly overpay them and vicariously thrill at their accomplishments.

When some of the *stars* fail and fall, we also take some satisfaction from that fact. We probably couldn't stand the shadows of *stars* who only succeed.

The first Advent *star* was not an end in itself. It pointed — was a means — to Jesus.

Therein lies a sacred reminder to all Christians. We too are prone to look for *stars* in our churches. Waldemar Janzen (professor of Old Testament at Canadian Mennonite Bible College) recently spoke of this at an ordination of two young men to the ministry. He said the church needs *servants* different from the cultural *stars*. Congregations today often seek confident, competent *stars* who can draw a mass following. Then the members can sit back in the pews, relax, and watch the results. They can rejoice in their *stars*.

Janzen pointed these young men to Philippians 2:12-13, ". . . as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure."

God's call is for holy endeavor *and* for holy pleasure. This rhythm is essential for his servants, Janzen concluded.

But such a posture leaves no place for super *stars* who draw all attention to themselves. It is a call to recognize the meaning of that first Bethlehem *star*.

It pointed to a seemingly helpless baby, totally dependent on others. At very best, such an infant can serve to meet parental needs. An unlikely *star* (in today's terms).

But the wise men from the East somehow saw the servant potential in that lowly baby. They worshiped him instead of any *star*.

Think of that in Advent 1980. Even today we think of people from the East as more susceptible to worship of *stars*. But — 2,000 years ago — these wise men saw beyond the *star*.

Can we see beyond the *stars* in this Advent season? Do our *stars* point us to the one who is truly greatest in the kingdom of God?

The authentic *stars* are reflections. They point us to another. Their role is that of servant.

What the church needs today is servants. Those who will point us to Jesus. Persons who will reflect the love, forgiveness, and enabling Spirit of Jesus.

Such *stars* we can follow and trust. They will — in 1980 as 2,000 years ago — go before us until they come to rest over the place where the child is (Matthew 2:9). In this Advent season it is appropriate for us once again to rejoice with exceeding great joy, bow down, worship, and offer our gifts of self and service.

Many people in the first Advent were waiting for a super *star*. They are still waiting. The true *star* shone, and they missed it.

Are you still waiting?

Follow the *star* that leads to Bethlehem. *Bernie Wiebe*

The Mennonite

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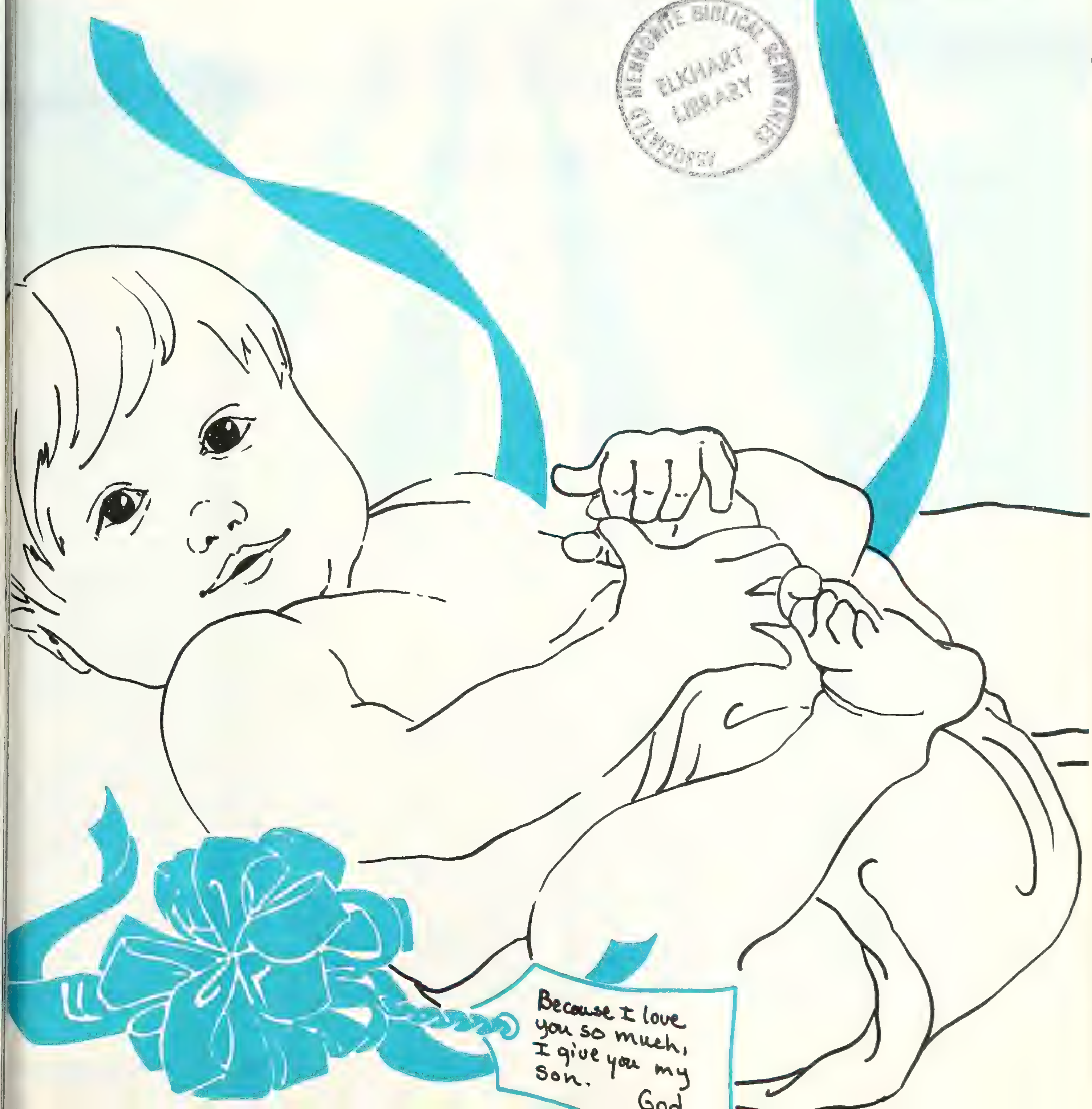

Because I love
you so much,
I give you my
Son.
God

GREENFEE

Anne Konrad Dyck

"What's the crop like out here?" the newcomer asked the Wexford stationmaster. He had come off the train carrying his Winnipeg newspaper. Empty land, he had read, rich soil. Free homesteads.

"Greenfeed and babies," the stationmaster said.

"Greenfeed? How many bushels per acre is what I want to know." He pointed to the town elevators across the railway tracks.

"This is the Peace River country you're in, mister. Never know, will it freeze or snow. One thing's for sure; if the grain's not ripe, you can always cut it down and feed the cows. That's your greenfeed, mister."

The newcomer stood listening to the faint clacking of the disappearing train.

"You here to farm?"

"Well, I . . . I've heard about the Peace River grainbelt. . . ."

The stationmaster looked over the town-dressed young man and snorted.

"You can always grow babies!" He slapped his sides and roared. "Everyone else does!"

* * * * *

Father Wiens got the horse out of the log lean-to shed and rode the 15 miles to Wexford.

"Jacob will drive me to your house right away. How bad is it?"

"She got dizzy yesterday . . . all the children underfoot . . . she fell down the cellar hole. That's when the pains began."

"How much too early is it?"

"Three weeks . . . around Christmas we expected."

"I'll come."

When Mrs. Fast arrived at the homestead the young children in the one-room log house smiled shyly.

"Helen, how big you've grown since last year! And you too, Mary. Is that Katy? Can't be! Such a big girl for three years. Where are all the boys?"

"Georgie is sleeping." Helen pointed to the cradle with one-year-old George.

"Abe and Jake are in the barn with Papa. He's milking the cow."

"You're taking good care of your Mama, I can see that. Who swept so nicely in here? So tidy you made the house. You're good girls." Mrs. Fast patted 11-year-old Helen and 10-year-old Mary on the shoulder and hugged little Katy.

"He looks fatter, I think." She looked at baby George. "Such a skinny bab that one. . . ."

Mrs. Fast took off her coat and washe her hands at the basin set on top of a empty apple box. "Now, Sister Wiens, she said. "I'll examine you right away. She pulled the gray wool blanket tha hung like a curtain on the wire trac around the double bed.

"It's not so painful now," Mothe Wiens said. "This morning I thought fo certain the baby was coming."

"These babies take their bumps, don they? Umm. Yes. Everything feels fine, think . . . don't worry. Just rest. We'll loo after things, won't we girls?" She ha opened the curtain once more.

"Nothing serious," she told Fathe when he came inside with the pail o warm milk. "We'll wait and see."

"She's well? You're sure?"

"Yes, yes. We'll just wait."

Father removed his worn fur hat wit its spaniel flaps that tied under the chi his thick sheepskin coat, the high fe boots. "Boys, don't stand so close to th stove to warm up. You can scorc yourselves. Helen, Mary, help Mr Fast."

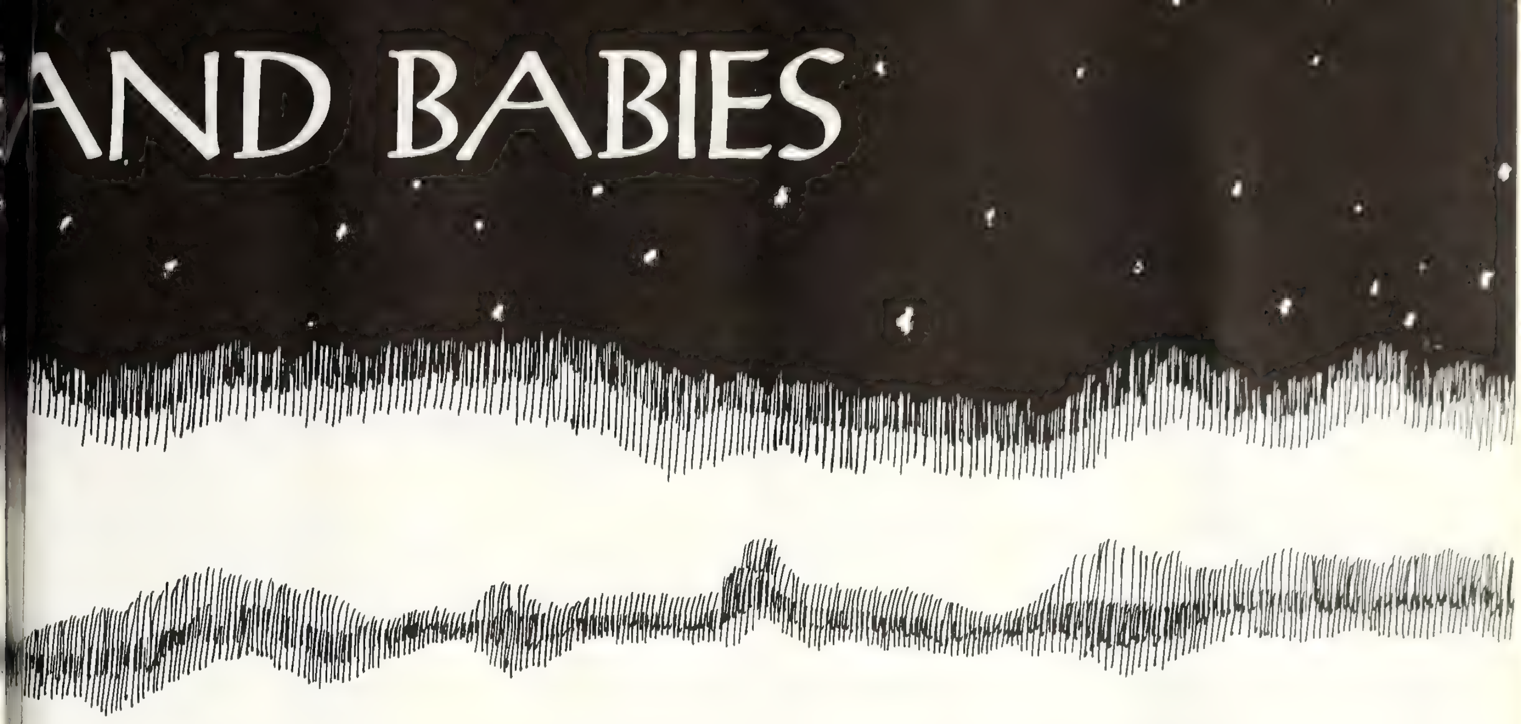
"How was your crop?" Mrs. Fast wa ladling potato soup into bowls at th table.

"Just greenfeed."

Mrs. Fast nodded.

"The frost came too early. The oa

AND BABIES



". . . Her mother . . . so alone. Far from relatives, far from other German-speaking Mennonites, surrounded by bush . . . nobody to really talk to for miles around . . . except the Norwegians. That's how Mary must have felt."

couldn't ripen. I cut it all with a scythe for the cow and horse."

"It's been the same at Wexford," sighed Mrs. Fast, "No harvest, just greenfeed."

"The cow will calve in March," Father said. "I can maybe sell the calf and pay you then."

"No, no. You'll need it. Look at your children. We've only got our Jakie, and Jacob got some work at Sunderquist's sawmill."

"We want to pay." Father stressed *want*. "But there's no money." He laughed grimly, "You can't make money threshing if there's nothing to thresh."

"How was the garden?"

"Mama got some potatoes, some carrots, some cabbage. . . ."

"That helps."

"Yes, it all helps . . . and the cow. . . . We won't starve. Klassen owes me a sack of wheat from work last spring. I can get that ground for flour. . . . But it makes Mama sad. Nothing to give the children for Christmas.

"Isn't Christchild coming?" Five-year-old Jacob stopped spooning the thin soup.

"Yes, of course, the Christchild. We'd never forget the little Lord Jesus at Christmas."

"In school we're making presents. Drawing pictures. I'm making a pincushion for Mama," whispered Helen, the eldest.

"I'd like a book for Christmas," said second oldest, Mary, "the kind Thelma Torgerson has, with lots of pages."

"I'd like a mouth organ," Abe chimed in.

"Dolly," said little Katy, "Dolly for Christmas."

"Time for bed," Mrs. Fast said, and cleared the children from around the table. "Christmas is four weeks off. First things first. First your Mama gets better."

For three weeks while Mother Wiens lay in bed, Mrs. Fast kept the house. Each day the temperature dropped; each day the snow piled higher around the log house in the bush. Every time Mrs. Fast thought now all was well, now she could go home to Wexford, the wind had drifted the roads shut or Mother had new pangs when she tried to walk about.

"What can we do for Christmas?"

At night, while the children slept, the same question came up again and again. Last year Mother had knit small dolls from unraveled wool, Father had found enough money to drive to Larsen's General Store and buy a celluloid doll, a tin whistle, a bag of rainbow-striped candy. This year Father sat beside Mother's bed and said simply, "I don't know."

"Mama, the school concert is tonight!"

"Mrs. Fast. it's tonight, it's tonight." Mary danced around the room.

"What should I wear, Mama?"

"Abe says his part far too fast; the teacher said so."

"Can't you come to hear us?"

Mrs. Fast bundled them all up in their best clothes.

"I'll take Georgie too," she said. "He'll enjoy the Christmas tree."

Mother's eyes brimmed.

The door banged shut.

Mother strained to hear the last jingle sound of the horse and cutter. Then all was still except for the crackle of wood in

"Isn't Christchild coming?" Five-year-old Jacob stopped spooning the thin soup.

the black range stove and the whine of the wind outside. On the table the kerosene lamp flickered as the draft from the door swept through the house. Beside the lamp lay a thick black Bible. Mother pushed back the blankets. A stab. No. She had to get it. She pulled a blanket over her full figure and carefully picked her way over straw-tick mattress to the table. Her bare feet were cold on the lime-mortar floor. She had helped to make the floor. Cow manure mixed with straw and lime and stamped hard. Next year maybe there would be a wooden floor. This first year at the homestead all the money, all the time, had gone into clearing out a field to grow oats and to build the shed for the cow and horse.

She began to read.

"And it came to pass in those days that a decree went out from Caesar Augustus . . . and Joseph also went up from Galilee . . . with Mary . . . being great with child. . . ."

Mother's thoughts went back. She too like Mary "great with child" had left home and traveled with her Joseph. From Siberia to Moscow, from Moscow to the German refugee camp, from the camp by ship over stormy ocean to this foreign country. Halifax. Winnipeg. Mother smiled bitterly at the memory of Winnipeg. "No room in the inn." No, there had been no room in Winnipeg for a family with four young children and another on the way.

"Go to Peace River," they had said. "Homesteads. You can get free land in Peace River. That's the place for families like yours, families with so many children." They had come, and the child had been born. Then another child and now yet another. So many babies, why so many babies? Five, she had told her husband, five was enough. Now there were seven. "God's will," her mother had said, "God gives children." Her mother . . . so alone. Far from relatives, far from other German-speaking Mennonites surrounded by bush . . . nobody to really talk to for miles around . . . except the Norwegians. That's how Mary must have felt.

". . . and the Angel of the Lord came."

Mother halted in her reading. What was this self-pity? What had happened at that first Christmas? She read the account again.

". . . the child . . . lying in a manger."

She looked out past the walls of the homestead. This was God's gift. A child.

". . . good tidings of great joy. . . ."

This was the meaning of Christmas.

In her womb she felt the child move. It was living. How had she ever cried over celluloid dolls and tin whistles? She would tell the children. She could hardly wait to tell the children. This year God was giving them all a gift for Christmas, the gift of a child.

"Mama, Mama, look what I've got!"

"Mama, see my new mittens!"

"Oranges, Mama, for everyone!"

"I got a paper doll with cutout clothes!"

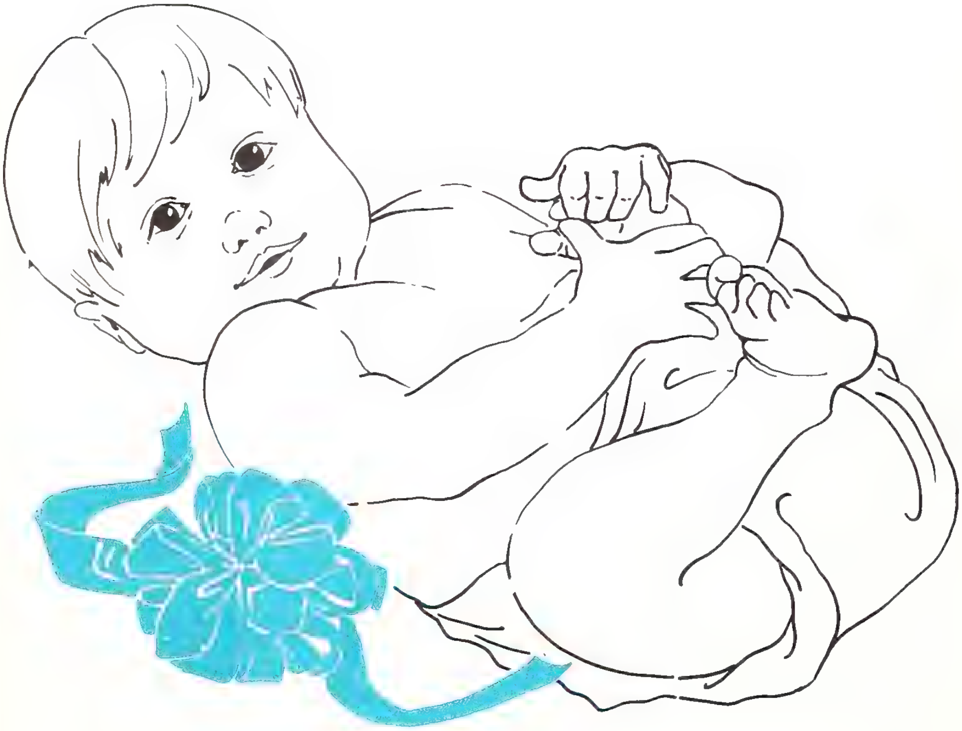
"Even Georgie got an orange."

Mrs. Axelson sent you these cookies."

"What are you doing sitting up on the cold floor?"

* * * * *

That night the new baby was born. ●



THE MENNONITE (ISSN 0025-9330) seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kansas 67114, by the General Board of the General Conference Mennonite Church. Second class postage paid at Newton, Kansas 67114, and at additional mailing offices. Subscriptions in United States and Canada $11.00 one year; $19.00 two years, $28.00 three years, foreign $11.50 per year. Editorial office: 600 Shaftesbury Boulevard, Winnipeg, Canada R3P 0M4. Business office: 722 Main Street, Box 347, Newton, Kansas 67114. Postmaster: Send Form 3579 Box 347, Newton, Kansas 67114. Printed in USA

Christmas—1980

Elmer F. Suderman

We deck our halls with boughs of holly
our bodies with fur.
Swaddling clothes are out of style.
The Lord has come?
Joy to our world comes
with a new car, sleek, snappy, sassy.
Sexy girls, wearing the most voluptuous,
most fragrant perfume on earth,
singing its glory
are more appealing than
angels who sing
glory to a newborn king.
We do not hear the angels.
We cannot miss the girls.
Good Christian men rejoice
more in rare scotch
than in the birth of Christ.
That was long ago.
Diamonds exquisitely nestled
in 18-karat gold necklaces
make us forget gifts
of "gold, frankincense and myrrh."
Do any wise men still follow a star
at Christmas?

Fire-son

Gordon Houser

a star ignites our hope
at the birth of a boy—
  a fire-son whose
    flame has singed the world
    and burns in our hearts

Starry solace

Fern Pankratz Ruth

Just for a short time, only a time,
On this once-a-year, high holy night;
Out of your world way, step into the rime
Of the Christmas-cold, star-fired night.

Sparkle-strewn walkways are sprinkled for you,
Twinkling the call, "Come apart."
Cool and calm cleanliness breathes deep into
Stresses that strangle the heart.

Streaming through starshine, the Comforter brings
Solace for penitent tears;
Star-gendered angels with nebular wings
Carol the music of spheres.

Hear how the message is ever the same,
Echoing dear, vale to hill.
Glory to God Most High! Peace in his name!
Blessings to men of goodwill!

News

Tax task force will make war tax education a priority

Newton, Kan. — The Historic Peace Church Task Force on Taxes will undertake a major effort to inform and educate members of its congregations and meetings on the implications of the payment of taxes used for military purposes.

The committee has commissioned the preparation of a packet of study materials on the biblical basis of war taxes, the World Peace Tax Fund (WPTF) bill currently pending in the US Congress, and suggestions for personal and political action.

Meeting at the General Conference Mennonite Church (GCMC) headquarters here on November 14 and 15, the task force also heard a report that William Ball, noted constitutional law attorney from Harrisburg, Pennsylvania, has indicated interest in representing the GCMC in its proposed judicial action on the withholding of taxes from its employees.

Among other attorneys being considered to carry the case are Alan Hunt of Philadelphia, Pennsylvania; William Rich of Topeka, Kansas; and Harrop Freeman of Ithaca, New York. The selection of a legal representative will be finalized early in 1981.

Preparation of the tax study materials will be coordinated by Mennonite Central Committee (MCC) Peace Section in Akron, Pennsylvania, in consultation with the National Council for a World Peace Tax Fund in Washington, DC, and representatives of the historic peace churches. These groups include the General Conference Mennonite Church, Mennonite Church, Mennonite Brethren Church, Brethren in Christ, Church of the Brethren, Friends General Conference, Friends United Meeting, and Evangelical Friends Alliance.

Several members of the task force voiced concerns over the lack of understanding on the part of lay people within these congregations and meetings of the magnitude of the nuclear and military threat, of which the US is a major participant.

The decision to prepare study materials came in response to the need for greater awareness of the sizeable contribution which each taxpaper makes to the "morally bankrupt" process of gigantic military expenditures.

"Our congregations need to be educated to understand the issues and the policies of our [US] administration," said Alan Eccleston of the National Council for a World Peace Tax Fund.

Eccleston noted that the WPTF bill has entered a critical phase; during the 1980 elections, 5 of its 35 sponsors were lost. Efforts to see the legislation through Congress must be redoubled, or the bill will soon have to be abandoned and energies channeled in other directions, he said.

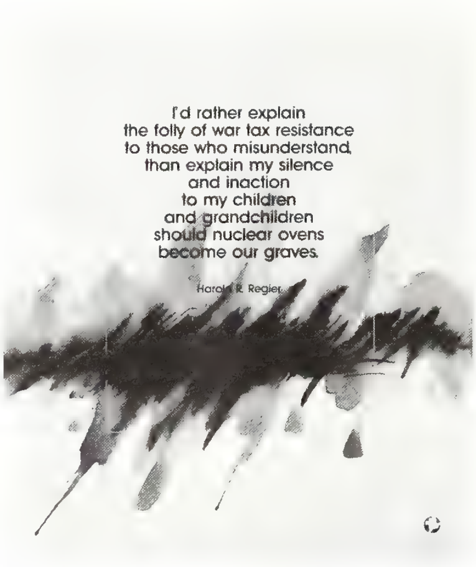
Regarding the legal action to seek an injunction against the Internal Revenue Service concerning the collection of taxes from General Conference employees, Vern Preheim, general secretary of the GCMC, indicated that other historic peace churches have been invited to join in the suit in some way Responses from other church groups however, are still in process.

The General Board of the GCMC was empowered to undertake the court challenge at the triennial meeting of conference delegates at Estes Park, Colorado last July.

At the November 14-15 meetings, task force members seemed to differ significantly in terms of their interests in war tax issues. Committee members such as Eccleston and Robert Hull, secretary for peace and justice for GCMC, were concerned about the future of the peace witness in comprehensive terms, and specifically as it related to the war tax issue. Others, such as Duane Heffelbower, an attorney from Reedley, California were interested in the tax question in more professionally restricted terms Heffelbower stated that he could face disbarment if he became an active tax resister; therefore, the passage of the WPTF is an attractive option because it involves no risk to his profession.

Other task force participants included Heinz Janzen, Hillsboro, Kansas (chairperson); Delton Franz, North Newton Kansas; Paul Gingrich, Elkhart, Indiana; Janet Reedy, Elkhart, Indiana John Stoner and Ron Flickinger of Akron, Pennsylvania; and James Thomas, Lancaster, Pennsylvania.

The entire task force will meet again on 13-14 March 1981 in Chicago. *Larry Cornies*



General Conference census under way

Newton, Kansas (GCNS) — The third census of General Conference church members is in the initial stages. The census director is Leland Harder, pastor of the St. Louis (Missouri) Mennonite Fellowship. The study was made possible through a Schowalter Foundation grant of $5,000 approved at the October 1980 meeting of the Schowalter board. The money was actually given the last week in November.

As of November 24, Harder had received 124 response cards from the 353 churches. A total of 229 still have not returned their cards and are urged to do so as soon as possible. At this point churches are only being asked to indicate whether they want to participate or not.

The census has been taken every 10 years since 1960. In that year 192 churches with a combined membership of 41,276 participated, representing 66 percent of GC churches and 75 percent of its members. In 1970 still more took part with 241 churches with total memberships of 47,984 (81 percent) responding.

For churches that were in both of the previous efforts the 1980 census will provide a good analysis. For example, it will be possible to tell whether older persons are increasing in number or if the number of children below five years of age is decreasing.

Colleges will be interested as the census can help predict future college enrollment.

The census will help the General Conference to compare its membership with the general society in the areas of age, education, and occupation. It will also give data on church growth.

MCC US examines domestic concerns at first annual meeting

Des Plaines, Ill. (MCC) — Mennonite Central Committee US met here for its first regular annual meeting November 21-22. It completed the process of officially organizing itself, and looked ahead to the specifically US programs and concerns which the new branch of the MCC family purposes to concentrate on.

Among these were the draft, native American concerns, policy on undocumented Hispanic aliens, hopes for increased US Program involvement in urban areas, and the promotion of conciliation skills throughout the Mennonite and Brethren in Christ fellowship.

Referring to MCC's mottoes, Wilmer Heisey, chairperson of MCC East Coast, said, "I am especially encouraged to see a growing interpretation of our ministry 'In the Name of Christ' and 'A Christian Resource for Meeting Human Need' which recognizes that it must happen here at home; that we must not neglect the needs we see here in North America."

MCC US has been some four years in coming. Initial consideration of the idea of a separate organization to concentrate on the US dimension of MCC's work followed prodding from the already-formed MCC Canada. Ernest Swartzentruber of the Conservative Mennonite Conference expressed the sentiment of other MCC US members when he said that though he was skeptical at first he now sees the value of an MCC US in its own right.

Some conference representatives, especially from the Mennonite Church, whose General Board has just met and had agreed to support the new MCC US, do retain some concern lest the formation of MCC US symbolize a division among the people of God according to national boundaries.

John A. Lapp and Ivan Kauffman, Mennonite Church representatives, shared an additional concern that the formation of MCC US, along with its regional bodies, renders accountability to the church conferences who originally formed a "Mennonite Central Committee" a bit fuzzy. Said Kauffman, "It feels like accountability is fragmented, and it is difficult to exercise it that way."

In order to clarify the purpose of MCC's new organization Lapp drafted a possible preface to the "Memorandum of Understanding" which defines relationships between MCC, MCC US, and MCC Canada.

The preface, which must still be considered by MCC and MCC Canada, emphasizes that "each MCC entity, though occupied with different issues and diverse program, commits itself to promote the one 'ministry of reconciliation,' . . . and to recognize that human need anywhere should be a concern of the people of God everywhere."

Considering the four-year discussion about whether MCC US should form, Mennonite Brethren representative Marie Wiens said later, "I think we all breathed a sigh of relief when we so easily passed the recommendation."

Still, added Wiens, "the work is all ahead of us." The MCC US board members heard representative reports from the work of US Program and US Peace Section, and expressed strong support. US Peace Section was holding its annual meeting in the same building.

As part of a presentation of US Program's emphasis on native American concerns, Louisiana program coordinator Greg Bowman showed slides from his work with the Houma Indians.

H. A. Penner, director of US Program, shared hopes for an expanded "urban minority thrust"; Don Sensenig, coordinator of refugee resettlement, discussed his program; and Karen Ventura of Mennonite Hispanic Immigration Services presented a proposed "MCC US Policy Statement on Hispanic Immigration and the Undocumented Aliens." Board members approved this policy statement unanimously.

Representing US Peace Section work, Ron Kraybill, coordinator of Mennonite Conciliation Services, told stories of his own experiences at mediating disputes both between Mennonites who might otherwise have pursued litigation, and within communities. Kraybill and board members emphasized, however, that since reconciliation is part of the church's ministry, the goal of Conciliation Services should be to train a network of local laypersons with conciliation skills, not to provide a few specialists who are on call.

Representatives of the four MCC US regions reported on their activities. Wilmer Heisey spoke for others when he emphasized that although MCC East Coast does not want to simply construct more organizational structure, many in the region are uninformed about MCC.

Other MCC US actions related to peace concerns included support for Peace Section involvement in an intergroup call for a moratorium on production, testing, and deployment of further nuclear weapons by the United States and the Soviet Union.

The MCC US board elected the following members-at-large to supplement church conference and regional representation: Hubert Brown of Inglewood, California; Richard Friesen of Kansas City, Kansas; Jan Harmon of Washington, DC; Frances Jackson of Philadelphia, Pennsylvania; and Phil Rich of Archbold, Ohio. The board elected an executive committee comprised of Paul Landis of Salunga, Pennsylvania, chairperson; Anna Juhnke of North Newton, Kansas, vice-chairperson; Atlee Beechey of Goshen, Indiana, secretary; Mervin Dick of Fresno, California; Hubert Brown; Richard Friesen; and Frances Greaser of Elkhart, Indiana.

Mervin Dick of Fresno, California, leads a time of reflection and celebration during MCC US meetings.

Doctor needed

Family practice MD needed to join two physicians in new city-owned clinic attached to well-utilized rural hospital in community of 2,000+. Medical staff consists of one family practice physician, one surgeon, one physician's assistant. City is three hours from Minneapolis, Minnesota, and two hours from Sioux Falls, South Dakota.

Contact: Roxann A. Wellman, 801 Third Avenue, Box 477, Mountain Lake, MN 56159; phone 507/427-2511.

Columbia Bible Institute

invites applications for the position of *librarian*, beginning 15 August 1981. Trained and experienced applicants will receive preference. Send resume to:

Academic Dean
Columbia Bible Institute
2940 Clearbrook Road
Clearbrook, BC V2T 2Z8

Peace Section ponders its agenda for the 1980s

Des Plaines, Ill. (Meetinghouse) — The one thing on everybody's mind at the November 21 conjoint meeting of Mennonite Central Committee US and US Peace Section was the question of a possible draft. Pressure on the Chicago gathering to respond to a possible draft was only temporarily alleviated when participants learned from Washington-based Peace Section worker Edgar Metzler that there probably would not be a draft during the coming year.

Paul Landis, chairperson of MCC US, opened the discussion with the somber warning that the 80s may be a new way of life for the Mennonites, in which they may be persecuted by fellow Christians. On the other hand, a number of participants referred to the possible "hundreds of thousands" of non-Mennonites who will be taking the conscientious objector (CO) position.

The first issue was preparation and cooperation vs. opposition to the draft. K. B. Hoover pointed out that this was not necessarily an either/or situation. The sentiment favored "preparation and cooperation" with some support for resisters.

In the minutes of a May 22 meeting of the recently formed Committee on the Draft, reference was made to the Assembly on the Draft held at Goshen (Indiana) College March 27-29. "The committee recognized that the assembly did not adequately represent the perspectives and feelings of the Mennonite and Brethren in Christ constituency," because it "gave the position of nonregistration and noncooperation stronger support than what the entire constituency would give."

Paul Landis, James Longacre, Reg Toews, and John Stoner comprised that committee.

Though Metzler diminished the urgency of the draft with his report and prediction, Landis suggested that this release from pressure might provide a better atmosphere for working at alternatives.

Robert Kreider of North Newton, Kansas, made a strong appeal: "We have both a pastoral and prophetic concern. We are imperceptibly, step-by-step, falling into the militarization of our society. Since we last met, our government has committed itself to a first-strike capability in Europe.

"We'll probably end up losers in the eyes of the world, but on this one," Kreider continued, "we need to be on the side of the Lord." He felt the church should actively combat militarism.

Margaret Allen, a black representative, asked concerning alternatives: "Have you taken into consideration minority churches who don't have a historic tradition and whose lifestyle is completely different?" The military option looks good because it pays.

The challenge was clear. Can the peace churches come up with a viable option for minorities?

In subsequent discussion there was consensus that MCC constituent churches do not want privilege at the point of the CO option, but it wasn't clear how they would be involved in alternatives for non-Mennonites.

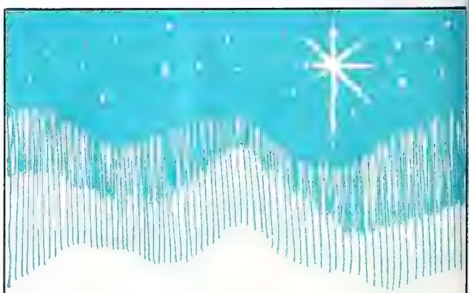
William Snyder, MCC executive secretary, suggested that churches accept responsibility for their own objectors, but based on the World War II experience, could not take responsibility for those who were not likeminded.

The conjoint group recommended that MCC US, which would be meeting that evening and the next day, consider ways of quick mobilization in case of an imminent draft. *David E. Hostetler*

Houseparents wanted

Swift Current Bible Institute is now receiving applications for the position of houseparents for the men's and women's residence. Abilities in counseling and a college degree are an asset. Starts 1 September 1981.

Send inquiries to David Ortis, Principal, Swift Current Bible Institute, Box 1268, Swift Current, Saskatchewan S9H 3X4.



Wishing our readers
the joy and peace
of the first Christmas
—the staff of The Mennonite

Business manager wanted

Swift Current Bible Institute is now receiving applications for the position of business manager. Starts 1 May 1981.

Send inquiries to David Ortis, Principal, Swift Current Bible Institute, Box 1268, Swift Current, Saskatchewan S9H 3X4.

Speech/drama

A faculty position in a small, Christian liberal arts college will be open August 22, 1981. This person will be responsible for teaching courses in speech and drama, for the production of two major plays each year, and for student advisement. This person must have an interest in relating drama to Christianity.

Send vita and transcripts to: Lorin Neufeld Academic Dean, Tabor College, Hillsboro, KS 67063. EO/AA

Institute brings biblical scholarship to congregations

Quakertown, Penn. — It is possible to study Ephesians with Myron Augsburger, reminisce about Russia with Cornelius Krahn, take an archeological slide tour of the Old Testament with Jacob Enz, and discuss Christian singleness with Katie Funk Wiebe — all without leaving town.

Don Jacobs, Howard Charles, Kenneth Bauman, J. Winfield Fretz, Henry Poettcker, Richard Detweiler, John Howard Yoder, Abraham Schmitt, and others. Pennsylvanians could have studied the Bible with all of them.

How? The Keystone Bible Institute. KBI's main thrust is to make serious Bible study available to local people. Top quality teachers are invited to come and then ferried between class locations, thus making them more easily accessible to more people. Held for one week in at least seven locations each year, this intensive effort at Bible study is still growing. It is a working model that other areas may find useful.

The program was the brainchild of Chester Wenger, of the Eastern Mennonite Board of Missions and Charities, Salunga, Pennsylvania. In 1971 he invited an interdenominational planning committee to consider his idea.

They began small by planning one high-quality week of classes annually in the Lancaster area. Two well-known teachers were invited to present two Bible courses each, afternoon and evening.

Three years later the idea had grown to seven locations throughout Pennsylvania, all scheduled by the Lancaster planning committee. Soon, however, the Souderton area formed a local advisory group so that it could do local setting-up, promotion, and invitation of its own teachers.

Five hundred seventy persons were enrolled in 1980. Students chose from nine instructors, 16 courses, two locations, and four time slots. Instructors were shuttled the 15 miles between the Souderton and Quakertown classes.

Bible book studies from the Old and New Testaments remain central in all the institutes. Church history, ethics, evangelism, and congregational life studies are also offered.

Classes are generally of excellent quality. Many teachers are given release time by Mennonite colleges or seminaries to enable them to come. From the institute they receive travel funds, a modest remuneration ($120 per course plus $50 for repeating a session) and lodging in local homes.

Seminary professor Jacob Enz teaches at the Zion Church, Souderton, Pennsylvania.

Students pay $8 per five-hour course or $2.50 per session. One can arrange to take college credits in return for additional work with the guest lecturer. The institute remains self-supporting although it receives some staff time from the Lancaster and Franconia Conferences.

Eastern District General Conference Mennonites have not participated as actively as has the Mennonite Church, even though they are represented on the advisory committee. Participation is gradually increasing, however, due largely to word-of-mouth testimony.

As Marie Moyer, one of this year's Souderton KBI committee-persons, puts it, "It's an experience in brotherhood, in understanding."

The 1981 Souderton Keystone Bible Institute features 10 instructors, including Orlando Schmidt, David Schroeder, George Brunk III, and Gerald Studer. Courses will be offered afternoon and evening, January 12-16, at Christopher Dock High School, Lansdale, the Brethren in Christ Church, Souderton, and West Swamp Mennonite Church, Quakertown. *Mary Lou Cummings*

Director of nursing resident services

Donwood Manor, a senior citizens center consisting of 81 personal care home beds and 150 self-contained units, requires a person to direct the nursing deartment and several related functions.

Preference will be given to a person who: (1) is a qualified nurse, preferably with a degree in nursing; (2) is adept at human relations and management; (3) has experience in geriatric nursing; and (4) is bilingual, English and German.

Salary commensurate with qualifications and experience. Duties to commence 2 February 1981.

Please send resume to:
H. Klassen, Administrator
Donwood Manor
171 Donwood Drive
Winnipeg, Manitoba R2G 0V9
Telephone 204/668-4410

I was a stranger

and you welcomed m

Anything you did for one of my brothers here, however humble, you did for me. (Matt. 25:40)

The Christ — born in a strange
town in a borrowed stable.
His parents, refugees from
persecution, fled with the infant
to the foreign land of Egypt. As an
adult He had no place to lay His head.

To celebrate His birth this season
let us also assist strangers.
As we receive strangers
we welcome Christ.

Mennonite Central Committee
21 South 12th Street
Akron, Pennsylvania 17501
or
MCC (Canada)
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

Temporary shelters in A

The Iran-Iraq war

Parviz Pakraven

The Iran-Iraq war has been in the headlines since its start on September 22. The economic and political implications of the war have been amply analyzed in the press; but the suffering that this war portends for the people of Iran and Iraq has so far been ignored.

Continuing war will insure further destruction of the economic bases of both countries, adding to an already staggering loss. For the people it means more casualties, suffering, and sorrow. For the civilians in Iraq there is the comforting fact that the Iranian armed forces do not have the capability of waging a major offensive operation. Furthermore, thanks to the neighboring Arab countries, the Iraqi civilians can expect to receive the food, medicine, and fuel they will need. (Jordan's active support underscores this.)

The story, however, is quite different for the Iranians. After 20 months of political upheaval, the inventory of essential items and the raw materials for factories, plus production facilities, are in a state of despair. The major blows dealt to the petroleum installations — Iran's lifeblood — by the Iraqi armed forces have further exacerbated the existing shortages; and this is further aggravated by its isolation from most of the world. Medicine, food, and fuel are already in short supply, and the demand of hundreds of thousands of homeless civilians from Abadan and Khoramshahr have heightened the existing problems.

Moreover, Iraq's demands seem designed to be unacceptable. This implies that Iraq will have an excuse to carry on the war in order to force the Iranian government into accepting their demands. And, if Khoramshahr is an example of how the Iraqi military operates, then indiscriminate bombing of other Iranian cities is what this war portends for the Iranian people. Thousands of civilian casualties and thousands of wounded with inadequate medical assistance will fall victim to that bombing. It is a moral imperative for the Christian community and for the world community to try to prevent this suffering. To this end pressure should be brought upon Iraq to halt its aggression and pounding of Iranian cities. This would hopefully be followed by pressure on Iraq to withdraw her forces from the occupied territory.

Unfortunately, the hostage issue has overshadowed the humanitarian considerations in this war. It has isolated Iran from the world community and has resulted in the international community's failure to condemn the aggression of Iraq. This failure, or a mere neutral position toward the war, is tantamount to approval of Iraq's aggression against Iran. From a political and economic viewpoint it would be in the best interest of the West to bring an end to this war. A weakened, desperate, and perhaps disintegrating Iran will sharpen the superpowers' rivalry in the region and increase the region's instability. For the US, peaceful initiatives such as shipment of medicine, food, and kerosene for the Iranian people will give much credibility to the moderates in Iran and will strengthen their arguments for the release of the hostages.

The Iran-Iraq war is perhaps one of the few situations where moral imperatives and the West's economic interests coincide. One can only hope and pray that private organizations and governments will take the peaceful initiatives to prevent yet another catastrophe. There is enough sorrow in the world without this war. It is time for governments and individual citizens alike to think about others as people instead of countries.

Parviz and Vernele Loewen Pakraven lived in Iran until after Khomeini's rise to power in 1979. They now reside at 188 Wyckoff Avenue, Waldwick, New Jersey 07463.

Anne Neufeld Rupp

"I will lift mine eyes. . . .
The timeless words paced themselves through
his mind, and he held them
[illegible] them, and claimed them.

"Froehliche Weihnachten; Froehlich Weihnachten." The familiar Christma greeting floated towards the tall ma coming through the door. The youn preacher known as "big Abe" walke into the room. A lightweight coat hun over his broad shoulders. Hands wer encased in woolen home-knit mittens, fur cap pulled over his ears. Blue, intens eyes looked at the expectant face gathered in the living and kitchen area of this large prairie farmhouse. Crease formed around his eyes and across hi cheeks until they stretched into a smil that spilled across the room. He wa ready to leave now.

A Christmas never t

be forgotten

"Froehliche Weihnachten," he called ack in a deep resonant voice, loud nough for everyone to hear.

It was Christmas day, 1934. Abram eufeld, ordained as pastor-evangelist nly a few years earlier, had agreed to ave his wife and two small children on his day, take the train to Brandon, and pend three days in preaching services with this small Manitoba settlement of Mennonites.

It was bitterly cold outside. Snow lay ard and white on the ground, but inside he large home the gathered people xperienced the warmth of shared community and renewed faith.

The three days flowed into each other and seemed to end before they had begun. It was time to return home. Abram's mind began to move towards wife and children. Yes, by tomorrow early afternoon he would be home.

"Go to bed now and rest," his hostess said. "My brother will take you to Brandon in the morning. The train leaves at 6:30."

Abram obeyed without further prompting. To be in Brandon by 6:30 meant early rising. Rising while night still lay on the fields and stars shone bright on the winter snow.

After what seemed moments, alarms were ringing, doors banging, and voices shouting. Abram sprang into his clothes and shut his small suitcase. Already he heard Jacob's voice calling through the back door, "The car won't start. It's 25 below and the model T's radiator is frozen. We can't take the car."

Abram bounded down the stairs. He looked at his host.

"My wife is expecting me today. She will worry if I don't come." Abram looked at Jacob as he spoke and then at Justina.

"I tell you what," Jacob said. "Four miles from here there is a shed where people leave their cream cans. The train stops there at 7:00. I will take you there by sled and you can catch the train."

Hurriedly they ate breakfast, hitched up the horses, and drove into the dark morning. Harnesses jangled. Hooves bit crisply on the hard, cold snow. The wind caught wisps of white and blew it into sharp drifts across the road. Abram pulled the fur robe around him. The fall coat he wore could not keep him warm. Within an hour they arrived at the shed.

Shed was the best description for this small lean-to. Weathered boards held it together. A sagging door, blown open by the wind, creaked back and forth against the snowdrift forming in the doorway. Inside the shed a small potbellied stove greeted them. Half a pail of coal stood beside it as though expecting visitors.

"The train will be here in half an hour. I will make a fire. You are not dressed warm." Jacob made these comments as he searched his pockets for matches. Slowly a small heap of coal was coaxed into a glowing flame, and warmth spread a tight circle around the small, black stove belly. Abram held his hands over it.

"Fifteen more minutes," Jacob said. "The fire will keep you warm. I will leave now."

An hour later Abram put on a second handful of coal. He nursed it to a flame. For what seemed like the fiftieth time, he went to the half-open door and gazed to the north. The gray dawn pointed its fingers along the long, thin railroad track. No train in sight.

Abram returned to the stove. He warmed his back. Then turned and warmed his front. His sides. He pulled his cap further over his ears. Clapped his hands briskly to keep them warm. Stomped his feet to keep them from becoming numb.

By noon a brisk wind was rising, blowing angry tufts of snow high into the air. Farmhouses drifted out of sight, and a sense of aloneness gripped Abram. Or was it fear? Where was that train?

"I will lift mine eyes. . . ." The familiar words paced themselves through his mind, and he held them one at a time, pondered them and claimed them.

It was two o'clock. The last precious handful of coal had been fed to the small gorging stove. Abram eyed the wooden coal bin in the corner. It was empty except for particles of coal dust caught in cracks and crannies along the bottom. He bent over the edge, and with bared hands began to scoop it into a small heap in the middle. Blackened fingers probed every corner. Carefully he scooped it up and lifted it into the coal pail.

Four o'clock. Intensely, Abram worked with the fire. Half a handful of coal dust, blowing on the stubborn embers, waiting for sparks, then adding a little more. His body felt chilled to its bones. A snowdrift formed inside the door, creeping towards the halfhearted stove. The wind gusted and blew. Early winter dusk began to blanket the landscape.

"I will wait one more hour," Abram murmured. "Then I must find the nearest farm before dark."

The last coal dust now settled into a glow. Nothing was warm anymore. But not yet freezing, Abram eyed the wooden bin. If he could kick it down and break it into pieces, it could go next.

He went to the door again and peered to the darkening north. A light! Through the blowing snow a light! Then the familiar whistle, the chugs, and the train ground to a halt. Abram sprang aboard with no good-byes or backward glance to shed, stove, or coal bin.

"Five o'clock. Where have you been?" he asked the conductor.

"The train has a gas engine and is water cooled. The water pipes froze last night, and they've been thawing them out till now."

Relief and warmth crept through Abram. Three days of blessed meetings. Now this great saving. The blood thawing in his veins spoke of life, certitude, and hope. He rubbed his mittened hands until the numbness turned to burning, then the pulsing fire of newness.

An hour later the train reached Boissevain. Only seven miles from home. With newly purchased bread and apples in his pockets, the first meal since breakfast, he began the homeward trudge. This was the last lap. Snow crackled under his feet. The wind lay low. Stars shone like Christmas greetings through the galaxies and bent down warmly towards the solitary figure striding along the road. He sang as he walked — loud and clear into the night. His feet were firm and steady on their path. An inner joy penetrated his being. It was as though a power greater than his own bore him homeward, lifted him up, and fused time, space, and being into one ultimate whole, freed of the confines and limitations of the frail human spirit.

"I will never forget that night," Abram says more than four decades later. "Never have I sensed such God presence. It seemed as though he was walking with me; beside me like a path of light. It is a Christmas to be remembered." *A true story well suited for family Christmas reading*

Letters

Support MVS

Dear Editor: I am in MVS.

Mennonite Voluntary Service is a worthwhile program, not only for the community which is served, but for us volunteers also. We are in MVS because we want to be. Some — as a result of disillusionment with society — have committed their lives to working against the system; others are tired of college and want to do something new; others just want to give to someone and at the same time learn and experience from new people and a new culture; most want to find a community of believers.

We are located all over the country. The unit I am in — Moencopi, Arizona — is completely dependent upon church support and individual contributions. We have no member working in an outside job and bringing in income. Many units do have outside funding; but being on the reservation we do not want to fill jobs that could be given to qualified Hopi. We are able to continue here because Newton and local churches support us.

MVS gives to many people; you do not have to be in MVS to be committed to its principles through God's guidance and grace. Please support somebody in MVS. Take time to think about what service means, contribute through offering to the program, and most of all remember us in your thoughts and prayers. *Karen Moser, Box 232, Tuba City, Arizona 86045* November 10

Male and female titles

Dear Editor: I notice that C. B. Friesen occasionally writes to you about male and female titles. In C. B.'s most recent letter (October 14 issue) the concern is about the term "chairperson." Earlier, as I recall, the concern regarded a woman using her own name rather than her husband's.

Just who is this C. B. Friesen? Is she Charlotte Bernice Friesen, or is he Charles Bronson Friesen? In one of her (or his) earlier letters C. B. complained that she (or he) would better know who a woman was if she (or he) knew to whom she was married. (Are you following me?) I'm trying to figure out if this is the C. B. who is married to Mary — or to George.

Good grief! What if he/she is Chris Beverly Friesen? The world is not simple, is it?

I'm joking, of course, and I apologize to C. B. if I have offended him in any way. But my point is (you knew I was getting to one, didn't you?) that if the shoe were on the other foot, males would understand the offense of constantly being addressed by female titles such as "chairwoman" and identified by the woman to whom he might be married.

As for dictionaries, they *follow* common practice, they don't establish it. And as for the Kansas legislature, I read the article referred to and came to the conclusion that the legislature was just a tad ridiculous to have wasted its time on such senseless — and offensive — pettifoggery. A final comment: if the term "chairperson" is awkward, I find "madam chairman" no less so. Besides that, it's self-contradictory.

P.S. I'm the one married to Margaret. *Frank G. Ward, 1444 Southwest Boulevard, Kansas City, Kansas 66103*

November 10

More on Islam and women

Dear Editor: I have been a serious student of one part of the Islamic world, and I would like to thank you for publishing Roelf Kuitse's patient and thoughtful contribution, "Islam Today" (28 October issue). Having taken to heart his advice "to be on the alert for cheap generalizations and distortions" (page 617), I must call the attention of your readership to an excessively hasty simplification in the preceding article by Charles Heavilin, where one is told (page 615) that "Islam . . . has no place for half the human race: women." This is not correct.

It would be more accurate to say that within both Christianity and Islam, women experience certain disabilities. Among many Christians women may not receive ordination, while among many Muslims there are certain types of legal disputes over which a woman may not exercise the authority of a judge. Both religious traditions have questioned themselves concerning this unequal state of affairs, and will doubtless and rightfully continue to do so.

If one turns from the formal requirements of Islam to its practices, it is utterly impossible to frame accurate generalizations concerning the role and status of women. There have been many Muslim women who have exercised spiritual, cultural, and sometimes political leadership. Nor was it unknown for women to participate in some Islamic organizations on a basis of equality with men. On the other hand, it is possible to find less praiseworthy social usages which have also been justified in the name of the faith by those who practiced them. Most of the latter are considere quite as controversial by the wide community of Muslims as they would b by outsiders.

It would be unfortunate if the bizarr fantasies of our medieval forefathers – who thought that Muslims worshipe the head of Muhammad, or even idols – were to be replaced by nothing bette than an updated set of false images unfortunate not least because it woul render difficult interfaith cooperation i regard to issues of common concern – such as improving the status of women *Jay Spaulding, 2514 Linn Avenue Union, New Jersey 07083*

November 1

Dialogue on women

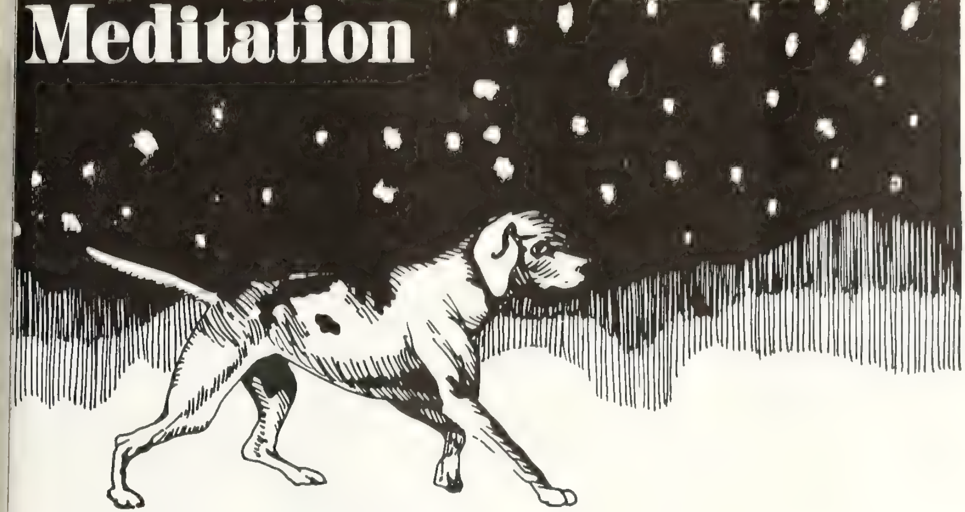
Dear Editor: We are troubled by the ton of a couple of the articles (November issue) on the role of women in the churc and in a marriage. We aren't attemptin to judge their rightness or wrongness only God has that authority, but w would like to share some verses whic have helped us in our married life Ephesians 5:21 has become as used an sometimes abused as the verse whic follows it. The key for us is in verses 2 25. We believe this says we should buil our marriage relationship by looking a the relationship Christ has with th church. He loves the church and gave hi life for it, yet he is the head and it is t Christ that the church looks for guidance. We do not feel this places the wif in a lesser role, but allows her to le Christ be fulfilled in her. When we try t become self-fulfilled we run the danger o placing some of "our" values highe than God's.

1 Corinthians 11:1-16 has some clea things to say about God's "levels o authority." While we may not totall understand what headship means, w believe that looking at the relationshi between God and Christ gives us a goo picture.

Proverbs 31:10-31 gives some goals fo a wife. They do not sound to us like th picture of a downtrodden neglected wife We agree that the husband-wife relationship has been abused, and some peopl even use God's Word to justify thei actions. God has the answers in hi Word for those who are willing to loo and obey. We also must never forget to g to God in prayer and trust his promise that he will answer the prayers of thos that are abiding in Christ (1 John 3:24) *Lawrence and Teresa Banman, Genera Delivery, Stonyford, California 95979*

November 1

Meditation



Did the dog understand?

Three of us—Marvin, Dennis, and myself—decided we were old enough to go caroling on Christmas Eve. But each of us was too young to drive the car. So we negotiated with our parents. Marvin's dad consented to be our chauffeur. Yes, it would be okay to stay out until 1:00 a.m. (In a few years we would be able to drive by ourselves. Then we would see the tradition of caroling as a wonderful way to have an acceptable all-night date; but not yet, not when you're 14 and awkward and shy.)

After the Christmas Eve program at church the three of us gathered at Marvin's house to work up our musical repertoire. I would sing the melody, Marvin the bass, and Dennis would harmonize with either alto or tenor. We decided on a couple of stanzas of "Joy to the World" or "O Come All Ye Faithful," followed by "Silent Night." Our concert would end with a rousing "We Wish You a Merry Christmas" designed to wake 'em up and bring 'em to the front door with the "goodies," like chocolate bars, apples or oranges, or—if we were really lucky—an invitation inside for hot chocolate or a bowl of steaming chili with crackers. (It should be noted here that every family in our rural community expected to be awakened by carolers on Christmas Eve, at least once . . . or twice . . . or thrice.)

Dennis suggested we carol at the homes of all our school classmates. We agreed. That would be about 20 stops in all, scattered over a 15-mile radius from town.

One of our first stops was the Kasper farm. Our chauffeur switched off the headlights just before we turned onto the driveway. The night was clear and crisp, not much of a moon, and just enough starlight to reflect on the snow and guide us on our way.

The three of us walked quietly from the car to the house, through the gate, and around to the side of the house. Underneath the master bedroom window, Marvin gave us a "D" on his pitchpipe. We shattered the stillness with "Joy to the world, the Lord is come."

A few bars later and there was another sound. From out of the dark came the bark, and then the rushing shape of the family watchdog, warning us that we were intruders in his territory. To a man (or I should say, to a boy) our singing stopped. "Git back!" we hissed in unison. Fortunately there was that fence between us and the dog. And the gate was closed. That was the good news. The bad news was that this dog was between us and the car. What should we do?

Instinctively we picked up our singing where it had been so rudely interrupted: ". . . and heaven and nature sing; and heaven and nature sing." Three carolers and a dog in a cacophony of sound!

When we began "Silent Night" an unexpected thing happened. The dog stopped barking. Before we had completed the second stanza he disappeared back into the darkness from whence he came. Had he concluded we weren't prowlers? Was he waiting in ambush? We wished the Kaspers the "Merry Christmas" and then nervously scampered back to the car, hoping against hope that the porchlight would go on. But there was no light . . . and no more dog!

Days later we learned that the Kaspers had not been home on Christmas Eve. And so we were left with the fact that we had sung for the dog, who in his own way had come to understand the message of Christmas.

Darrell Fast

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Give the gift of story

Some readers will wonder why we printed several "nostalgic" stories in a 1980 Christmas issue. In a year of Afghanistan, Iran, Mt. St. Helens, saber-rattling talk by the USSR and among the US New Right, and mounting inflation together with other signs of economic disarray, can we afford to reminisce away our precious time?

Ralph Milton (a Canadian working in radio and TV) recently published his own book *The Gift of Story*.

"When my Mennonite grandparents settled out here in the inhospitable West, they found every excuse available to gather with their neighbors. They told stories and cracked sunflower seeds until the floor was an inch deep in husks. The seeds were high in calories (which they didn't know) and the stories were high in community building (which they felt). It was these stories helped them know who they were, why they were out there on the cold windy prairie shivering in sod huts, and what their dreams were.

"The stories were the fabric that held their society together and communicated to their children and the grandchildren who they were and what was right and wrong and valuable. In the stories . . . they communicated their real understanding of God. . ." (page 6).

Milton goes on to say, "We can't survive without stories" (page 7). But there's a problem with today's storytellers. We parents and grandparents too easily give this privilege to television, radio, film, and books. These media soak up our stories like sponges and feed them back to us. Only they now come to us "predigested with most of the vitamins removed. All that's left is fat and flavoring" (page 7).

We all know it. The revelation of God was first communicated by oral tradition. Parents told children who told their children who reminded Israel, "Teach them diligently to your children, . . . talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise" (Deuteronomy 6:7).

Such story means far more than history. Each time it is told it is relived in a sense. It is news, good news (gospel), whenever people again get caught up in the acts of God through our story.

There are several seasons most appropriate for relating our (God's) story. For Israel it began with Abram's call and climaxed in their Exodus deliverance from Egypt. Christians often look to the birthplace — Bethlehem — and we see the climax in Jesus' atoning death and victorious resurrection. Mennonites add the 16th-century radical Reformation where our story includes people making a new covenant to become people of God's Word through voluntary believer's baptism and a life-giving (instead of taking) discipleship.

It's more than recall to our memory. Words can at best only hint at the real thing. But as we tell the story(ies) again at Christmas, God's Spirit finds a fresh, open door. He prods us to a new realization of his presence among us — then and now. Our lives become entwined with the God who acted at Bethlehem, at Calvary, at Wittenberg, at Witmarsum, at Zurich, at Danzig, at the Dnieper; and who acts still at Newton, at Henderson, at Berne, at Calgary, at Montreal, and even at Teheran and Kabul.

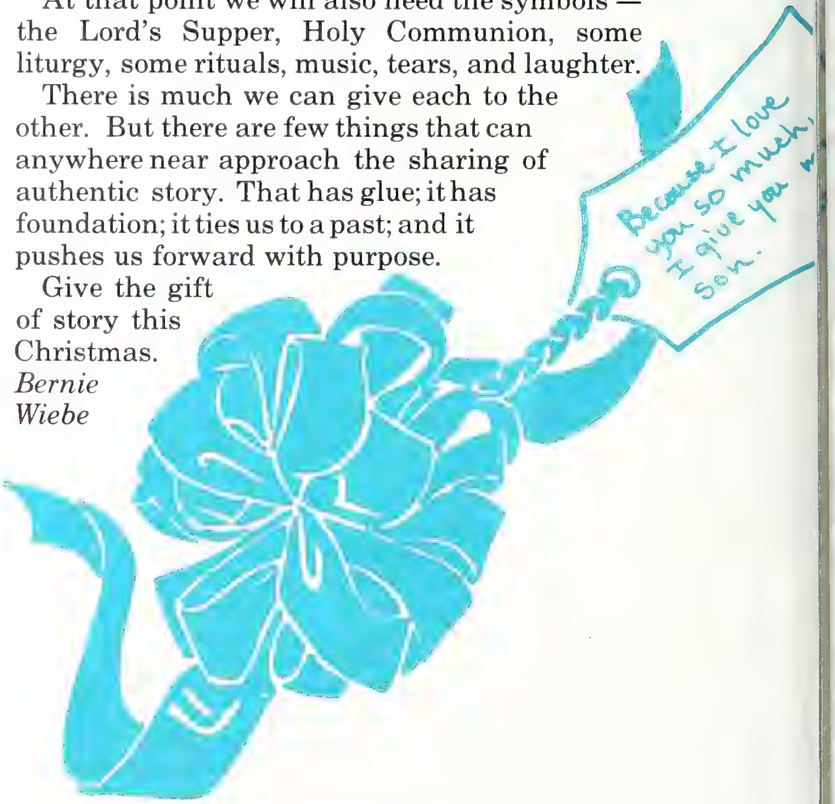
Our minds, spirits, and emotions cannot comprehend the full meaning. And words fail us.

At that point we will also need the symbols — the Lord's Supper, Holy Communion, some liturgy, some rituals, music, tears, and laughter.

There is much we can give each to the other. But there are few things that can anywhere near approach the sharing of authentic story. That has glue; it has foundation; it ties us to a past; and it pushes us forward with purpose.

Give the gift of story this Christmas.

Bernie Wiebe



This is the final issue of *The Mennonite* for 1980. The next issue will be dated 6 January 1981. Look for a new design. A copy of the 1980 index is available to any reader requesting it from *The Mennonite*, Box 347, Newton, Kansas 67114, or 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4.

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